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GROUNDLESS PATHS



THE PRAJÑĀPĀRAMITĀ SŪTRAS, *The Ornament of Clear Realization*, AND ITS COMMENTARIES IN THE TIBETAN NYINGMA TRADITION

KARL BRUNNHÖLZL

Groundless Paths

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Translated and introduced by

Karl Brunnhölzl

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Abbreviations:

AA	*Abhisamayālaṃkāra*
Ālokā	Haribhadra's *Abhisamayālaṃkārālokā*
CZ	Conze's translation of *The Large Sūtra on the Perfection of Wisdom*
D	Derge Tibetan Tripiṭaka
IN	Interlinear notes in various texts by Patrul Rinpoche
J	Johnston's Sanskrit edition of the *Ratnagotravibhāgavyākhyā*
JNS	The Eighth Karmapa's commentary on the AA (Mi bskyod rdo rje 2003)
KSC	Künsang Tegchog Yeshe Dorje's commentary on the AA (Kun bzang theg mchog ye shes rdo rje 2005)
LNG	Tubten Tsöndrü's commentary on the main body of the AA (Thub bstan brtson 'grus phun tshogs 1996)
LSSP	Tsongkhapa's commentary on the AA (Tsong kha pa 1985)
LTWA	Library of Tibetan Works and Archives
MCG	Mipham Rinpoche's commentary on the AA ('Ju mi pham rgya mtsho 1984a)
MPZL	Dongag Tenpa'i Nyima's commentary on the AA (Mdo sngags bstan pa'i nyi ma 1986)
P	Peking Tibetan Tripiṭaka (Tokyo-Kyoto: Suzuki Research Foundation, 1956)
PBG	Patrul Rinpoche's word commentary on the AA (Dpal sprul 'jigs med chos kyi dbang po 1997)
PGBG	Pema Gyurmé Gyatso's word commentary on the AA (Pad ma 'gyur med rgya mtsho 2005)
PGSD	Pema Gyurmé Gyatso's general topics on the AA (Pad ma 'gyur med rgya mtsho 2005)

PSD Patrul Rinpoche's general topics of the AA (Dpal sprul 'jigs med chos kyi dbang po 1997)

PVSD Padmavajra's general topics of the AA (Padmavajra, rdzogs chen mkhan po n.d.)

SCG Khenpo Shenga's annotational commentary on the *Vivṛti* (Gzhan phan chos kyi snang ba 1978)

SN Tubten Tsöndrü's preliminary for prajñāpāramitā (Thub bstan brt son 'grus phun tshogs 1985?)

SZB Dongag Tenpé Nyima's *Notes on Prajñāpāramitā* (Mdo sngags bstan pa'i nyi ma 2004)

TOK Jamgön Kongtrul Lodrö Tayé's *Treasury of Knowledge* (Kong sprul blo gros mtha' yas 1982)

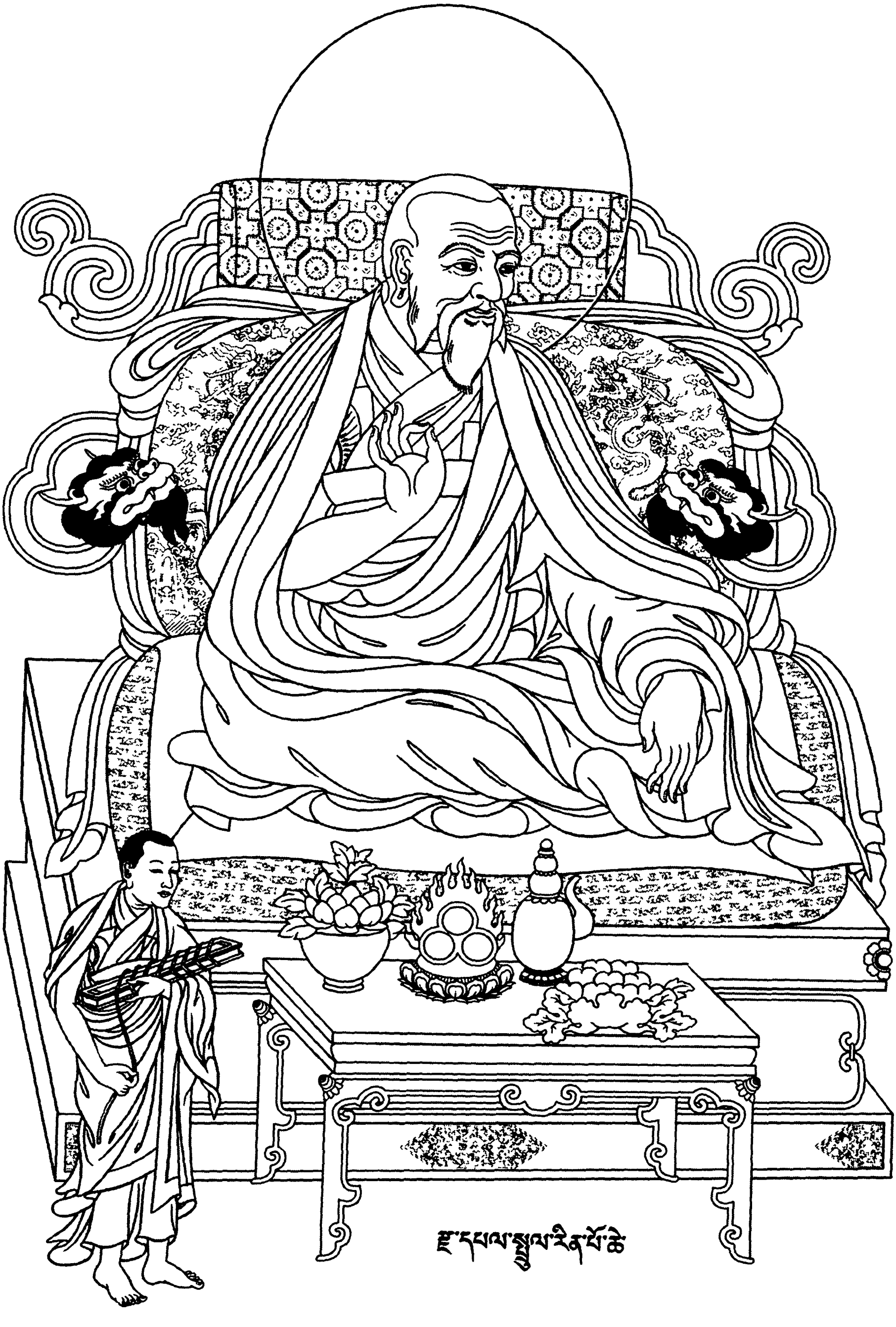
Vivṛti Haribhadra's *Abhisamayālaṃkāravivṛti*

Vṛtti Āryavimuktisena's *Abhisamayālaṃkāravṛtti*

WZKS *Wiener Zeitschrift für die Kunde Südasiens*



Maitreya



Dza Patrul Orgyen Jigme Chökyi Wangpo (1808–1887)

INTRODUCTION

Patrul Rinpoche's texts on the Abhisamayālaṃkāra

This volume represents the final one in a trilogy of commentaries on the *Abhisamayālaṃkāra* (AA) and related materials that were produced over the centuries by the Kagyü and Nyingma Schools of Tibetan Buddhism. The bulk of the present book consists of translations of texts by Dza Patrul Orgyen Jigme Chökyi Wangpo[3] (1808–1887). His main works on the AA are *The General Topics of the* Abhisamayālaṃkāra (PSD) and *A Word Commentary on the* Abhisamayālaṃkāra (PBG). However, except for a concluding verse at the end of each of the eight chapters in PSD and a few words inserted here and there, PSD and PBG consist in their entirety of literal or abridged passages from Tsongkhapa's (1357–1419) commentary on the AA, called *Golden Garland of Excellent Explanations* (LSSP). Thus, PSD and PBG cannot be considered as autonomous commentarial works, but they represent skillfully arranged excerpts from Tsongkhapa's text (for details, see below).

To greater or lesser extents, LSSP also informs four of Patrul Rinpoche's five other works related to the AA, three of which are translated here (see Appendices I–III). They are *A Concise Enumeration of the Paths and Bhūmis of Bodhisattvas*; *A General Topic of the* Ornament *of Prajñāpāramitā, [Called] "Its Brief Progressive Stages of Meditation, An Excellent Explanation of the Scriptural Tradition"*; and *A Specific Explanation of the Manner of Gradually Progressing through the Five Paths and the Manner of Attaining the Qualities of the Ten Bhūmis.*[4]

To briefly describe each one of these three texts, the first one gives a short systematic overview of the five paths and the ten bhūmis of the mahāyāna. It defines each one of these paths and matches them with the seven sets of the thirty-seven dharmas concordant with enlightenment. It also explains the names of the ten bhūmis and correlates them with the pāramitās to be perfected on the respective bhūmis, the obscurations to be purified through them, and the manners of rebirth of the bodhisattvas who dwell on them.

The second work represents the most independent composition on the AA by Patrul Rinpoche, with its colophon saying:

> There is a little bit in this [composition] that is not explained in
> other commentaries,
> But I wrote it down by thinking that it is taught implicitly
> In the excellent explications of many learned ones
> And by examining it in perfect accordance with the other dharmas
> of Maitreya.

Though the title of this text (*Progressive Stages of Meditation*) seems to suggest instructions on how to actually use the AA for meditation, it contains no such instructions. Rather, it presents the eight topics within the two frameworks of (1) the fundamental motivation of the mahāyāna (bodhicitta) and (2) its application on the path as well as in terms of the triad of ground, path, and fruition.

(1) In terms of motivation (or the ground), in due order, the knowledge of all aspects, the knowledge of the path, and the knowledge of entities are uniquely matched with the aspiring, the applied, and the ultimate bodhicitta, respectively. When bodhisattvas take the three knowledges as the objects of generating bodhicitta in this way and ascertain them through studying and reflecting, their order consists of the aspiration for the knowledge of all aspects as the final fruition, the training in the paths of all three yānas for the sake of all beings with different dispositions, and said training not going astray into inferior paths through realizing the true reality of all entities. However, when actually practicing the three knowledges, the order of their arising in the mind streams of these bodhisattvas is said to be the reverse. Ultimately, the actual practice through which they familiarize with the true reality of prajñāpāramitā is said to be solely the essential point of nonclinging, which naturally results in the unbiased appreciation of all dharma traditions.

(2) In terms of the application of the motivation of bodhicitta (or the path), among the four trainings, the complete training in all aspects and the serial training are said to represent the meditative equipoises and the subsequent attainments, respectively, of the actual meditation training of bodhisattvas. Through them, they familiarize with all aspects of the three knowledges separately or by combining them, respectively, with the culminating training and the instantaneous training constituting the respective peaks of the former two trainings.

In addition, the text addresses a number of wrong ideas about the relationship between the realization of emptiness and vast bodhisattva conduct, explaining how the latter, and not the former, represents the main characteristic and goal of the mahāyāna. This means that the realization of emptiness is merely the preliminary, or the cause, for vast enlightened activity. Therefore, in terms of the fruition, the dharmakāya with its enlightened activity is said to be exactly what is to be strived for through the initial motivation of the

aspiring bodhicitta. In other words, from the very start of the mahāyāna path, true bodhicitta and thus its resulting objective and the practice to achieve this objective are not oriented toward buddhahood per se as representing merely one's own welfare, but toward the all-encompassing altruistic activity for the welfare of all beings until saṃsāra is emptied. The text also displays Patrul Rinpoche's typical "Rimé" (nonsectarian) flavor, repeatedly stating that one should appreciate all dharma traditions, while avoiding disputes out of biased attachment to one's own position and aversion toward those of others.

The third text represents Shichen Tulku's[5] notes of Patrul Rinpoche's explanations on Jigmé Lingpa's (1729–1798) *Treasury of Qualities*.[6] Compared to the *Concise Enumeration of the Paths and Bhūmis of Bodhisattvas*, it provides a much more detailed presentation of the five paths, the ten bhūmis, and buddhahood. The five paths are discussed in terms of their psychophysical supports, natures, divisions (the thirty-seven dharmas concordant with enlightenment), meanings of the terms, and levels, with reference to some of the differences between these paths in the systems of the hīnayāna and the mahāyāna. The ten bhūmis are presented by way of their predominant features, qualities on the level of seeming reality, manners of taking rebirth, remedial realizations, antagonistic factors to be relinquished, the signs of having attained the bhūmis, the features of their fruitions, and their hermeneutical etymologies. Finally, the text concludes with an explanation of the twenty-one uncontaminated qualities of buddhahood.

The relationship of PSD and PBG with Tsongkhapa's LSSP

In the introduction to his LSSP, Tsongkhapa states that he will explain the AA through primarily following both Āryavimuktisena and Haribhadra, while also adopting certain "good parts" from other commentaries. Thus, though perusing almost all Indian commentaries on the AA, LSSP is mainly based on Āryavimuktisena's *Vṛtti* and Haribhadra's *Vivṛti* and *Ālokā* (often engaging in lengthy justifications of the positions of these two masters versus those of other Indian commentators such as Ratnākaraśānti and Abhayākaragupta). Surprisingly often, LSSP also refers to the two *Bṛhaṭṭīkās*[7] (even more surprisingly, and contrary to most other Tibetan commentators, LSSP suggests repeatedly that the *Śatasāhasrikāpañcaviṃśatisāhasrikāṣṭādaśasāhasrikāprajñāpāramitābṛhaṭṭīkā* is not a "Mind-Only" text).

In terms of Tibetan commentaries, as is well known, LSSP greatly relies on the exegetical templates found in the commentaries by Nyalshig Jambel Dorje[8] (c. 1160–1220), Butön Rinchen Drub[9] (1290–1364), and Nyaön Kunga

Bal[10] (1345–1439; a disciple of both Butön and Dölpopa). However, as is often the case in the Tibetan tradition, Tsongkhapa does not acknowledge these Tibetan scriptural sources.[11] By contrast, he often refers explicitly to Ngog Lotsāwa (usually calling him "the great being"). According to the colophon of LSSP, it is based on the oral teachings that Tsongkhapa received from the two Sakya masters Töndrub Rinchen[12] (1309–1385) and Rendawa Shönnu Lodrö. Tsongkhapa also received extensive instructions on the AA and its commentaries from Nyaön Kunga Bal and at Nyetang Dewachen[13] Monastery (based on a commentary written by Jamkya Namka Bal,[14] one of Nyalshig's nine major students, who were among the key persons to transmit the teachings on the AA during the thirteenth century in Tibet). As Sparham puts it, the LSSP is "looking through the Butön and Nyaön commentaries, as it were, at the earlier Tibetan and Indian commentarial tradition."[15]

Throughout, LSSP exhibits a very thorough twofold commentarial structure of treating each one of the seventy points of the AA through usually starting with (1) presenting the pertinent general topic and then (2) explaining the verses of the AA proper through a three-tier format. Said format consists of (2a) the *Vivṛti*'s introductory passage for a given section followed by (2b) a word-for-word commentary on the AA's verses (usually based on Āryavimuktisena's *Vṛtti* or direcly on the prajñāpāramitā sūtras) and (2c) a subcommentary on Haribhadra's *Vivṛti* (often based on the latter's *Ālokā*). For the most part, PSD consists of materials under (1) and PBG, of materials under (2b), but both PSD and PBG also include passages from (2c). Also, there is a certain degree of overlap between the contents of PSD and PBG and the headings in the latter are almost always identical to those in the former (though PBG omits some of them). Somewhat surprisingly, LSSP (and thus the corresponding sections of PBG) often omit more or less extensive passages of the actual text of the AA and, in some of these cases, replace certain words of the AA by synonyms or glosses. Thus, neither LSSP nor PBG can be considered as word-by-word commentaries in the strict sense.[16]

Compared to the size of LSSP in terms of page numbers, PSD and PBG make up thirty-one and eleven percent, respectively. However, without the above-mentioned duplications of parts of PSD in PBG, the actual contents of these two texts together total only thirty-nine percent of LSSP.

Topic/Chapter	*LSSP*	*PSD/PBG*	*Percent*
Intro. and knowledge of all aspects	693[17]	186/59	25/9
Knowledge of the path	152	41/17	25/11
Knowledge of entities	60	21/9	35/15
Complete training in all aspects	332	100/43	30/13
Culminating training	149	56/21	37/14
Serial training	9	4/1	44/11
Instantaneous training	9	3/3	33/33
Dharmakāya	101	48/21	47/21
Total pages	1494	461/164	31/11
Total contents	1494	461/127	31/8

PSD often abbreviates and/or omits large parts of LSSP's detailed general topics and supplementary issues. In particular, it leaves out many quotations, most of LSSP's discussions of positions that are controversial between different masters, and all of the latter's polemics against other masters, schools, and earlier Tibetan commentators on the AA (probably an expression of Patrul Rinpoche's well-known nonsectarian attitude). There are also significant omissions in terms of Madhyamaka versus Mere Mentalists in the section on the disposition (the dharmadhātu) and in the explanation of emptiness according to the Vijñānavādins (in the section on the equipment of wisdom), which could suggest Patrul Rinpoche's tacit disagreement with LSSP's treatment of Yogācāra in these contexts.[18] Also, PSD often rearranges and/or switches some of the headings and contents of LSSP to other places in its presentation.

As for PSD and PBG consisting almost exclusively of excerpts from LSSP, certain circles within the Nyingma School (such as the major monastic colleges at the Dzogchen and Namdröl Ling monasteries) hold that LSSP was actually composed by Longchen Rabjampa (1308–1363) and later became presented under Tsongkhapa's name. However, others, such as the contemporary great Nyingma scholar and Dzogchen master Alak Zenkar Rinpoche,[19] do not agree with this.[20] The late Dzogchen Khenpo Tubten Tsöndrü Püntso's[21] (1920–1979) SN says:

> There is an oral tradition of the great Dzogchen Khenpos that says the following. The Dharma Lord, Patrul Rinpoche, composed his *General Topics, Word Commentary*, and *Progressive Stages of Meditation* of prajñāpāramitā in accordance with the commentary of the great

> Venerable Tsongkhapa, the *Golden Garland*. That these three are based on said commentary of Venerable Tsongkhapa [means nothing but that they] represent the pure assertions of the followers of the early translations because [the *Golden Garland*] is [actually] the prajñāpāramitā commentary by the Omniscient Longchenpa.[22]

Thus, to this day, certain Nyingma teachers consider Patrul Rinpoche's texts on the AA simply as the authentic continuation of their school's indigenous commentarial tradition on this text. According to them, it is justified for Patrul Rinpoche to use extensive passages of LSSP in his PSD and PBG without mentioning Tsongkhapa's name since the latter has only copied Longchenpa and Patrul Rinpoche just gives back to the Nyingmapas what is rightfully theirs anyway. Haas reports further ramifications of this position:

> Renowned contemporary mKhan pos such as mKhan po rNam grol and mKhan po Padma Shes rab of the rNying ma monastery rNam grol gling teach that Longchenpa has composed a commentary on the *Abhisamayālaṃkāra* called *Rin chen them skas* (*Jewel Staircase*), which is referred to by him in his other scriptures, such as the *Yid bzhin mdzod*, but is not preserved.[23] The rNying ma pa scholars refer to the circumstance that many of Klong chen pa's works are lost and that one therefore can at least not exclude the possibility that dPal sprul composed his commentaries according to the model of Klong chen pa's *Abhisamayālaṃkāra* commentary. This assumption can neither be proven nor refuted. However, one can take it for granted that both Tsong kha pa and dPal sprul would have referred to Klong chen pa at least sometimes if they had known such a commentary. Since there are no indications for that, such assumptions seem to be rather signs of hurt rNying ma pride.
>
> mKhan po Padma Shes rab holds the opinion that dPal sprul composed *sPyi don* and *'Bru 'grel* for the rDza Ser shul dGon pa, a monastery that combined dGe lugs pa and rNying ma traditions and in which dPal sprul is said to have taught frequently.[24] Indeed, several sources confirm that the throne holder Lha rams pa'i dGe bshes Thub bstan rGyal mtshan was a student of dPal sprul.[25] However, concrete indications that dPal sprul taught him the *Abhisamayālaṃkāra* could not be found.[26]

One could add here that it is not only Tsongkhapa and Patrul Rinpoche who neither mention nor quote a commentary on the AA by Longchenpa, but none of the existing Nyingma commentaries does so either (nor do any of the

Kagyü, Sakya, or Gelug commentaries that I have consulted). Furthermore, the title of the lost AA commentary that is listed in Longchenpa's own index of his compositions—*A Clear Analysis of the Main Body of the* Ornament of Clear Realization—clearly suggests that it only deals with the "main body" of the AA, which all commentaries explicitly identify as just the overview of the eight topics of the AA in its verses I.3–17. Thus, it is hardly conceivable that the size of this commentary would come anywhere near the massive size and the detail of LSSP, which comments on the entirety of the AA and contains many extensive discussions of different positions and supplementary topics. Of course, the same in terms of size and detail with regard to the AA goes for Longchenpa's above-mentioned *Jewel Staircase* since his own index explicitly describes it as a general work on all five Maitreya texts and not as a specific commentary on the AA alone. Last, but not least, the overall style and format of LSSP seems more typical for Tsongkhapa than for Longchenpa, such as the emphasis on applying correct reasoning, the numerous lengthy discussions of controversial positions between different masters and schools, the frequent polemics against other masters and schools, and repeated praises of his own explanations as being superior to others. In sum, according to the contemporary Nyingma master Dzogchen Ponlop Rinpoche, within the Nyingma tradition there is no dispute about Longchenpa having written a commentary on the AA, but there is dispute as to whether it is identical to LSSP.[27]

In any case, no matter who the true author of LSSP is, as mentioned above, there is no doubt that this text greatly relies on many exegetical templates for the AA that were in place before both Longchenpa and Tsongkhapa and did definitely not originate in either the Nyingma or the Gelug traditions. In that vein, the above argument by some Nyingmapas that LSSP belongs to their tradition since it was composed by Longchenpa could equally be applied to LSSP's demonstrable great reliance on Nyalshig, Butön, and Nyaön by saying, "Give back the Kadampas, Sakyas, and Jonangpas what is theirs." In addition, given the chronological order of these five masters, if LSSP were by Longchenpa, it would follow that not only Tsongkhapa copied Longchenpa, but that both Nyaön and Butön did so too (or that Longchenpa copied Butön), and also that Longchenpa copied from Nyalshig. However, no such allegations were ever raised by anybody within or outside of the Nyingma School. Last but not least, there is no obvious reason to distrust Tsongkhapa's colophon to his LSSP saying that he based his text on the oral instructions from the two Sakya masters Töndrub Rinchen and Rendawa, who are well-known as two of his primary early teachers.

As for PSD and PBG, it is definitely striking that both lack any introductory verses of paying homage and committing to compose the text as well as a colophon stating the authorship and the circumstances of the composition,

which are so customary in the tradition of Indo-Tibetan Buddhist treatises. Instead, both works start immediately with the first headings of the textual layout that Patrul Rinpoche took over from LSSP.[28] The only two other AA-related materials composed by him that begin with an homage and end with a colophon explicitly stating Patrul Rinpoche's authorship are his *Concise Enumeration of the Paths and Bhūmis of Bodhisattvas* and *Brief Progressive Stages of Meditation*. In the colophon of the latter text, Patrul Rinpoche even names Tsongkhapa as his main source, whereas he does not do so in any of his other AA works. In sum, Patrul Rinpoche clearly does not sign as the author of either PSD or PBG.[29] This makes it very unlikely that he himself considered or claimed these two texts as being his own commentaries, though it is attested by his followers that he used them when teaching on the AA.

In general, Patrul Rinpoche is well known for having composed texts and compilations of scriptural materials for his own studies and as aids for his students. However, he obviously did not plan to actually publish all of these works (many of them were only published after his death by his followers.). This seems to be one of the reasons why his collected works contain a number of commentaries and texts without the customary introductory verses and a colophon. Thus, in the case of PSD and PBG, the most likely reason for their lack of explicit authorship, introductory verses, and colophon is that Patrul Rinpoche did not regard them as independent commentaries of his own. It rather seems that he composed these texts to present the major themes of the very voluminous LSSP in a more accessible form in order to facilitate a synoptical study of the topics of the AA proper. This is supported by PSD and PBG consistently omitting LSSP's numerous quotations, its extensive discussions of controversial points between different masters and schools, and all of its polemics against other masters and schools.

In sum, though PSD and PBG consist almost entirely of excerpts from LSSP, they nevertheless possess great value from their own side as commentarial works on the AA. For Patrul Rinpoche consistently adheres to the principle of specifically selecting and skillfully combining essential passages from LSSP that are focused on unadorned information rather than on disputes, polemics, and lengthy scriptural sources. PSD and PBG also exhibit a significant amount of creatively rearranging and newly blending distinct passages from LSSP. Through all of this, Patrul Rinpoche's two texts assume a character of their own that clearly distinguishes them from LSSP in terms of style, format, stringency, and accessibility. By virtue of these features and their relative brevity, Patrul Rinpoche's two texts represent convenient tools to elucidate the main themes of a complex work like the AA in a concise and yet comprehensive manner.[30]

Other Nyingma works on the AA

In addition to these works by Patrul Rinpoche, I consulted all the other preserved Nyingma materials on the AA. The earliest available Nyingma texts on the AA are the word commentary *The Lamp That Illuminates the Meaning of the Mother* (PGBG, 88 pages; composed in 1700)[31] and the general topics named *Essence of Amṛta* (PGSD, 275 pages; composed in 1716), both by Pema Gyurmé Gyatso[32] (1686–1718), the second throne holder of Mindroling.[33] As a son of the famous tertön Terdag Lingpa[34] (1646–1714), who founded this monastery, he was mainly educated by both his father and the latter's brother, Lochen Dharmaśrī (1654–1718), who also fully ordained him. Being a prolific author, the collected works of Pema Gyurmé Gyatso consist of twenty volumes. Both his texts on the AA are mainly based on Haribhadra's *Ālokā* and *Vivṛti*. PGSD is very well structured and clear in its explanations, consisting of both a synoptical subcommentary on the *Vivṛti* and further elaborations on most of the general topics of the AA. In addition, PGSD relies on Āryavimuktisena's *Vṛtti* and Rongtön's commentaries on the AA, but occasionally also explicitly presents "our own tradition" (for PGSD's definitions of the eight topics and the seventy points of the AA, see Appendix VI). PGBG provides only very brief glosses on the verses of the AA, which usually do not differ from, or add anything to, LSSP/PBG.

Mipham Rinpoche's (1846–1912) annotational commentary (MCG; 174 folios), called *White Lotus Necklace*, does not provide many general explanations, but is primarily focused on explaining the verses of the AA proper. Like most Tibetan commentaries, it is mainly based on the *Vivṛti* and, in its headings and actual comments on the AA, often echoes PSD and PBG (and thus LSSP). It does not contain explicit definitions of the eight topics and the seventy points, but its glosses of AA I.3–17 can be considered as such definitions (see Appendix VII).[35] In addition, Mipham Rinpoche wrote a commentary on the *Prajñāpāramitāsaṃcayagāthā* (176 folios) called *Unmistaken Excellent Explanations on the Intended Meaning of the Mother of the Victors*. According to LN, this commentary explains this sūtra based on the tradition of the early translations in Tibet. Its first part explains the sūtra according to its explicit meaning (emptiness), while the second part (64 folios) does so according to its implict (or hidden) meaning (the clear realizations of the path). Thus, the latter part relates the verses of this sūtra to the eight topics and seventy points of the AA in a concise manner, without, however, adding anything to the contents of MCG. In the possession of Akong Rinpoche, there is also an old blockprint of the AA (23 folios) with some handwritten notes that are attributed to Mipham Rinpoche.[36]

The eighth Dzogchen Khenpo, Padmavajra (1867–1934), was a student of Patrul Rinpoche, entertained a mutual teacher-student relationship with Mipham Rinpoche, and was also a teacher of the Fifth Dzogchen Rinpoche, Tubten Chökyi Dorje[37] (1872–1935). His *Clarification of the Intention of the Protector Maitreya* (PVSD; 28 folios) is a brief synopsis of the AA which is largely based on LSSP/PSD. It consists mainly of the definitions and divisions of the eight topics and the seventy points, usually following, but often elaborating on, those of LSSP/PSD (see Appendices IV and V).

Khenpo Shenga[38] (1871–1921) was the first main teacher at the famous monastic college of Dzongsar, founded by Dzongsar Khyentse Jamyang Chöki Lodrö (1893–1959), and also greatly revived the Nyingma academic curriculum. His *Light of Altruism* (SCG; 60 folios), in this author's typical fashion, is an annotational commentary on Haribhadra's *Vivṛti*, which, for the most part, simply reproduces the latter verbatim, inserting just a few words or phrases here and there. Without relying on any Tibetan works at all, the text also contains some references to the *Ālokā*, *Prasphuṭapadā*, *Durbodhālokā*, *Śuddhimatī*, and other Indian commentaries. Beyond that, it contains a single general topic section on the ten bhūmis, but otherwise rarely provides further explanations, nor does it contain any definitions of the eight topics and the seventy points. The same author's prologue to SCG presents his brief overview of the contents and purposes of all five texts ascribed to Maitreya.[39]

The Words of Ajita[40] (MPZL; 198 pages) by Pöba Tulku Dongag Tenpé Nyima[41] (1895/1900–1959), a disciple of the famous Khenpo Künsang Belden (1862–1943), mainly comments directly on the verses of the AA. Compared to all the other Nyingma materials on the AA, MPZL's ways of categorizing and explaining the subpoints of the seventy points of the AA are mostly quite unique, thus not having much in common with other commentaries. Its occasional brief elaborations include explanations on the twenty types of saṃgha, the conceptions about apprehender and apprehended to be relinquished on the paths of preparation and seeing, the sixteen moments of the path of seeing, the skill in means of bodhisattvas deliberately not relinquishing the afflictions in order to be reborn in saṃsāra for the welfare of others, the knowledge of entities, the manner of cultivating the complete training in all aspects through alternating meditative equipoise and subsequent attainment, the signs of irreversibility of bodhisattvas, and the serial training (for the text's definitions of the eight topics and the seventy points, see Appendix VIII). The same author also wrote brief *Notes on Prajñāpāramitā*[42] (SZB; 35 pages) that highlight some crucial points in the AA. In addition, he composed a second commentary on the AA, called *The Ornament of the Intention of Ajita*,[43] which is sometimes referred to in MPZL. This commentary was more extensive than MPZL, but is no longer preserved.

Both the short *Preliminaries for the Explanation of Prajñāpāramitā* (SN; 14 folios) and *Commentary on the Presentation of the Body of the Great Treatise Abhisamayālaṃkāra* (LNG; 20 folios) by the late Dzogchen Khenpo Tubten Tsöndrü largely follow LSSP/PSD. The former text gives an overview of the prajñāpāramitā sūtras, the four founders of the different systems of their exegesis,[44] and the Indian and Nyingma commentaries on the AA. The latter work provides the definitions, divisions, and boundary lines of prajñāpāramitā, the eight topics, and the seventy points (see Appendix IV).

The contemporary scholar Künsang Tegchog Yeshe Dorje[45] (born 1957) wrote his massive two-volume *Jewel Mine* (KSC; 807 folios) in 1999 upon the request of the Fourth Dodrupchen, Künsang Jigmé Chöying Rangdröl[46] (born 1927). According to the colophon of this text, it explains the AA through matching it with the sūtras on the basis of Āryavimuktisena's *Vṛtti* and Haribhadra's revised version of the *Prajñāpāramitāsūtra in Twenty-five Thousand Lines* and also uses the two *Bṛhaṭṭīkās*, the *Ālokā*, and other (Indian) commentaries for clarifying certain difficult passages. Thus, KSC appears to be based on Indian commentaries alone. While abounding with lengthy quotations from the sūtras and supplementary explanations, the text does not provide definitions of the eight topics and the seventy points, nor does it add any significant materials to the other commentaries in terms of commenting on the AA proper.

The endnotes for the respective sections of the translations of PSD and PBG include the relevant passages from all the above texts (except KSC and Mipham's commentary on the *Prajñāpāramitāsaṃcayagāthā*)[47] that provide different or additional explanations than PSD and PBG.

Relationships between the contents of the Nyingma materials on the AA

As for the congruencies between the various Nyingma materials on the AA, PVSD, SN, and LNG are clearly and fully based on LSSP/PSD. In terms of the comments on the verses of the AA proper, MCG often accords with PBG, but also provides occasional additional glosses. Similarly, PGBG, SCG, and KSC's direct comments on the AA mostly accord with PBG inasmuch as all four are based on Haribhadra's *Vivṛti*. PGSD often differs, sometimes greatly, from both PSD and the general explanations in MCG. MPZL almost never conforms to any of the other materials. In sum, though some of the later Nyingma commentators on the AA follow Patrul Rinpoche's works (and thus LSSP), it is noteworthy that all the major Nyingma commentaries by Pema Gyurmé Gyatso, Mipham Rinpoche, Khenpo Shenga, and Dongag Tenpé Nyima often

exhibit significant differences both among each other and in comparison to PSD and, to a lesser degree, PBG. This fact alone casts considerable doubt on PSD representing a typical Nyingma commentary on the AA or even being *the* model exegesis of this text in this school. If it were, one would expect that at least the later commentaries would follow it very closely, which is obviously often not the case.

For example, the definitions of the eight topics and the seventy points of the AA in different texts are significant markers for how the entire structure and contents of the AA are understood in these texts. When considering these seventy-eight definitions in all of the Nyingma works that contain them, those in PVSD and LNG are generally identical to those in PSD (with PVSD often elaborating them). However, there are remarkably few overlaps between the four major commentaries PSD, PGSD, MCG, and MPZL. In detail, compared with PSD, PGSD contains only thirteen definitions that are close to those in PSD, twenty that are somewhat or partly similar, but forty-five that are different. MCG contains thirteen definitions that are close to those in PSD, eighteen that are somewhat or partly similar, and forty-seven that are different. In addition, the definitions in PGSD and MCG that are respectively close or similar to those in PSD are, for the most part, not the same either. MPZL contains only five definitions that are close to those in PSD, eight that are somewhat or partly similar, and sixty-five that are different. Compared to PGSD, MCG contains six definitions that are close to those in PGSD, twelve that are somewhat or partly similar, and sixty that are different. Between the definitions in PGSD and MCG on the one side and MPZL on the other, there are virtually no overlaps.

The question of an indigenous exegetical tradition of the AA in the Nyingma School

It is standard with almost all classical Indian and Tibetan texts to emphasize the uninterrupted lineage of transmitting these texts and their exegesis from India all the way through a given school of Tibetan Buddhism. This is considered to be of utmost importance in order to establish the authenticity and reliability of both the teachings contained in these texts and the commentarial stance on them in a particular school. However, in the case of such a lineage with regard to the AA and its commentaries in the Nyingma tradition, there is an obvious problem. For when one does not consider PSD and PBG as stemming from Longchenpa, the beginning of an actual Nyingma tradition of commenting on the AA happened only in the early eighteenth century

with Pema Gyurmé Gyatso's works. Thereafter, it was only about two hundred years later that the bulk of the presently remaining Nyingma materials on the AA were composed (starting with Mipham Rinpoche and ending with Dongag Tenpé Nyima). Finally, there are the three works by the two contemporary scholars Tubten Tsöndrü and Tegchog Yeshe Dorje. Thus, there is an evident lack of a clear and long-standing commentarial lineage of the AA that is unbroken all the way back to the time when such lineages formed in the other major Tibetan schools in the thirteenth and fourteenth centuries. In turn, all of these lineages of transmitting the teachings of the AA are largely based on earlier Kadampa commentaries (particularly in the Sangpu tradition of Ngog Lotsāwa and his followers), some of which date as far back as the tenth century (of course, all Tibetan commentaries rely on the Indian commentaries, primarily those by Āryavimuktisena and Haribhadra). This lack of a clear continual transmission of the AA that can be traced back to the formational period of the Nyingma School seems to be another, if not the main, reason for some Nyingmapas insisting on PSD and PBG being based, via LSSP, on Longchenpa, while at the same time largely neglecting the first clearly Nyingma commentary by Pema Gyurmé Gyatso, which only originated in the early eighteenth century. In any case, at present, among all the above materials on the AA, the ones that are primarily studied in Nyingma monastic colleges are PSD, PBG, MCG, SN, and LNG.

TRANSLATIONS

The General Topics of The Treatise on the Pith Instructions on Prajñāpāramitā, The Ornament of Clear Realization

{2}[48] The explanation of this *Treatise on the Pith Instructions on Prajñāpāramitā, The Ornament of Clear Realization*, has two parts:

1) Identifying the nature of the text to be explained
2) Determining the meaning of this text

1. Identifying the nature of the text to be explained

Our teacher [Buddha Śākyamuni], who is the supreme refuge, protector, and companion of the beings who wander in the three realms [of saṃsāra], bestowed upon the fortunate ones to be guided many varieties of the nectar of the genuine dharma as the means to overcome the hundreds of sufferings of [saṃsāric] existence. Among these, those that possess the utmost profundity {3} consist of the precious sūtra collection of prajñāpāramitā—the single path traveled by all victors.[49] Though there are many treatises that comment on the intention of this [sūtra collection], the main ones are known to the earlier [Tibetans] as being [by] "the four great system founders."[50]

(1) The great being Nāgārjuna, in terms of refuting any real entity (which [others attempt] to prove) and the reasonings of dialecticians (their means to prove [such an entity]), composed the fivefold collection of Madhyamaka reasoning[51] and so on and thus founded the great system of the profound view of Madhyamaka.

(2) The great master Dignāga explained the main points of the brief mother [sūtra][52] through summarizing them into thirty-two. As [his *Prajñāpāramitārthasaṃgraha*] says:

> This is stated as foundation, governance,
> Activity, familiarization,
> Categories, signs,
> Downfalls, and benefit.[53]

Among [these eight], "categories" refers to [the division into] the sixteen emptinesses and "familiarization," to the division into the ten remedies for the ten conceptual distractions. Therefore, there are thirty-two [points].[54]

(3) In the extensive commentary on the large and medium mother [sūtras] and the one in eighteen thousand [lines], the *Paddhati* [or] *Bṛhaṭṭīkā*[55] on the mother, the meaning of the mother is commented on by way of the three approaches and the eleven instructional specifications. The three approaches are the approach of the concise teaching for those who understand through concise statements; the approach of the intermediate teaching for those who understand through elaboration; and the approach of the detailed explanation for the sake of those who are fond of words. The eleven instructional specifications are (1) [the Buddha] teaching Śāriputra; (2) the explanations by Subhūti; {4} [the dialogues with] (3) Indra, (4) Subhūti, (5) Maitreya, (6) Subhūti, (7) Indra, (8) Subhūti, (9) Maitreya, and (10) Subhūti; and (11) [the Buddha] teaching Ānanda and then entrusting [the sūtras to him].[56]

(4) The victor Ajita composed the *Abhisamayālaṃkāra* through condensing the body of the mother into the eight topics and the seventy points and thus linking it with the progressive stages of the practice of yogins.

In this way, it is explained [by Butön and others] that since each one of these four [masters] comments on the intention of the mother without relying on any other commentaries on this intention, they are explained to be "system founders." However, the *Prajñāpāramitārthasaṃgraha*'s manner of commenting on the [prajñāpāramitā] sūtras through instructing on the practice of the remedies of the ten conceptual distractions and its manner of commenting on these sūtras through the three natures appear to accord with the *Madhyāntavibhāga* and the *Mahāyānasaṃgraha*. Therefore, [this text] does not initiate a [commentarial] system outside the dharmas of Maitreya. As for the *Paddhati*, through quoting passages from the *Mūlamadhyamakakārikā* in its sections on the sixteen emptinesses and the nonexistence of arising, ceasing, afflicted phenomena, and purified phenomena, it asserts that these are to be explained according to the reasonings of venerable Nāgārjuna. Therefore, it does not create any exegetical system outside of the collection of reasoning.[57]

Therefore, according to the position of master Dharmamitra,[58] the topics of the mother are two—the core [topic] of ultimate reality and the vast progressive stages of clear realization, with the collection of reasoning commenting on the first one and the *Abhisamayālaṃkāra*, on the second one. Alternatively, it is also said, "The collection of reasoning [comments on] the topic of emptiness (the explicit teaching [of the prajñāpāramitā sūtras]), {5} while the *Abhisamayālaṃkāra* comments on the progressive stages of the manner in which the clear realization [of emptiness] arises in the mind streams of those to be guided when emptiness is explained [to them] (the

implicit teaching [of these sūtras]).[59] Therefore, there arose two systems of commenting on the prajñāpāramitā [sūtras]—those of venerable [Maitreya] and honorable Nāgārjuna."[60] Among these, the dharma that is to be explained here is the *Abhisamayālaṃkāra*.[61]

As for the commentaries that follow this *Ornament* of the mother, there are twenty-one Indian commentaries—twelve commentaries that correlate [the AA] to the [prajñāpāramitā] sūtras and nine that do not correlate [it to any sūtras]. As for the root sūtras to which those [commentaries] that correlate [the AA] to the sūtras are related, they respectively correlate it to [one or more of] the following four [sūtras]—the large mother [sūtra] in one hundred thousand [lines], the medium one in twenty-five thousand [lines], the brief one in eight thousand lines, and the *Prajñāpāramitāsaṃcayagāthā*. Furthermore, those that correlate it to the *Prajñāpāramitāsaṃcayagāthā* thereby also implicitly correlate it to the [sūtra] in eighteen thousand [lines], and there are obviously [some] that correlate it to the [sūtra] in ten thousand [lines].[62]

You may wonder, "Which ones among these [commentaries] do the explanations here follow?" I explain [the *Abhisamayālaṃkāra*] through primarily following both Āryavimuktisena and Haribhadra, but I also provide some explanations by adopting, as appropriate, certain good parts from other commentaries. {6}

2. Determining the meaning of this text

This includes three general topics:

1) [Explaining] the meaningful title [of the text] (the means to express [the subject matter])
2) [Explaining] the text that contains the subject matter
3) Explaining the colophon of the translators who translated [the text]

2.1. Explaining the meaningful title [of the text] (the means to express [the subject matter])

This has two parts:

1) The actual [explanation of the title]
2) The ancillary [topic]

2.1.1. The actual explanation of the title

This has three parts:

1) Translation of the title
2) Explanation of the title
3) Purpose of the title

2.1.1.1. Translation of the title

The term "India" is arbitrarily given to the region in which the six great cities [of ancient northern India] are located. As the *Vinayakārikā* says:

> Śrāvastī, Sāketam, Campā,
> Vārāṇasī, Vaiśalī,
> And Rājagṛha—these six
> Are known as the six great cities.[63]

In the language of these areas, the title of this treatise [in Sanskrit] is from *Abhi* . . . up through . . . *śāstra*. Translated into Tibetan, it is from *Shes* . . . up through . . . *ces bya ba*. *Abhisamaya* [means] clear realization; *alaṃkāra*, ornament; *nāma*, called; *prajñāpāramitā*, perfection of prajñā; *upadeśa*, pith instructions; {7} and *śāstra*, treatise.

2.1.1.2. Explanation of the title

"Prajñāpāramitā" refers to the root sūtras of this [treatise]. "Pith instructions" are those that make one realize the meaning of said sūtras in an easy manner. A "treatise" is what possesses the two qualities of restoring and protecting.[64] "Clear realization" refers to the eight clear realizations—through turning one's mind toward the profound actualities of the mother of the victors, one realizes these actualities in an unmistaken way. [This treatise is called an] "ornament" because it produces delight in the learned, when the brilliance of the seventy points (the beautifying ornament) on the fine body of the mother of the victors (the natural ornament) appears in this treatise (the clearly illuminating ornament). As the *Mahāyānasūtrālaṃkāra* says:

> Just as a physical form that is an ornament and is endowed with natural qualities,
> Through being seen in a mirror, produces supreme delight in people,
> So this dharma, which is endowed with the natural qualities of excellent words,
> Always produces distinct satisfaction in the learned when its meaning is discriminated.[65]

This describes the connection between the title and its meaning.

2.1.1.3. Purpose of the title

The purpose of presenting the title by way of showing the correspondences between the two languages [of Sanskrit and Tibetan] lies in the arising of trust in the dharma, the planting of habitual tendencies for the [Sanskrit] language, and the occurring of blessings in the mind stream.

2.1.2. The ancillary [topic]

The branch in order to complete the translation is the homage by the [Tibetan] translators, which says, "I pay homage to all buddhas and bodhisattvas."[66] [Candrakīrti's] *Triśaraṇasaptati* says:

> Those who severed the flow of the sleep of ignorance
> And in whom perfect wisdom dawns
> Have woken up—they are the awakened ones, {8}
> Just like a person having woken up from sleep.[67]

Accordingly, having awakened through the continuum of the sleep of ignorance being severed is like having woken up from sleep.

> By virtue of mind having unfolded toward what is to be known
> And the closed-mindedness of ignorance being overcome,
> Buddhas are unfolded like a lotus.[68]

Accordingly, through perfect wisdom, the close-mindedness of ignorance is overcome and mind has unfolded toward what is to be known, which resembles the petals of a lotus having unfolded.[69] Thus, [the translators] pay homage to all buddhas and bodhisattvas who are like that.

2.2. Explaining the text that contains the subject matter

This has two parts:

1) General overview
2) Explanation of the actual text

2.2.1. General overview

You may wonder, "When this treatise *Abhisamayālaṃkāra* comments on the intention of the prajñāpāramitā sūtras, through how many points does it comment?" The *Vyākhyāyukti* says that the sūtras are explained by way of five rubrics of exegetical methods:

> Those who relate the meaning of the sūtras
> Should state their purpose, their topical summary,
> The meaning of the words, their coherence,
> And the rebuttal of objections.[70]

This represents the lineage of pith instructions by Maitreya himself [being transmitted to Vasubandhu through Asaṅga]. {9} Thus, when the victor Maitreya explains the sūtras, he also expounds them by way of these five

exegetical methods. [In the *Abhisamayālaṃkāra*,] (1) the purpose is taught through [the set of] "purpose and connection" [in verses I.1–2]; (2) the topical summary, through the presentation of the body [of the text in verses I.3–17]; (3) the actual meaning of the words, through the detailed explanation of the branches [of the text in the remaining verses]; (4) the coherence [of the earlier and later topics] is taught implicitly; and (5) the rebuttal of objections is [also] mostly taught implicitly.

The purpose of explaining [a text] by way of these five rubrics is as described in the *Vyākhyāyukti*:

> Upon hearing about the greatness of the topic of a sūtra,
> [People] will listen to it and grasp it.
> [Thus,] the purpose should be stated first
> Since listeners develop respect [through it].
>
> That [purpose] is accomplished through the topical summary;
> The topical summary, through the meaning of the words;
> And the order, the reasonings, and earlier and later [passages]
> Not being contradictory, through the [remaining] two [rubrics].[71]

2.2.2. Explanation of the actual text

This has three parts:

1) The pursuit of engaging in its composition
2) The nature of the text as what is to be composed
3) The manner of concluding the composition[72]

2.2.2.1. The pursuit of engaging in its composition

This has two parts:

1) Paying homage (the branch of producing openness in those to be guided)
2) [The set of] purpose and connection (the branches of [making] the intelligent engage in this treatise) {10}

2.2.2.1.1. Paying homage (the branch of producing openness in those to be guided)

The meaning of paying homage is commented on by way of the [above] five exegetical methods.

1) The meaning of coherence is that, at the outset of composing this treatise, noble Maitreya, by virtue of seeing the special purposes of his own welfare and the welfare of others, pays homage to the mother of the four [kinds of] children [(buddhas, bodhisattvas, pratyekabuddhas, and śrāvakas)].

2) The meaning of purpose has two parts:
   a) The purpose of one's own welfare
   b) The purpose of the welfare of others

2a) The purpose of one's own welfare is to display one's own conduct in accordance with the conduct of genuine beings.

2b) The purpose of the welfare of others is to produce openness in others who are to be guided. This is threefold:
   a) The temporary purpose
   b) The ultimate purpose
   c) The outcome of these

2ba) The temporary purpose is again threefold:
   1) The purpose of studying
   2) The purpose of openness
   3) The purpose of respect

2ba1) The purpose of studying is the arising of openness, and [there are] two ways in which this may arise. Those of duller faculties are the pursuers by means of confidence,[73] who engage [in the dharma] mainly because of a person or whose trust arises from mere words. The cause [for those of duller faculties developing trust] is to hear that this mother [prajñāpāramitā] has the character of the qualities which accomplish the desires of her four [kinds of] children. The manner [in which they develop trust] is swift, immediately upon hearing the words and without examining them. The object [of their trust] is the mother of the victors. The nature [of their trust] is the arising of very great openness for [said object]. Those of sharper faculties are the pursuers by means of the dharma,[74] who engage [in the dharma] mainly because of the dharma or engage in it through examining its meaning. {11} The cause and the object [of their trust] are as above, but the manner [in which their trust arises] is that it is preceded by [their analyzing] said teaching in terms of whether it can or cannot be invalidated through correct reasoning. If they do not see any such invalidation, subsequently the nature [of their trust] is the arising of an openness that cannot be taken away from them.

2ba2) As for the purpose of openness, from the cause of great openness having arisen, there arises the very intense respect or the striving aspiration for the mother sūtras (the excellent words that make the three knowledges—the mother—their subject matter) and for this treatise (the excellent words that rely on these sūtras) as being what is to be seized, held, read, comprehended, and applied in yoga in all respects.

2ba3) The purpose of respect is that, subsequent to such striving, one engages [in prajñāpāramitā] through gradually giving rise to the three prajñās that

arise from study, reflection, and meditation. As for these three prajñās, the Vaibhāṣikas assert:

> The mental states that arise from study and so on, respectively,
> Have names, both [names and referents], and referents for their
> objects.[75]

However, since it is impossible to observe both a name and its referent at the same time, there would be no [prajñā] that arises from reflection. Therefore, one should assert the following here. The prajñā that arises from having listened to the words of the Buddha is the one that arises from study. The prajñā of gaining certainty through examining their meaning with reasoning is the one that arises from reflection. The one that arises from familiarizing, through one-pointed samādhi, with that very certainty that has been gained is the prajñā that arises from meditation.

2bb) The ultimate purpose is that one, by virtue of such engagement, will attain the supreme of what is excellent—enlightenment. {12}

2bc) The outcome of these [points] is to establish that respect is attained from openness; engagement, from respect; and the supreme of what is excellent, from engagement. Therefore, great openness for the Bhagavatī [Prajñāpāramitā] is the primary cause among the causes for attaining everything that is excellent.

3) As for the meaning of the topical summary, in general there are [many] objects of paying homage and many ways of praising them. However, here the object of praise and paying homage is [mother prajñāpāramitā as] the subject matter of the treatise. The way of praising this mother is to praise her by way of her accomplishing the specific desires of her four [kinds of] children. The mother—the three knowledges—also represents the entirety of the clear realizations of śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas. Therefore, through [these clear realizations] being embodied in her in this manner, all eight clear realizations represent the mother who is the object of praise and paying homage. In this context, the explanation [that sounds] as if the mother and prajñāpāramitā are without difference is given merely in terms of these two being equal in function by way of their producing and sustaining the uncontaminated skandhas.[76] However, it is not the case that these two are without difference otherwise because the meaning of the fully qualified mother is to accomplish the desires of her children and the meaning of the fully qualified prajñāpāramitā is the genuine mind of realizing the lack of nature.

4) The meaning of the words is as follows. The first three lines [of the AA's opening verse of homage] are [each] explained by way of four [points]—the three of (a) [psychophysical] support, (b) means, and (c) fruition in accordance with the position of master Atula[dāsa] and the added [point of] (d) their justification.

4a) As for the first line, [4aa)] the supports consist of what the *Bodhisattvapiṭaka* says:

> The liberation of śrāvakas [comes from] pursuing words.
> The pratyekabuddhas possess the discrimination of conditions. {13}

Accordingly, the śrāvakas must themselves listen to [teachings] that involve words and also make those to be guided hear [teachings] that involve words.[77] [Here] the pratyekabuddhas who attain enlightenment through the mere condition of realizing dependent origination, but do not depend on words (explaining, and listening to, the dharma), are included in the faction of the [śrāvakas]. The motivation [of both] is the desire for attaining peace—nirvāṇa—for themselves alone.

4ab) As for the means, all skandhas, dhātus, and āyatanas are entities [or the bases] since they serve as the bases for childish beings clinging to them as a self and what is "mine" and the noble ones ascertaining them as being without a self and thus relinquishing the clinging to a self. [Therefore, the means] refer to the knowledge of entities of knowing that [all these entities] are primordially empty of a personal self and the apprehended, respectively.

4ac) The fruition consists of the two types of nirvāṇa, with remainder and without remainder, which represent the utter peace of afflictions and suffering having completely subsided. You may wonder, "What is the difference between these two?" A critical analysis of this has three parts:

1) [The system of] the śrāvaka faction
2) [The system of] the Mere Mentalists
3) The system of the Mādhyamikas

4ac1) The system of the śrāvakas [has two parts]:

a) The meaning of being with and without remainder
b) What they assert as nirvāṇa

4ac1a) As for the difference between being with and without remainder, some explain that the difference lies in having relinquished all origins [of suffering] without exception, but not having relinquished suffering, versus having relinquished all suffering without exception too. This is not justified because the great texts explain that, though arhats have terminated all karmas and

afflictions that are certain to propel them into yet another existence, they still have many virtuous or nonvirtuous karmas that they committed during their phases as ordinary beings. {14} Therefore, [the śrāvakas] asssert that the difference between these two [kinds of nirvāṇa] lies in having relinquished all afflictions without exception, while the continuum of the skandhas has not come to an end, versus the continuum of the skandhas having been severed, which accords with [Candrakīrti's] *Yuktiṣaṣṭikāvṛtti*[78] adducing the thesis of his [śrāvaka] opponents. Both [śrāvaka] factions [(Vaibhāṣikas and Sautrāntikas)] assert that [the nirvāṇa without remainder] consists of nothing but the expanse of peace, in which awareness does not connect with a next [life], after arhats have cast off the formations of [their last] life.

4ac1b) From among the two [categories of] conditioned and unconditioned phenomena, nirvāṇa [belongs to the category of] unconditioned phenomena. Here the Kashmirian Vaibhāṣikas assert three uncontaminated phenomena—the two cessations[79] and space. The Mādhyadeśika Vaibhāṣikas assert four by adding suchness. Thus, from among these four unconditioned phenomena, both [Vaibhāṣikas and Sautrāntikas] hold both [kinds of] nirvāṇa to be analytical cessations. The difference is that the Vaibhāṣikas take them to have the nature of a nonimplicative negation and therefore [assert them to be] substantially existent. The Sautrāntikas take them to have the nature of an implicative negation and thus assert them to be imputedly existent.

4ac2) In the system of the Mere Mentalists, the meaning of being with and without remainder is as above. As for the nature [of nirvāṇa], the *Viniścayasaṃgrahaṇī* explains it to have the defining characteristic of being the utterly pure dharmadhātu, while [Vasubandhu's] commentary on the *Mahāyānasaṃgraha* explains it as being an analytical cessation. This system asserts that the continuum of awareness is severed upon [entering the nirvāṇa] without remainder. At that point, though there is no termination in the sense of the two obscurations having been relinquished through the path, there is their coming to an end on their own accord since their support does not exist anymore. Therefore, it is asserted that the nirvāṇas of the mahāyāna and the hīnayāna are without difference in terms of relinquishment. However, by virtue of their differing in terms of the power of aspiration prayers and the disposition, there is the difference of the welfare of others being or not being promoted, respectively. {15}

4ac3) As for the system of the Mādhyamikas, in general, four [kinds of] nirvāṇa are found in the words of the Buddha—natural, nonabiding, with remainder, and without remainder. The first is the nature of phenomena—the freedom from all reference points. The second is the nirvāṇa of buddhas and bodhisattvas. [The explanation of] the latter two is twofold. In terms of

the hīnayāna [nirvāṇa], it is evident that [this system] asserts the following. [The nirvāṇa] with remainder means that when arhats have not yet cast off the formations of [their last] life, though they have relinquished the afflictions, they possess a remainder of suffering that has been propelled through [their former] karmas and afflictions. [The nirvāṇa] without remainder refers to the time when [arhats] have cast off the physical formations of [their last] life and thus have abandoned their coarse skandha of suffering, dwelling in mental bodies in pure realms within lotus buds.[80] In terms of the mahāyāna, [Nāgamitra's] *Kāyatrayāvatāramukha* says:

> The nirvāṇa with skandhas
> Is presented as the two [rūpa]kāyas of the sage.
> Since it is free from all skandhas,
> The dharmakāya is without skandhas.[81]

Thus, it presents [the nirvāṇas] with remainder and without remainder with regard to the three kāyas, which also accords in meaning with a [similar] passage in the *Suvarṇaprabhāsottamasūtra.*

4ad) The justification for the [first line of the AA's homage] is as follows. The clinging to a personal self is the root of all afflictions and suffering. Through the knowledge of entities, the lack of a personal self is realized and thus the clinging to [such a] self is overcome and comes to an end. Therefore, it is justified that the nirvāṇa of being free from all suffering is attained.

4b) The second line [of the homage] also has four parts.

4ba) As for the [psychophysical] support, the *Samādhirājasūtra* says:

> "This is the path that makes you attain the nectar [of buddhahood].
> Relinquish bad paths {16} and consider [this] path"—
> Thus, upon seeing sentient beings with bad views, they make them understand.
> For this reason, they are called "bodhisattvas."

Accordingly, bodhisattvas are those who desire to promote the welfare of beings for as long as the saṃsāra of those to be guided lasts.

4bb) The means is the nature of realizing that, ultimately, all three paths [of śrāvakas, pratyekabuddhas, and bodhisattvas] are without arising and, conventionally, represent causes, natures, and fruitions.

4bc) The fruition consists of the welfare that all beings desire—the higher realms and definite excellence.[82]

4bd) The justification [for this line] is that teaching others the unerring path must be preceded by one's own realization of the path, just as it is. As the *Pramāṇavārttika* says:

> Since the outcome of the means and its cause are hidden,
> It is difficult to explain them.[83]

4c) The third line [of the homage] also has four parts.

4ca) The [psychophysical] support is that of buddhas, which is due to their perfect restraint from all mistaken behaviors of body, speech, and mind.

4cb) The means is to be endowed with the knowledge of all aspects of realizing all aspects to be without arising.

4cc) The fruition is to pronounce this wheel of dharma, which is endowed with all aspects of the meaning (what is to be expressed) and also entails all kinds of elaborations in terms of the words (the means to express this).

Here a critical analysis of the wheels of dharma has four parts:

1) The nature of a dharma wheel
2) Hermeneutical etymology
3) Division
4) Size.

4cc1) As for the nature [of a dharma wheel], the Vaibhāṣikas assert only the path of seeing to be the wheel of dharma. For they assert the following. When the path of seeing arose in the group of five[84] by virtue of [the Buddha] having taught them the dharma in Vārāṇasī, the yakṣas[85] proclaimed, "The wheel of dharma has been turned." {17} Also, the precious wheel [of a cakravartin] and the path of seeing concord in [seven] features. As for these concordant features, since the path of seeing makes one realize the [four] realities swiftly, it moves swiftly. It leaves behind the focal objects and aspects[86] of the preceding realities. It progresses to the later ones. By way of the uninterrupted path determining the attainment of what is to be relinquished, it makes one victorious over what one has not been victorious over. By virtue of the path of liberation leading to the attainment of the freedom of being free from what is to be relinquished, it truly establishes one in this victory. Through focusing on the realities of the higher realms, it soars up. Through focusing on the realities of the lower realms, it descends.

Bhadanta Ghoṣaka holds that the eightfold path of the noble ones represents the wheel of dharma. Since [correct] speech, aims of actions, and livelihood make up [the training in] ethics, they are similar to a hub of a wheel—that which functions as the support for [the further two trainings in]

samādhi and prajñā. Since [correct] view, thought, and effort make up the training in prajñā, they cut through antagonistic factors and thus are similar in their features to cutting spokes. Since [correct mindfulness and] samādhi[87] one-pointedly hold the view and so on in one's focus, their features are like those of the rim [of a wheel] that holds it together. Therefore, the features [of the eightfold path] concord with those of a wheel.

[However,] since these approaches are mistaken in terms of [only providing] partial proofs, they [are to be] rejected. Here, [in the mahāyāna,] all dharmas of scriptures and realization are to be asserted as dharma wheels because all the words of the Buddha are contained in the three wheels of dharma and one focuses on the meaning of these dharma wheels on all paths.

4cc2) The hermeneutical etymology of "dharma wheel" is that it is a wheel of dharma in the sense of having the nature of the dharma (such as the correct view) {18} and being turned smoothly by transiting from one mind stream to another.[88]

4cc3) The division is twofold—the dharma wheel of realization and the dharma wheel of scriptures. The dharma wheel of realization is [subdivided into] the five paths. The dharma wheel of scriptures is divided into twelve branches. As it is said:

> (1) The sūtra collection, (2) proclamations in song, (3) prophecies,
> (4) Proclamations in verses, (5) joyful aphorisms, (6) counsels,
> (7) Legends, (8) narratives,
> (9) The extensive [discourses], (10) [reports on the Buddha's] former lives,
> (11) Ascertaining [discourses], and (12) [the discourses on] marvelous qualities—
> In this way, it was spoken in twelve branches.

When summarized, these represent the three piṭakas. The first five, such as the sūtra collection, represent the piṭaka of the sūtra collection of the śrāvakas. The four of counsels (as the primary one), legends, narratives, and [reports on the Buddha's] former lives (as supplements) represent the piṭaka of the vinaya.[89] The two of the [discourses on] marvelous qualities and the extensive [discourses] make up the piṭaka of the sūtra collection of bodhisattvas. The collection of ascertaining [discourses] represents the piṭaka of the abhidharma of both the hīnayāna and the mahāyāna. This is the system of the *Abhidharmasamuccaya*.

The *Vastusamgrahaṇī* takes the extensive [discourses] as the piṭaka of the mahāyāna, while the others are the piṭaka possessed by the śrāvakas, thus

explaining both as the piṭaka of the sūtra collection, which discords with this [presentation of the *Abhidharmasamuccaya*]. Through taking the four of counsels (the primary one) and its supplements as one, a commentary on the *Laṅkāvatārasūtra* explains the branches of the words [of the Buddha] as being nine.[90] {19}

4cc4) As for the size [of a dharma collection (*dharmaskandha*)], some say, "Its extent is that of the treatise [called] 'Śāriputra-made dharma collection' since it has six thousand ślokas."[91] Others [assert] it to refer to one complete discourse that starts out with skandhas, dhātus, āyatanas, realities, or dependent origination, and so on. Yet others hold that it consists of the complete remedy for a given factor to be relinquished. However, here there are two systems—the one of the common yāna and the one of the uncommon [yāna]. According to the first one, the system of the commentaries on the *Abhidharmasamuccaya* is to assert that one dharma collection [has] one thousand ślokas. According to the second one, it is said that one dharma collection consists of what can be written with the [amount of] ink that is suitable to be carried by Indra's elephant, Supratiṣṭhita. Given this, what the *Sūtra on Repaying [the Buddha's] Kindness* says is also appropriate:

> Noble Devadatta made [the monks] recite [all] the volumes that are to be carried by five thousand elephants.

You may wonder, "If there are that many dharma collections, why is it that not as many appear in Jambudvīpa?" Most [of them] are in other wordly realms and in the realm of the nāgas. As [Candragomin's] *Śiṣyalekha* says:

> The teaching, as excellent as a supreme jewel, sound,
> And completely pure in nature, is worshipped respectfully
> By the great hooded nāgas like a crown jewel
> And thus eliminates the gloom that dwells in the depths of the earth.[92]

4cd) As for the justification [of the third line of homage], if preceded by the knowledge of all aspects in terms of suchness and variety, [buddhas] are able to turn the wheel of dharma in accordance with the constitutions, motivations, and latencies of those to be guided, {20} but without such [knowledge] preceding it, the opposite is the case. Therefore, the turning of all dharma wheels without exception is established as the fruition of the knowledge of all aspects.

4d) The explanation of the fourth line [of the verse of paying homage] has two parts:

a) The actual [explanation]
b) The manner of becoming children of the victor

4da) In this way, [Maitreya says,] "I pay homage to this mother of the Buddha with (that is, who is surrounded by) his assemblies of śrāvakas (and, implicitly, pratyekabuddhas) and bodhisattvas." That he speaks of "the mother of the Buddha" is out of the wish to indicate the main one of her children, but, ultimately, she is the mother of all four noble ones.

4db) Here to present clear realization as the mother and [said four] persons as her children is not a presentation of mother and child by virtue of [the former] giving birth to someone whose nature is [as different] as [an actual] mother and child [are]. So how is it then? In worldly terms, one may speak of some person who has benefited one greatly as "being a mother to me." Likewise since the clear realizations of the three persons [(śrāvakas, pratyekabuddhas, and bodhisattvas)] completely accomplish their respective ultimate desires, they represent the mother of these persons. Moreover, this mother is their mother because she gives birth to the uncontaminated skandhas that have not [yet] arisen in their mind streams (their temporary desire) and sustains the continuum [of these skandhas] once they have arisen. Also, the complete accomplishment of their ultimate desires must be preceded by temporarily producing and fostering their uncontaminated skandhas. Thus, [clear realization] is presented as the mother [of said persons] by virtue of the manners of accomplishing [their] ultimate and temporary desires. However since the knowledge of all aspects exists solely on the buddhabhūmi, {21} it is only suitable as the mother that sustains buddhas, but is not taken to be the mother who gives birth [to what has not yet arisen].

5) The explanation of [the homage] by way of rebutting objections [has two parts].

5a) The objection is as follows. In this context of paying homage, since [prajñāpāramitā] is praised by way of the three knowledges, this represents a praise and an homage that concord with the subject matter [of this treatise]. Therefore, implicitly, it [also] represents the commitment to compose a treatise that takes these three as its subject matter. On this some say, "As for composing a treatise that takes the three knowledges as its subject matter, since the three knowledges cannot be defined by way of their natures, they must be taught in connection with their objects. Here you may take the subject matter [of the treatise] as consisting of (a) merely the numeric subdivisions of skandhas, dhātus, and āyatanas in order to give rise to the prajñā that fully discriminates phenomena; (b) merely [all] remedial factors or the paths to the three [kinds of] enlightenment in order to merely relinquish antagonistic factors; (c) or the mere subdivisions of aspects (such as their being substantially

or imputedly [existent]) in order to know all enumerations of knowable phenomena without exception. [So the question is] which one among these three [possibilities] is [the subject matter of the AA]? The first case would [merely] be a repetition of the abhidharma treatises. In the second case, the composition of this treatise would be without purpose because one would not know which remedies are for which factors to be relinquished. In the third case, [the question is] whether [the text] teaches the aspects as entailing [their respective] bases or as being without bases. In the first case, when it teaches the aspects, it also needed to teach said bases, and therefore it would be a repetition of the abhidharma. In the second case, it would follow that there is no realization of the actuality of entities because, through realizing aspects without bases, they would consist of mere imputations."

5b) The answer to this is as follows. {22} It is not that, through the subject matter consisting of partial [discussions of] bases, remedies, and aspects, [this treatise] functions as a partial ornament of the mother. It functions as an ornament of all three knowledges by virtue of its subject matter consisting of the points of all three factors—bases, remedies, and aspects. Therefore, there is no flaw of [this treatise] not explaining what must be explained. In order to understand the three knowledges (the [cognizing] subjects), which is its purpose, it teaches them in the manner of the points to go astray, the cause, and what is to be attained [through this cause].[93] Therefore, there is no flaw of repeating the abhidharma treatises either. If [this treatise] is thus established as an ornament of the three knowledges, it is established as an ornament of all mother [sūtras] because the three knowledges include all clear realizations of śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas. For the triad of the large, medium, and brief mother [sūtras] explains that the clear realizations of said four persons are included in the three knowledges.[94]

2.2.2.1.2. [The set of] purpose and connection[95] (the branches of making the intelligent engage in this treatise)

This has three parts:

1) Purpose
2) Synopsis
3) Meaning of the words

2.2.2.1.2.1. Purpose

The intelligent [first] eliminate the fourfold doubt that does not tend toward the facts, which consists of thinking, "This treatise probably lacks the fourfold [set of] subject matter, purpose, essential purpose, and connection." Then, they give rise to the fourfold doubt that tends toward the facts, thinking, "It

probably is endowed with this fourfold [set]," and thus engage in the treatise. {23} As it is said:

> Because the striving of the world
> Engages out of doubt.

In those of duller faculties, these [two forms of doubt] arise as certainty and, in those of sharper faculties, as doubt. As for the manner in which [the latter] engage in the treatise out of doubt, when the statement about the [fourfold set of] purpose and connection is presented prior to the body of the treatise, they will engage in it by thinking, "I will examine whether there is or is not [a way of] engaging in the treatise just as said statement promises. If there is one, I will engage in it, and if there is none, I will turn away from it."

2.2.2.1.2.2. Synopsis

This has three parts:

1) Identifying the fourfold [set of] purpose and connection
2) The manner in which these are taught by the statement [that describes them]
3) Their definite number as being four things to be taught

2.2.2.1.2.2.1. Identifying the fourfold [set of] purpose and connection

This has three parts:

1) [The purpose and connection that exist in] any [true] statement
2) [The purpose and connection that exist in] a statement [that describes] purpose and connection
3) The purpose and connection that exist in the body of the treatise

2.2.2.1.2.2.1.1. The purpose and connection that exist in any [true] statement

The fourfold [set of] purpose and connection can be assessed in all true statements. What is taught by a statement that demonstrates a true meaning is its subject matter. The understanding by virtue of that [subject matter] is its purpose. The accomplishment of the goals of persons is its essential purpose. The relation between the former and the latter is its connection.

2.2.2.1.2.2.1.2. The purpose and connection that exist in a statement [that describes] purpose and connection

[The fourfold set of] the purpose and connection that exist in the body of a treatise represents the subject matter [of a statement that describes this set of purpose and connection]. The arising of doubt or certainty [about this subject matter] in the intelligent by virtue of said statement is its purpose. Their engagement in the treatise by virtue of such [doubt or certainty] is its

essential purpose. The aspect of the latter not occurring without the former is its connection.

2.2.2.1.2.2.1.3. The purpose and connection that exist in the body of the treatise

These are taught in the text.[96]

2.2.2.1.2.2.2. The manner in which these are taught by the statement [that describes them]

When what is primary and what is secondary are taken as what is taught explicitly and what is taught implicitly, respectively, the essential purpose is what is taught explicitly and the others, {24} implicitly. When referring to what is expressed and not expressed by words, respectively, the connection is what is taught implicitly and the other three, explicitly.

2.2.2.1.2.2.3. Their definite number

There are four obstacles for the intelligent to engage in a treatise, thinking, "This [treatise] lacks a purpose," "Though there is one, one is not able to accomplish it," "Though one is able to do so, it is not something to be desired by genuine persons," "Though it is [something to be desired], there are other easier means to accomplish it," or "The [means taught] here is not connected to [accomplishing] the [purpose]." In due order, they then see that, unlike in the case of [a treatise on] examining whether crows have teeth, in general, [meaningful] treatises have a purpose; unlike in the case of a treatise on taking away the crown ornament of [the nāga king] Takṣaka, this purpose can be accomplished; unlike in the case of [a treatise on] taking one's mother as a bride, said purpose that can be accomplished represents a supreme purpose; and unlike in the case of [a treatise on] sacrificing cattle for the sake of [being reborn in] the higher realms, in which the [actual] means for accomplishing said supreme purpose is not connected to the treatise, [said means] is connected to this treatise. Since it is just by virtue of [seeing this] that the intelligent engage [in such a treatise], [the set of purpose and connection] is definite as being fourfold because more than these [four] are unnecessary and fewer are not sufficient.

Some explain, "There is no definite number [of four] that prevents higher or lower [numbers] because the commentary on the first part of the *Saṃvaratantra* speaks of five (including the excellent means of expression) and Kamalaśīla teaches them to be three (subject matter, purpose, and connection)." However, this is not tenable because it is held that, for the intelligent to engage [in a treatise], mere well-arranged means of expression are not primary, and that teaching them as three is an instruction that summarizes the two purposes [into one].

2.2.2.1.2.3. Meaning of the words

This has three parts:

1) The nature of treatises that possess the fourfold [set of] purpose and so on {25}
2) Explanation of the term ["śāstra" (treatise)]
3) The actual meaning of the words [of AA I.1–2]

2.2.2.1.2.3.1. The nature of treatises

This has two parts:

1) The teachings of other systems
2) Identifying the justified position

2.2.2.1.2.3.1.1. The teachings of other systems

The *Abhidharmakośa* says:

> The eighty-four thousand dharma collections
> That were spoken by the sage
> Are spoken words or names, [respectively]
> Included in form or formation.[97]

This means that both Vaibhāṣikas and Sautrāntikas agree on asserting the nature of the words of the Buddha as [consisting of] the three collections [of names, words, and letters]. However since the Sautrāntikas assert said three collections as series of term generalities, [they hold them to be included in the skandha of] nonassociated [formations]. Since the Vaibhāṣikas assert them to be specifically characterized sounds that are made perceptible through speech, they hold them to be included in [the skandha of] form. Therefore, these two systems assert treatises to have the nature of matter. The dialecticians[98] assert that the actual means of expression are term generalities, while the imagined means of expression are specifically characterized sounds.

2.2.2.1.2.3.1.2. Identifying the justified position

This has two parts:

1) [The instances of treatises that consist of] the words of the Buddha
2) The instances that are treatises

2.2.2.1.2.3.1.2.1. [The instances of treatises that consist of] the words of the Buddha

What appear as the teachers of the dharma are the two rūpakāyas and what appear as their teachings are the twelve branches of a buddha's speech, [both of] which are presented as being nothing but the appearances of others (those to be guided). Therefore, all words of a buddha are the cognitions of those

to be guided appearing as certain aspects of names, words, and letters, which depend on illusionlike buddha wisdom functioning as the dominant condition and the pure mind streams of those to be guided, as the causal condition. Hence, [what appear as the words of a buddha] are connected to the mind streams of the listeners, but are not connected to the mind streams of said buddha. For otherwise, it would be impossible for buddhas to have relinquished all obscurations without exception because they would [still] possess the ignorance of clinging to internal cognition as being external sounds. {26} The cognizances of the listeners are presented as being produced by the buddhas because they arise by virtue of the power of these [buddhas], just as the cognizance of having found mantras and so on through the power of a deity in a dream is said to be produced by a deity, although it is one's own cognition. Consequently, in accordance with the explanations in [Asvabhāva's] *Mahāyānasaṃgrahopanibandhana*, the *Abhisamayālaṃkārālokā*, [Vinītadeva's] *Viṃśatikaṭīkā* and *Saṃtānāntarasiddhiṭīkā*, and other [texts], one should assert it as [coming from valid] scriptures that the cognitions which appear as the aspects of names, words, and letters are contained in the mind streams of the listeners.

2.2.2.1.2.3.1.2.2. The instances that are treatises

[Sthiramati's] *Madhyāntavibhāgaṭīkā* says:

> A treatise consists of the cognizances that appear as the collections of names, words, and letters. Or a treatise consists of the cognizances that appear as the special terms that cause one to attain supramundane wisdom.[99]

Among these two [definitions of a treatise], the former identifies treatises as such and the latter, special [treatises]. Furthermore, for ordinary beings and noble ones up through reaching the tenth bhūmi, treatises are respectively presented as the appearances of those to be guided and of both [those to be guided and the teacher]. For even on the tenth bhūmi, there is the clinging to one's own cognition appearing as sāmbhogikakāyas and its appearing as names, words, and so on as respectively representing external buddhas and the speech of external tathāgatas. Therefore, as long as there is such subtle clinging, just as names and words appear for the listeners, something similar also occurs for those who explain [these names and words].

Hence, if treatises are asserted as series of term generalities, they would become nonentities and therefore would not be produced by persons. Consequently, one had to accept [the position of] those who propound the Vedas. {27} Also, if [treatises] are asserted as specifically characterized

sounds, [it would follow that] no treatise is composed unless it is uttered as speech, and that the rhinolike [pratyekabuddhas] do not teach the dharma to those to be guided.

2.2.2.1.2.3.2. Explanation of the term ["śāstra" (treatise)]

You may wonder why [treatises] are called "śāstra." It is because they restore[100] the mind streams of the disciples. Through giving rise to the three trainings in the mind streams of the disciples, they prevent what is not appropriate from coming forth from their threefold collection of body, speech, and mind and make them engage in the actions that are appropriate to come forth. Thus, according to the explanations in the *Vinayavibhāga* and the *Vyākhyāyukti*, since this hermeneutical etymology is fully met, also the words of the victor are to be asserted as treatises.[101]

2.2.2.1.2.3.3. The actual meaning of the words [of AA I.1-2]

This has four parts. The subject matter [of the AA] consists of the knowledge of all aspects (the path of buddhas alone) and the remaining seven [topics] exemplified by it that are explained by the teacher, the Buddha, in these mother [sūtras].

The essential purpose is that intelligent bodhisattvas, after having committed the meaning of the mother sūtras (bodhicitta and the ten pāramitās as the conduct of the dharma practices),[102] which has the character of definitely according with the eight topics, to memory (which is associated with alertness), progress through the ten bhūmis and manifest this knowledge of all aspects, which is not experienced by others than bodhisattvas, through seeing it.

As for the purpose, [Maitreya says that] the purpose of undertaking the composition of the *Abhisamayālaṃkāra* is that, based on this *Abhisamayālaṃkāra*, the subject matters of the sūtras may be realized in an easy way (that is, with little difficulty) for the sake of said essential purpose.

The connection is implicit—"the purpose of this undertaking" {28} [implies] the connection between the treatise and its purpose, while "so that" implies the connection between the two purposes.[103]

2.2.2.2. Explanation of the nature of the text as what is to be composed

This has three parts:

1) [Division into] eight [topics] for those with confidence in detailed [explanations]
2) [Division into] six [topics] for those with confidence in intermediate [explanations]
3) Division into three [topics] for those with confidence in brief [explanations]

2.2.2.2.1. Division into eight [topics] for those with confidence in detailed [explanations]

This has two parts:

1) Presentation of the body [of the text]
2) Detailed explanation of its branches

2.2.2.2.1.1. Presentation of the body of the text

This has two parts:

1) General topic
2) Meaning of the branches

2.2.2.2.1.1.1. General topic

This has four parts—purpose, definition, division, and hermeneutical etymology. The purpose of Maitreya [beginning the AA with the body of the text] is to make explaining and listening easier, that is, [he does so] in order that the audience of those to be guided realizes the sections in the detailed explanation easily without confusion, just like horses racing over familiar turf without hesitation.[104] {29} He also saw that, through dividing, [in this section of the body of the text,] the topics of the treatise in the [following] detailed explanation and thus there being no confusion or mix-up, it is easier for the exegetes to explain what they have to, just as jockeys who have seen the turf [before] are able to reign in their horses well.

The definition of "body" is "a collection of many parts," just as [Smṛtijñānakīrti's *Vacanamukhāyudhopama* says]:

> Collection, body, and congregation
> Are synonyms . . .[105]

As for the division, the fifteen verses [I.3–I.17] represent the body of the terms (the means of expression), while the eight topics or seventy points are the body of the meanings (the objects of expression).

As for the hermeneutical etymology, [something] is a body by virtue of being established as a nature, being something collected, pervading its limbs, and functioning as their foundation.

2.2.2.2.1.1.2. Meaning of the branches

This has two parts:

1) Brief introduction to the body
2) Detailed explanation [of the body]

2.2.2.2.1.1.2.1. Brief introduction to the body
This has two parts:
1) Divisions of the mother through enumeration
2) The manner in which these divisions are specified through names

2.2.2.2.1.1.2.1.1. Divisions of the mother through enumeration
This has three parts:
1) Explanation of the word meaning
2) Analysis of the difference between the three sets of eight
3) Instruction on the actual and nominal prajñāpāramitās

2.2.2.2.1.1.2.1.1.1. Explanation of the word meaning

You may wonder, "[Maitreya] praised and bowed to prajñāpāramitā as the subject matter in his [initial verse of] homage. How does he treat her in his explanation?" [In AA I.3a, he speaks of her] in the manner of dividing the meaning of prajñāpāramitā into the eight topics. {30}

2.2.2.2.1.1.2.1.1.2. Analysis of the difference between the three sets of eight[106]

[Atiśa's] *Prajñāpāramitāpiṇḍārthapradīpa* says:

> The clear realizations are the stages in the mind stream,
> The eight topics represent what is to be expressed,
> And the chapters are the means to express them, so [Ratnākara]-
> śānti says.[107]

Though this does not appear clearly in [Ratnākara]śānti's texts, it should nevertheless be asserted in this way.

2.2.2.2.1.1.2.1.1.3. Instruction on the actual and nominal prajñāpāramitās
This has two parts:
1) Presenting the assertions
2) Demonstrating the justified position among them

2.2.2.2.1.1.2.1.1.3.1. Presenting the assertions

In general, there are five different assertions on this. (1) The *Śatasāhasrikāpañcaviṃśatisāhasrikāṣṭādaśasāhasrikāprajñāpāramitābṛhaṭṭīkā* holds that the meditative equipoise of the buddhabhūmi—the vajralike samādhi without appearances—is the actual prajñāpāramitā, while the four conceptual and nonconceptual wisdoms of subsequent attainment, whose nature it is to be associated with appearances, represent the nominal prajñāpāramitā. Since the wisdoms of śrāvaka and pratyekabuddha arhats are results of prajñāpāramitā and the texts represent its cause, they are [also] nominal. In addition, the mere

name "prajñāpāramitā" is applied to all realizations of [the level of] engagement through aspiration[108] and the ten bhūmis, so they are nominal [too].[109]

(2) Master Dignāga explains [in his *Prajñāpāramitārthasaṃgraha*]:

> Prajñāpāramitā is nondual wisdom,
> Which is the Tathāgata.
> By virtue of being connected to this actuality to be accomplished,
> It is [also] the term for both the [related] scriptures and the path.[110]

As for the meaning of this, most earlier [masters] assert that the illusionlike nondual wisdom of buddhas is the actual [prajñāpāramitā], while both the texts and the path are nominal.

(3) [Ratnākaraśānti's] *Śuddhamatī* asserts that the meditative equipoises of the ten bhūmis represent the fully qualified prajñāpāramitā, while those of both ordinary beings and buddhas are the causes and results, respectively, of the [former] and thus nominal. {31} His intention that represents the reason for asserting it in this way lies in the mother sūtras stating that [bodhisattvas should] make efforts in prajñāpāramitā, which functions as the remedy for the ten conceptual distractions. Therefore since the [level of] engagement through aspiration is not able to function as the remedy for these [distractions] and buddhas are free from any remedial activity, [their respective meditative equipoises] are nominal.[111]

(4) Buddhajñānapāda says [in his *Saṃcayagāthāpañjikā*][112] that "prajñā" is what fully discriminates phenomena. "Pārama" refers to the trust in identitylessness at the time of engagement through aspiration and to being devoid of all conceptions upon having attained the bhūmis.

(5) Vimalamitra asserts [in his *Prajñāpāramitāhṛdayaṭīkā*][113] that the ultimate prajñāpāramitā is the dharmakāya, while [everything] from the generation of bodhicitta up through the defining characteristics of the practice of final deliverance makes up the causal prajñāpāramitā.

2.2.2.2.1.1.2.1.1.3.2. Demonstrating the justified position among them

When seeking out the intention of the [above] statement of master Dignāga, according to the explanations of the *Abhisamayālaṃkārālokā*[114] and [Triratnadāsa's] *Prajñāpāramitārthasaṃgrahakārikāvivaraṇa*,[115] it appears that [prajñāpāramitā] is asserted as principal and ordinary [versus actual and nominal]. Nevertheless, {33}[116] as explained above, since texts such as the [prajñāpāramitā sūtra] in one hundred thousand lines are merely the cognizances of the mind streams of those to be guided appearing as the aspects of names, words, and letters, they are not the fully qualified prajñāpāramitā. Consequently, though the path represents the ordinary [prajñāpāramitā], this

does not contradict its being fully qualified, just as an ordinary person [is still a fully qualified person].[117]

You may wonder, "As which kinds of paths is [prajñāpāramitā] asserted?" This [discussion] has four parts—instances, definition, boundary lines, and hermeneutical etymology.

The instances [of prajñāpāramitā] are the factors that consist of the realizations, through the three paths of the noble ones of the mahāyāna, that all phenomena are without nature.

The definition [of prajñāpāramitā] is "the knowledge of directly realizing all phenomena as being free from reference points, which has gone, or makes one go, to the nonabiding nirvāṇa."

The boundary lines are that the fully qualified [prajñāpāramitā] exists on the three paths of the noble ones of the mahāyāna, while the nominal one exists on the paths of accumulation and preparation.

As for the hermeneutical etymology [of prajñāpāramitā], since it is the supreme of all knowledges, it is prajñā ("supreme knowledge"), for it focuses on the ultimate. Since it is the most genuine of all prajñās, it is the pāramitā [of prajñā], for it is what has gone, or makes one go, to the nonabiding nirvāṇa.[118]

2.2.2.2.1.1.2.1.2. The manner in which these divisions are specified through names

This has five parts:

1) Definitions of the eight topics
2) Their definite number
3) Their definite order {34}
4) Their boundary lines
5) Rebutting [the criticism of there being needless] repetitions

2.2.2.2.1.1.2.1.2.1. Definitions of the eight topics

(1) The definition of the knowledge of all aspects is "the direct knowledge of all aspects of suchness and variety without exception in one single moment." It is divided into two—the knowledge of all aspects of suchness and variety.[119]

(2) The definition of the knowledge of the path is "the path of training which realizes that the three paths are without nature and which manifests the true end through completion, maturation, and purification." In this context, "completion" refers to the completion of aspiration prayers; "maturation," to the maturation of the mind streams of those to be guided; and "purification," to the purification of buddha realms.[120] "The true end" is explained as a synonym of suchness or the dharmadhātu in the *Madhyāntavibhāga*, the *Abhidharmasamuccaya*, the mother sūtras, and the *Abhisamayālaṃkārālokā*. The *Uttaratantra* says:

> The true end[121] has been stated to be devoid
> Of conditioned phenomena in all respects.

Therefore, it refers to the dhātu of peace that is empty of all reference points and characteristics—sheer nirvāṇa. As for the meaning of "manifesting" it, as it is explained in the third one among the eight profundities [in AA IV.58d–59], the one-sided partial peace [of śrāvakas and pratyekabuddhas] refers to abiding in this very [dhātu] through greatly emphasizing it and thus constantly resting in it in meditative equipoise, but not to merely manifesting it. If one engages in it on the paths of training in the [former] manner, one falls into the extreme of extinction. For when one constantly abides in the peaceful dhātu without having fully completed the accumulations, {31} there is no promoting of the welfare [of others] through the appearance of the rūpakāyas during subsequent attainment. [On the other hand,] if completion, maturation, and purification [are fully completed], despite constantly abiding in the peaceful dhātu the welfare of others is promoted spontaneously through the two rūpakāyas. Therefore, there is no falling into the extreme of peace. Consequently, it is also with this in mind that [bodhisattvas] are said to pass into nirvāṇa on the eighth bhūmi, unless they are exhorted by the tathāgatas [to continue on the mahāyāna path]. The knowledge of the path is divided into the three knowledges of the path [of śrāvakas, pratyekabuddhas, and bodhisattvas].

(3) The definition of the knowledge of entities is "the limited knowledge that realizes that all bases are empty of a personal self." It is divided into two—the knowledge of entities of śrāvakas and pratyekabuddhas. {32}

(4) The definition of the complete training in all aspects is "the yoga of bodhisattvas in which they familiarize with the three types of nonarising in a combined manner in order to attain mastery over realizing the three knowledges." It is divided into the twenty trainings.

(5) The definition of the culminating training is "the yoga of bodhisattvas in which they have gained mastery over familiarizing with the three types of nonarising in a combined manner based on the complete training in all aspects." It is divided into seven.

(6) The definition of the serial training is "the yoga of bodhisattvas in which they sequentially familiarize with the aspects of the three knowledges in order to stabilize the realization [that consists] of the simultaneous arising of the cognitive aspects[122] of the three knowledges." It is divided into three.

(7) The definition of the instantaneous training is "the yoga of bodhisattvas that is the final [stage] of the sequential familiarization with the three knowledges." When divided in terms of isolates, it is fourfold.

(8) The definition of the dharmakāya is "the final fruition of having cultivated the trainings that is endowed with a multitude of uncontaminated branches." It is divided into the four kāyas.

2.2.2.2.1.1.2.1.2.2. Their definite number

For a single person to become enlightened, there is the definite number of the triad of the objects to be known, the path to be practiced, and the fruition to be attained. Therefore, the first are definite as the three knowledges; the second one, as the four trainings; and the third one, as the dharmakāya.

As for what is to be known being definite as the three knowledges, just as a merchant, upon hearing about the profit of selling something, engages in the means to do so, first, the knowledge of all aspects that is endowed with the two welfares of oneself and others is taught for the sake of generating enthusiasm for the fruition. Once [bodhisattvas] understand this, they will engage in the means for [attaining] it. Therefore, the knowledge of the path [is taught] as the means for that. Since knowing the [latter]'s points of going astray depends on the knowledge of entities, the knowledge of entities is taught next.

As for the practice being definite as the four trainings, since it is not sufficient to merely determine the three knowledges [through studying and reflecting], {33} they must be made a living experience. This [process] is definitely fourfold in number because it entails the two [aspects of] generating the realizations of the path that have not yet arisen in one's mind stream and of making those that have already arisen special. For the complete training in all aspects makes one attain what has not been attained; the culminating training is the phase of attaining; the serial training makes what has already been attained special; and the instantaneous training is merely the phase of the [latter] being accomplished. {34}

You may wonder, "A single set of cause and result is certainly sufficient, so what is the point of two?" In the absence of the cause and result of gaining mastery, the effortless spontaneous dharmakāya is not attained, and in the absence of the cause and result of gaining stability, {35} the knowledge of all aspects that manifests all [uncontaminated] dharmas upon manifesting a single [such] dharma is not attained. Therefore, both sets are necessary.

The serial training, which familiarizes with the three knowledges in a progressive manner, means to practice a single [virtuous dharma] (such as generosity) through progressively connecting it with the other virtuous dharmas (such as ethics).

The instantaneous training is the final phase [of this process]—through having become familiar with said mental engagement for a long time, one is able to manifest all uncontaminated [dharmas] upon manifesting a single one.

The complete training in all aspects consists primarily of meditative equipoise, which is what gives rise to clear realizations through familiarizing with the core topic [of the prajñāpāramitā sūtras, that is, emptiness]. The serial training represents primarily the meditation during subsequent attainment, which consists of mentally engaging in the clear realizations that have [already] arisen or have not yet arisen.[123]

The fruition of practicing said trainings after having determined them in this manner through studying and reflecting is just the dharmakāya alone. Therefore, [the eight topics] are definite in number.

2.2.2.2.1.1.2.1.2.3. Their definite order

When the three knowledges are explained in said manner, they represent the order of explaining them so that the audience understands them easily, while the four trainings represent the order of the actuality of causes and results.

2.2.2.2.1.1.2.1.2.4. Their boundary lines

Since the three knowledges entail definite [psychophysical] supports, they respectively exist in buddhas, bodhisattvas, and śrāvakas and pratyekabuddhas.[124]

Both the knowledge of entities and the knowledge of the path exist from the path of accumulation up through the path of nonlearning.[125]

The complete training in all aspects exists from the lesser path of accumulation up through the end of the continuum of the ten bhūmis.

The culminating training exists from [the level of] heat [on the path of preparation] up through the end of the continuum.

The serial training exists from the path of accumulation up through the end of the continuum. Here the serial training of mentally engaging in a progressive manner in the clear realizations that are taken as objects through studying and reflecting exists mainly from the path of accumulation onward, {36} while the serial training of mentally engaging in the clear realizations that are experienced through [the prajñā] which arises from meditation exists mainly from [the level of] heat onward.

The instantaneous training exists at the end of the ten bhūmis.

The dharmkāya exists solely on the buddhabhūmi.

2.2.2.2.1.1.2.1.2.5. Rebutting [the criticism of there being needless] repetitions

This has four parts. First, it may be said, "The three knowledges and the training in the three knowledges that is explained in the complete training in all aspects are repetitious." They are not repetitious for three reasons. The three knowledges [have] definitely distinct aspects [as their objects], while

the complete training in all aspects is the subject of all these aspects without exception. Since the three knowledges are taught as what is to be known by way of what defines and what is defined, they are the fully qualified [objects to be known], while the complete training in all aspects teaches them by way of making them a living experience and thus represents the training [in them]. What is explained in the three knowledges is taught as the object of studying and reflecting,[126] while what is explained in the complete training in all aspects refers to what is generated in order [to serve as] the remedy that relinquishes the stains. Therefore, [the three knowledges and their explanation in the complete training in all aspects] are not repetitious.

Secondly, it may be argued, "The knowledge of all aspects and the knowledge of the path are repetitious because the very explanations on both [the paths of] seeing and familiarization (such as the equipment of the bhūmis) [in the former] are also explained in the knowledge of the path." The explanations in the knowledge of all aspects are for the sake of indicating that the knowledge of all aspects is the single knowledge of all causal and resultant phenomena without exception. The explanations in the knowledge of the path eliminate the concern about the knowledge of the path of the children of the victors not being what is explained in the knowledge of all aspects and teach the knowledge of the path that knows the three paths [of bodhisattvas, śrāvakas, and pratyekabuddhas] through defining it by way of its objects. Therefore, [the knowledge of all aspects and the knowledge of the path] are not repetitious.[127]

Thirdly, it may be said, "The knowledge of the path and the knowledge of entities are repetitious because the paths of śrāvakas and pratyekabuddhas are also taught in the second chapter." {37} What is explained in the second chapter is for the sake of defining the knowledge of the path that is the [cognizing] subject, while what is explained in the third [chapter] teaches being free from superimpositions (such as impermanence) as the remedial knowledge of entities. Therefore, it teaches the opposites that are implied by this as being the paths of śrāvakas and pratyekabuddhas and independently teaches their paths as being separate. Therefore, [the knowledge of the path and the knowledge of entities] are not repetitious.[128]

Fourthly, it may be argued, "The knowledge of all aspects and the dharmakāya are repetitious because both are taught in both [of these topics]." They are not repetitious, for [the explanation] in the first [chapter is in terms of the] object [to be known], while the explanation in the eighth one is in terms of the fruition [to be attained]. Also, what is taught [in the first chapter] is in terms of the defining [points] and [what is taught in the eighth one is in terms of its] nature.

2.2.2.2.1.1.2.2. Detailed explanation of the body

This has eight parts.

A) The detailed explanation of the knowledge of all aspects consists of the ten dharmas that define it by way of the causes [defining] the result, the objects [defining] the subject, or defining what is to be known primarily.

1) The definition and the boundary lines of the generation of bodhicitta will be explained below.

2) The definition of the instructions is "the means of expression that unmistakenly instruct in the means to attain what is to be strived for when generating the mindset of the mahāyāna." Its boundary lines will be explained below.

3) The definition of the mahāyāna branches conducive to penetration is "the clear realizations that arise after the mahāyāna path of accumulation and consist of the level of engagement through aspiration."

4) The definition of the disposition is "the dhātu that is discussed here and acts as the fundamental basis for practice."

5) The definition of the focal objects is "what serve as the knowable objects of those who practice."

6) The definition of the aim is "the final fruition in terms of which [bodhi]-sattvas will engage in the practice." {38}

The general definition of practice is "the activity of accomplishing the two welfares for the sake of unsurpassable enlightenment, which is based on the generation of the mindset of the mahāyāna." This [definition] is to be supplemented [at the beginning of] all [four following definitions].

7) The definition of the armorlike practice is "making the pāramitās a living experience through completely including all six in each one of them."

8) The definition of the practice of engagement is "the activity of engaging in the mahāyāna primarily through what arises from meditation."

9) The definition of the practice of the equipments is "the direct deliverance into great enlightenment."

10) The definition of the practice of final deliverance is "that which undoubtedly delivers at the final point of deliverance."

As for the divisions and boundary lines of the [last eight], the four factors conducive to penetration exist on the path of preparation. When the disposition is divided into thirteen by way of the phenomena for which it is the foundation, it exists from [the level of] heat up through the end of the continuum. For the eleven focal objects, there are no boundary lines. The threefold aim [exists] on the buddhabhūmi. The sixfold armorlike practice [exists] from the path of accumulation up through the end of the continuum. The ninefold practice of engagement [exists] from [the level of] heat up through the end of the continuum. From among the seventeen practices of equipment,

[the first] fifteen [exist from the level of] the supreme dharma of the path of preparation [onward] and the [last] two equipments of the bhūmis and the remedies [exist] on [both] the path of seeing and the path of familiarization. The eightfold practice of final deliverance exists on the special path of the tenth bhūmi.[129]

B) The detailed explanation of the body of the knowledge of the path consists of the eleven dharmas that define the knowledge of the path.

1) The definition of the four branches of the knowledge of the path is "the basis that is suitable for the arising of the knowledge of the path (overcoming pride); the certain or uncertain object for its arising; the nature (not rejecting saṃsāra); and its function (attracting others as a retinue and so on)."[130]

2) The definition of the path of the śrāvakas is "the limited knowledge that realizes merely personal identitylessness." It is divided into two—their path of the noble ones and their path of preparation.{39}

3) The definition of the path of the pratyekabuddhas is "the limited knowledge that realizes one-and-a-half [of the two types of] identitylessness." Its division is as above.

4) The definition of the path of seeing of the mahāyāna is "the supramundane wisdom that realizes the two [types of] identitylessness before the uncontaminated path of familiarization arises." It is divided into sixteen [moments].

5) The definition of the function of the path of familiarization is "the benefit that is the result of the path of familiarization." It is divided into six.

6) The definition of the path of familiarization as aspiration is "the contaminated path of familiarization that, in the manner of being certain, apprehends the fact that the mother is endowed with qualities, just as it is." It is divided into twenty-seven.

7) The definition of the triad of praise, eulogy, and glorification is "either the aspect of the buddhas and higher bodhisattvas being delighted with the bodhisattvas who cultivate the three aspirations or the aspect of [the former] expressing the qualities of the [latter] dwelling in the ultimate." It is divided into twenty-seven.

8) The definition of the path of familiarization as dedication is "the contaminated path of familiarization that turns virtues into the branches of perfect enlightenment for the sake of others." It is divided into twelve.

9) The definition of the path of familiarization as rejoicing is "the contaminated path of familiarization of delighting in the virtues of oneself and others." It is divided into the two [kinds of] rejoicing that respectively have the seeming and the ultimate as their objects.

10) The definition of the path of familiarization as accomplishment is "the uncontaminated path of familiarization that is the cause for final realization." It is divided into five.

11) The definition of the pure path of familiarization is "the uncontaminated path of familiarization of the mahāyāna that is the cause for final relinquishment." It is divided into the nine remedies for the nine [sets of] factors to be relinquished through familiarization.

C) The detailed explanation of the body of the knowledge of entities consists of the nine dharmas that define the knowledge of entities. {40}

1) The definition of the knowledge of entities of not abiding in [saṃsāric] existence through prajñā is "the knowledge that puts an end to the troubles of [saṃsāric] existence through the prajñā of realizing the lack of any nature."

2) The definition of the knowledge of entities of not abiding in peace through compassion is "the knowledge that puts an end to the trouble of peace through the force of the special generation of bodhicitta."

3) The definition of the knowledge of entities that is distant due to not being the means is "the knowledge of entities that is constrained by clinging to characteristics with respect to the triad of knowable objects, the path, and the fruition, and thus is not able to function as the remedy for this [clinging]."

4) The definition of the knowledge of entities that is not distant due to the means is "the knowledge that entails special means and prajñā."

5) The definition of [the knowledge of entities that is] an antagonistic factor is "the knowledge of entities that exists as a factor to be relinquished by bodhisattvas since it is constrained by the clinging of mistakenly engaging in the fundamental nature of entities."

6) The definition of the knowledge of entities that is a remedy is "the knowledge that is able to function as a remedy for the clinging to characteristics with respect to entities since it realizes that they are without nature."

7) The definition of the trainings in the knowledge of entities is "the path of familiarization by stopping the clinging to entities (such as form), which implicitly covers the trainings of śrāvakas and pratyekabuddhas." They are divided into ten.

8) The definition of the equality of these trainings is "the aspect of cultivating the trainings in the knowledge of entities that stops conceit about subject and object." It is divided into forty.

9) The definition of the path of seeing is "newly seeing the realities free from the thirty-two superimpositions, which implicitly covers the hīnayāna paths of seeing."

D) The eleven dharmas of the complete training in all aspects

1) The definition of the aspects is "the distinct objective or cognitive features that serve as the factors to familiarize with through the trainings." They are divided into 173.

2) The definition of the trainings is "the yogas of bodhisattvas in which they familiarize with the three knowledges in a combined manner in order to gain mastery over them." {41} They are divided into twenty.

3) The definition of the qualities is "what is to be attained temporarily and ultimately through cultivating the trainings." They are divided into fourteen.

4) The definition of the faults is "the activities of māras that disrupt the arising of the trainings and their becoming special." They are divided into forty-six.

5) The definition of the defining characteristics is "the knowledges that define the nature or the capacity of the trainings." They are divided into ninety-one.

6) The definition of the factors conducive to liberation[131] is "the path that consists of the phase of not having the nature of the faculties of purified phenomena and furthers the distinctive features of freedom." In particular, [in the definition] of the mahāyāna [factors conducive to liberation], [the phrase] "the track that provides the opportunity to progress to unsurpassable enlightenment" is added.

7) The definition of the factors conducive to penetration is "the wisdom of the engagement through aspiration that entails the special aspect of focusing on sentient beings and represents the principal [wisdom] that arises from meditation."

8) The definition of irreversible [learners] is "the bodhisattvas who possess the signs of the certainty of not falling into either [saṃsāric] existence or peace." They are divided into three—those abiding on [the paths of] preparation, seeing, and familiarization.

9) The definition of the training in the equality of existence and peace is "the training of realizing, and then familiarizing with, both saṃsāra and nirvāṇa as being without nature."

10) The definition of the training in pure realms is "the training that frees one's own twofold realm (container and contents) from flaws." It is divided into the two trainings of purifying the environment and the contents, respectively, of a [buddha] realm.

11) The definition of the training in skill in means is "the training in knowing whether or not it is the right time to manifest the ten objects of skill in means."

E) The eight dharmas of the culminating training

1) The definition of the signs is "that which consists of the heat [of the path of preparation] and defines the highest level of familiarization in a combined manner." They are divided into twelve. {42}

2) The definition of increase is "that which consists of the peak of the path of preparation and represents the factor that is the increase of the highest level of familiarization in a combined manner." It is divided into sixteen.

3) The definition of the stability that consists of poised readiness is "that which consists of the poised readiness of the path of preparation and represents the culmination of attaining stability in the respectively appropriate realization of the three knowledges and in not abandoning the welfare of sentient beings." It is divided into the two stabilities.

4) The definition of the abiding of the mind is "that which consists of the supreme dharma [of the path of preparation] and represents the culmination of the mind one-pointedly abiding in the actuality of rejoicing in the generation of bodhicitta of the four [types of] bodhisattvas."

5) The definition of the culmination of the path of seeing is "the highest level of familiarization in a combined manner that functions as the specific remedy for the conceptions that are factors to be relinquished through seeing."

6) The definition of the culmination of the path of familiarization is "the highest level of familiarization in a combined manner that functions as the specific remedy for the conceptions that are factors to be relinquished through familiarization." This and the former one are divided into four aspects each.

7) The definition of the uninterrupted culmination is "the highest level of familiarization in a combined manner that serves as the direct cause for the knowledge of all aspects."

8) The definition of wrong practice is "the ignorance of apprehending the two realities as contradictory." This is divided into sixteen.

F) The thirteen dharmas of the serial training

1)–6) On the basis of the [above] definition of the serial training in general,[132] the definition of the serial [training] in generosity is "the sequential familiarization with generosity." The same applies to the other five [pāramitās].

7) The definition of [the serial training in] the recollection of the Buddha is "not observing the qualities of the Tathāgata ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality]."

8)–12) In the definitions of the serial [trainings] in the recollections of the dharma, the saṃgha, ethics, giving, and the deity, respectively, replace "the qualities of the Tathāgata" by "virtuous, nonvirtuous, and neutral dharmas"; "the assemblies of irreversible learners"; "the three [sets of] vows"; "the generosity of dharma and material things"; and "the noble ones who are born as deities."

13) The definition of the serial [training] in the nature of the lack of entity is "the realization of, and sequential familiarization with, all phenomena being without nature ultimately."

G) The instantaneous training is fourfold when divided by way of isolates, which are, in a single instant, the four realizations of

1) all nonmatured dharmas
2) all matured dharmas
3) all phenomena lacking characteristics
4) all phenomena being nondual.

H) The four dharmas of the dharmakāya

1) The definition of the svābhāvikakāya is "the naturally pure dhātu being also pure of all adventitious stains without exception."

2) The definition of the sāmbhogikakāya is "the rūpakāya that, among those to be guided, appears only for bodhisattvas and serves as the dominant condition for the nairmāṇikakāya."

3) The definition of the nairmāṇikakāya[133] is "the kāya that arises by virtue of the sāmbhogikakāya as its dominant condition and guides many pure and impure beings."

4) The definition of the dharmakāya is "the ultimate wisdom that is the complete change of state of buddhahood."

The definition of enlightened activity is "the completely immaculate qualities that arise from the dharmakāya, which functions as their dominant condition."[134]

This concludes the presentation of the body [of the AA].[135] {44}

2.2.2.2.1.2. Detailed explanation of the branches [of the AA]

This has three parts:

1) [Detailed explanation of the branches of] the three knowledges (what is to be known)
2) [Detailed explanation of the branches of] the four trainings (the practice)
3) Detailed explanation of the branches of the dharmakāya (the fruition)

2.2.2.2.1.2.1. Detailed explanation of the three knowledges (what is to be known)

This has three parts:

1) [Detailed explanation of the branches of] the knowledge of all aspects (what is to be attained)
2) [Detailed explanation of the branches of] the knowledge of the path (the means of attainment)
3) Detailed explanation of the branches of the knowledge of entities (what is to be relinquished)

2.2.2.2.1.2.1.1. Explanation of the knowledge of all aspects

This has four parts:

1) Generation of bodhicitta (the nature of the path)
2) Receiving the instructions (what purifies the generation of bodhicitta)
3) The branches conducive to penetration (the fruition of the instructions)
4) Practicing the meaning of the instructions in an unmistaken manner

2.2.2.2.1.2.1.1.1. Generation of bodhicitta (the nature of the path)

This has three parts:

1) The [psychophysical] supports for the generation of bodhicitta
2) The nature of the generation of bodhicitta as what is supported
3) The benefit that is produced through this nature

2.2.2.2.1.2.1.1.1.1. The [psychophysical] supports for the generation of bodhicitta

This has two parts:

1) The physical supports
2) The mental supports

2.2.2.2.1.2.1.1.1.1.1. The physical supports

[The section in] the [prajñāpāramitā] sūtras on the knowledge of the path [says] that many sons of the gods generated bodhicitta and the *Sāgaranāgarājaparipṛcchāsūtra* explains that twenty-one thousand nāgas generated bodhicitta. {45} Accordingly, [for the generation of bodhicitta,] it is not necessary [to possess] the prātimokṣa [vows as their] support and to be free from all nonleisures [that prevent a precious human birth].[136]

2.2.2.2.1.2.1.1.1.1.2. The mental supports

These are threefold—the confidence that focuses on the victors, the compassion that focuses on sentient beings, and hearing about the benefit of bodhicitta. As the **Ratnapradīpa[sūtra]*[137] says:

> When they have confidence in the victors and the dharma of the
> victors,
> Have confidence in the conduct of the children of the victors,
> And have confidence in unsurpassable enlightenment,
> This is the arising of the bodhicitta of great persons.

The *Mahāyānasūtrālaṃkāra* states:

> Its root is asserted to be compassion.[138]

2.2.2.2.1.2.1.1.1.2. The nature of the generation of bodhicitta as what is supported

[This has three parts]:

1) Instantiation
2) Definition
3) Divisions

2.2.2.2.1.2.1.1.1.2.1. Instantiation

There are five ways of asserting this. (1) Master Asaṅga holds aspiration to be the nature of the generation of bodhicitta. His *Bodhisattvabhūmi* says:

> The generation of bodhicitta is the supreme aspiration of bodhisattvas.[139]

Master Vasubandhu asserts intention as the nature of the generation of bodhicitta, which is what he says in his *Mahāyānasūtrālaṃkārabhāṣya* [on IV.1].[140] However, the *Mahāyānasūtrālaṃkāra* [also] says:

> The aspiration of the steady ones
> Consists of intention associated with resolve.[141]

Thus, it states that intention associated with the [mental] aid of resolve represents aspiration prayer. Therefore, the intention of the brothers [Asaṅga and Vasubandhu] comes down to the same.

(2) Master Āryavimuktisena holds the nature [of the generation of bodhicitta] to be mind. [His *Vṛtti* says]:

> [The word] "mind" (*citta*) in "generating bodhicitta" refers to consciousness . . .[142]

Also, having in mind that the consciousnesses of the five [sense] doors solely look outward and that the ālaya and the afflicted mind are neutral, {46} he does not present [mind] as [either of] them, but explains the mental consciousness, which is suitable as the support for all virtuous dharmas, to be the instantiation [of bodhicitta].

(3) Likewise, master Haribhadra also teaches the definition of the generation of bodhicitta from the *Mahāyānasūtrālaṃkāra*, which says:

> It is the intention of bodhisattvas
> With great enthusiasm, great endeavor,
> Great purpose, and great outcome
> That is the arising of the mind endowed with the twofold welfare.[143]

[Haribhadra] thinks that the first line is an explanation [of the generation of bodhicitta] as being mind and takes it to indicate that a mind which entails the [mental] aid of intention represents the generation of bodhicitta. In the [above quote], "great enthusiasm" refers to not being weary of engaging in hardships with armorlike vigor for a long time. "Great endeavor" means to practice according to said armorlike [vigor] with the vigor of application. "Great purpose" means for the sake of benefiting oneself and others. "Great outcome" is the accomplishment of great enlightenment. Thus, the first two phrases teach [the qualities that are] produced by persons and the following two, the qualities of promoting welfare and of seizing the fruition. "The two welfares" goals are to focus on enlightenment and the welfare of others.[144]

(4) Master Buddhaśrī[jñāna's *Prajñāpradīpāvalī*][145] asserts the generation of bodhicitta as being a striving resolve and holds that minds and mental factors are one in substance.

(5) [Ratnākara]śānti holds [the generation of bodhicitta] to be both mentation and resolve. His *Śuddhamatī* says:

> What is called "the entity of generating bodhicitta" is mind (that is, mentation) and desire.[146]

2.2.2.2.1.2.1.1.1.2.2. Definition

[The definition of the generation of bodhicitta] is "the mind that is congruently associated with the desire for perfect enlightenment for the welfare of others."[147]

2.2.2.2.1.2.1.1.1.2.3. Divisions

This has four parts:

1) [Division in terms of] nature
2) [Division in terms of] the manner of arising
3) [Division in terms of] boundary lines
4) Division in terms of the manners of desiring [enlightenment] {47}

2.2.2.2.1.2.1.1.1.2.3.1. Division in terms of nature

When divided in terms of its nature, [the generation of bodhicitta] is twofold—aspiration and application. This involves (a) presenting the systems of others and (b) demonstrating the justified position.

a) There are four different ways of asserting [the difference between the bodhicitta of aspiration and application]. Buddhaśrījñāna asserts [the difference] as referring to not having versus having attained the bhūmis:

> The bodhicitta of aspiration is the one of all mundane [paths], while the bodhicitta of application is the one from Supreme Joy onward.[148]

[Dharmamitra's] *Prasphuṭapadā*[149] explains [the difference as] not having versus having adopted [bodhicitta] through a ritual. Others assert it as not having versus having attained irreversibility or making a commitment with regard to the cause and the result, respectively.

b) As for demonstrating the justified position, [Śāntideva's] *Śikṣasamuccaya* says:

> Bodhicitta is twofold—the mind of aspiring for enlightenment and the mind of setting out for enlightenment. The *Gaṇḍavyūhasūtra* states:
>
> > O son of noble family, sentient beings who aspire for unsurpassable completely perfect enlightenment are rare in the realm of sentient beings. Even rarer than those are the sentient beings who have set out for unsurpassable completely perfect enlightenment.[150]

The *Bodhicaryāvatāra* says:

> In brief, bodhicitta
> Should be known as twofold:
> The mind of aspiring for enlightenment
> And the mind of setting out for enlightenment.
>
> Just as the difference is understood
> Between the desire to walk and walking,
> So should the learned understand,
> In due order, the difference between these two.[151]

Since these [statements] have the same intention, the [correct] explanation is like that. Furthermore, it is as Prajñākara[mati] {48} says [in his *Bodhicaryāvatārapañjikā*][152] when referring to the [above] passage—[both kinds of bodhicitta] do not go beyond the desire for completely perfect enlightenment for the welfare of others, but they are to be understood as having different characteristics by virtue of their entailing or not entailing physical, verbal, and mental actions [that put this desire into practice].

Therefore, first, great compassion that focuses on sentient beings arises. Based on this, there arises the mere motivation of thinking, "I shall attain buddhahood in order to liberate all these [sentient beings] from [saṃsāric] existence." This is [the bodhicitta of] aspiration. Thereafter, through having taken the [bodhisattva] vow and so on, even when one engages in just a fraction of the six pāramitās as the conduct toward unsurpassable enlightenment, this is the [bodhicitta of] application that actually fulfills this function. Consequently, aspiration and application are equal in their nature in that both entail the motivation of thinking, "I shall attain buddhahood for the welfare of others." However, these two are mutually exclusive because of being and not being associated, respectively, with the activities for accomplishing enlightenment. This corresponds to the example of the mere arising of a mental state of desiring to go to a certain place versus [this desire] subsequently being associated with the activity of setting out on the road and [actually] going [to this place]. Therefore, [the bodhicitta of] aspiration is solely a beginner's bodhicitta. Accordingly, [Kamalaśīla's] first *Bhāvanākrama* says:

> The bodhicitta of aspiration is the initial striving [of thinking], "May I become a buddha for the sake of benefiting all beings." The bodhicitta of application begins with the subsequent taking of the bodhisattva vow and then being engaged in gathering the accumulations.[153]

2.2.2.2.1.2.1.1.1.2.3.1. Division in terms of the manner of arising

This has two parts:

1) Arising through symbols
2) Arising through the power of familiarization

2.2.2.2.1.2.1.1.1.2.3.1.1. Arising through symbols

The *Mahāyānasūtrālaṃkāra* says:

> Through the power of a friend, the power of its cause, the power of roots,
> The power of study, and the cultivation of virtue,
> The generation of bodhicitta taught by others is explained
> As arising in a stable or unstable manner.[154] {49}

Here the generation of bodhicitta by virtue of the teachings of others and the representative verbal indications of others refers to the generation of bodhicitta that arises from taking [the bodhisattva vow] through [certain] symbols.

The arising of this [bodhicitta] has many forms. It may arise (1) through the power of a friend, that is, due to a spiritual friend; (2) through the power of its cause, that is, the force of the [mahāyāna] disposition; (3) through the power of roots of virtue, that is, the flourishing of said disposition; (4) through the power of studying [the mahāyāna scriptures] a lot; and (5) through the power of having cultivated virtue, that is, [bodhicitta] arising from [activities] such as always studying, memorizing, and explaining the dharma in this lifetime. [Among] these, the first one is not stable, while the remaining four are stable.

2.2.2.2.1.2.1.1.1.2.3.1.2. Arising through the power of familiarization

The *Mahāyānasūtrālaṃkāra* says:

> By virtue of having attended the perfect buddhas well,
> Through having gathered the accumulations of merit and wisdom,
> And due to the arising of nonconceptual wisdom about phenomena,
> It is the ultimate one.[155]
>
> Once one attains being equal-minded
> Toward phenomena, sentient beings,
> Their actions, and supreme buddhahood,
> By virtue of these, its joyfulness is outstanding.[156]

The first line of the first verse refers to [bodhisattvas] receiving the supreme scriptural instructions and the second one, to their accomplishing the supreme causes [of bodhicitta]. The third one teaches the distinctive feature of their realization, that is, their supreme insight. Once they have generated bodhicitta through these three features, it is taught to be the ultimate one. [The next verse speaks of] attaining the [first] bhūmi], Supreme Joy, and thus teaches the causes for its supreme joy being outstanding. For [these bodhisattvas] are equal-minded toward phenomena, sentient beings, buddhas, and the actions of sentient beings. In due order, these refer to realizing phenomenal identitylessness, the equality of themselves and others, {50} the dharmadhātu of buddhas and their own [dharmadhātu]being inseparable, and desiring to extinguish the sufferings of others as if these sufferings were their own.[157]

2.2.2.2.1.2.1.1.1.2.3.1.2. Division in terms of boundary lines

[According to *Mahāyānasūtrālaṃkāra* IV.2,] on the level of engagement through aspiration, it is the generation of bodhicitta that arises through aspiration; on the first seven bhūmis, the one that is the pure superior intention; on the three [pure] bhūmis, such as the eighth one, the one that is maturation; and on the buddhhabhūmi, the one of [all] obscurations having been relinquished.[158]

Some say, "Buddhas do not generate bodhicitta. For if they did, it would have to be cloudlike,[159] but they lack this [kind of bodhicitta] since the *Mahāyānasūtrālaṃkāra* explains:

> The generation of bodhicitta of the children of the victors
> Is said to be similar to a cloud."[160]

There is no flaw [in buddhas generating cloudlike bodhicitta]—its existence in the children of the victors does not exclude its existence in buddhas. Also, one is well able to examine the intention of [Maitreya speaking of] the generation of bodhicitta to be attained by the children of the victors [in the above quote]. Otherwise, he would contradict [his own] boundary lines [in *Mahāyānasūtrālaṃkāra* IV.2] above and there would also be the very absurd consequence of there being no ultimate generation of bodhicitta, [that is, the one in buddhas].

It may be said, "But then buddhas would have desire. However, such is unreasonable because [desire] is conceptual." There is no flaw in that either. [Abhayākaragupta's] *Marmakaumudī* says that buddhas [indeed] lack the conceptual [bodhi]citta that makes them strive, but they possess the nonconceptual [bodhi]citta to be strived for. Alternatively, though the resolve [of bodhicitta] is conceptual on the paths of training, it is nonconceptual on the buddhabhūmi.[161] No matter which one of these two explanations [is taken], they are acceptable and therefore there is no contradiction.

2.2.2.2.1.2.1.1.1.2.3.1. Division in terms of the manners of desiring [enlightenment]

This is threefold—the desire for oneself becoming a buddha through establishing all sentient beings in buddhahood represents the shepherdlike [generation of bodhicitta]; the desire for oneself and others becoming buddhas at the same time, {51} the ferrymanlike [generation of bodhicitta]; and the desire to liberate others after one oneself has become a buddha, the kinglike generation of bodhicitta.

2.2.2.2.1.2.1.1.1.3. The benefit

The *Bodhicaryāvātara* says:

> Once bodhicitta has arisen in them, in an instant
> The feeble who are fettered in the dungeon of saṃsāra
> Are called "children of the sugatas"
> And worldly gods and humans will pay homage to them.[162]

[Nāgārjuna's] *Bodhicittavivaraṇa* states:

> Without generating bodhicitta
> Buddhahood is never attained.
> In saṃsāra, there is no other means
> Of accomplishing the welfare of others.[163]

The *Vīradattaparipṛcchāsūtra* declares:

> What is the merit of bodhicitta?
> If it possessed form,
> It would be filling all of space
> And even go beyond it.[164]

2.2.2.2.1.2.1.1.2. Receiving the instructions (what purifies the generation of bodhicitta)

This has five parts:

1) The [psychophysical] supports for receiving them
2) The causes due to which they are received
3) The objects from whom they are received
4) The nature of what is to be received
5) Boundary lines {52}

2.2.2.2.1.2.1.1.2.1. The [psychophysical] supports for receiving them

In general, merely listening to the instructions also exists in śrāvakas and pratyekabuddhas. In particular, the mahāyāna instructions are twofold—ordinary and special ones. From among these, the ones taught here are the latter. If one listens to them directly [coming] from a buddha, one must have arrived on the great path of accumulation. The *Mahāyānasūtrālaṃkāra* says:

> Through having accomplished
> The supernatural knowledges in samādhi
> They travel to [various] realms in the universe
> In order to pay homage, and listen, to buddhas beyond measure.[165]

2.2.2.2.1.2.1.1.2.2. The causes due to which they are received

The *Mahāyānasūtrālaṃkāra* says:

> Then, within the stream of dharma,
> Extensive instructions are received

> From the buddhas in order to attain
> Vast calm abiding and wisdom.[166]

Accordingly, [said instructions are received] based on the samādhi of the stream of dharma. [Its description] has three parts. (1) Its definition is "the mindfulness and alertness, congruently associated with samādhi, of being able to directly seize countless words and meanings of buddha speech from the victors." (2) The explanation of the term refers to the ability to seize the words and meanings of buddha speech—the dharma—in a [continuous] stream, that is, in an uninterrupted manner. (3) As for the boundary lines, the special [kind of this samādhi] exists on [the level of] the supreme dharma [of the path of preparation], but in general, it exists on the great path of accumulation.

2.2.2.2.1.2.1.1.2.3. The objects from whom they are received

There is the assertion by some that [said instructions are received from] buddhas alone. {53} However, according to [the standard phrasing], "the buddhas and so forth who reside in the ten directions," both buddhas and the spiritual friends who are able to teach the mahāyāna instructions qualify [as the teachers of said instructions]. For there are also many śrāvaka teachers even for the mahāyāna instructions, that is, practicing according to the instructions in sūtras such as the mother [sūtras].

2.2.2.2.1.2.1.1.2.4. The nature of what is to be received

Some say that [said instructions] refer to direct instructions from a buddha, [but] this is not tenable. It was demonstrated above that, even for the special [mahāyāna] instructions, there is no certainty about their teacher [having to be] a buddha. In general, it is not even certain that [said instructions have to] be the words of a buddha because the purport of said special instructions is also perfectly complete in [treatises] such as the *Abhisamayālaṃkāra*. Therefore, these special instructions are represented by all the sūtras and treatises that comprehensively teach all the aspects of the path of those with the mahāyāna disposition becoming buddhas.[167]

Here some assert that both the instructions and the practice in accordance with these instructions represent the instructions.[168] However, the instructions are the fully qualified means of expression, while the practice in accordance with these teachings is the result of these instructions.

2.2.2.2.1.2.1.1.2.5. Boundary lines

Prajñākara[mati] explains that [the instructions] exist from the level of a beginner up through the buddhabhūmi.[169] The *Prasphuṭapadā* explains:

> On the uninterrupted path, [bodhisattvas] do not strive for the [instructions] because they are able to give rise to self-arisen wisdom.[170] {54}

However, the latter [only] applies in terms of the boundary lines [of the instructions referring to bodhisattvas] definitely having to listen to instructions, but if they are set [in terms] of the teacher, the former [explanation] applies.

The meaning of said instructions [is discussed further] in two parts:

1) Teaching on the actual instructions
2) Particular explanation of what is difficult to understand

1) The actual instructions have four parts in terms of the instructions on
 a) practice's own nature
 b) the four realities as its focal objects
 c) the three jewels as its foundation
 d) the causes of excellent practice.

1a) Practice's own nature

[The nature of mahāyāna practice] consists of the means for accomplishing virtuous dharmas that are explained in the [prajñāpāramitā] sūtras in the section on the generation of bodhicitta. For they are what make [bodhisattvas] attain the dharmakāya (what is to be realized) through the six pāramitās (the application [of the motivation of bodhicitta]) for the sake of all sentient beings (the aim). Therefore, [this practice] is not in common with śrāvakas and pratyekabuddhas, but more eminent than theirs.[171] The sūtras say:

> Śāriputra, if this Jambudvīpa were completely filled solely with bhikṣus such as Śāriputra and Maudgalyāyana (like a thicket of reeds, of bamboo, of sugar cane, or of rushes, or a field of rice, or a field of sesame), their [collective] prajñā does not even come close to the prajñā of a bodhisattva mahāsattva who familiarizes with prajñāpāramitā even for a single day by one hundredth part, nor by one thousandth part, nor by one hundred thousandth part up through one trillionth part. It does not come close by any number, fraction, counting, similarity, comparison, {55} or resemblance. Śāriputra, it is to such an extent that the prajñā of a bodhisattva who engages in prajñāpāramitā and familiarizes with it for just a single day outshines the prajñā of all śrāvakas and pratyekabuddhas. Why is that? Śāriputra, the prajñā of a bodhisattva mahāsattva is concerned with all sentient beings passing into nirvāṇa.[172]

1b) The explanation of the four realities as the focal objects [of practice] has five parts:

a) Explanation of the term
b) Their natures
c) Their being one or different
d) Their definite number
e) Their definite order

1ba) The meaning of the term "reality"
The *Viniścayasaṃgrahaṇī* says:

> What is the meaning of "reality" [here]? The meaning of "reality" is the actuality that has the characteristic of not being in discord with the teachings and the actuality that, when seen, serves as the cause for purity.[173]

The meaning of the first [part of this statement] refers to the objects, that is since impermanence and so on are exactly as the Tathāgata taught them to be, they are "realities." [The meaning of] the latter [part] refers to the [cognizing] subjects, that is, when [said objects] are seen exactly as they are, [it is said that] "an unmistaken mental state is produced." This is the meaning of the term "reality" per se.

As for the meaning of "the realities of the noble ones," since the noble ones see the realities for exactly the realities they are, [these realities] are real in terms of both the facts and the mental states [that perceive these facts]. Therefore, they are the [realities] of the noble ones. As for childish beings, {56} though [said realities] are real for them in terms of the facts, from the perspective of their [ignorant] states of mind they do not realize them accordingly. Therefore, [these realities] are not presented as the realities of these [beings]. This point is also stated in the *Abhidharmakośabhāṣya*:

> What the noble ones speak of as happiness
> Is perceived as suffering by others.
> What others speak of as happiness
> Is perceived as suffering by the noble ones.[174]

1bb) Their natures [have two parts]:

1) Instances
2) Defining characteristics

1bb1) Instances

The twofold world of the impure container and its contents represents [the instances of] the reality of suffering. All contaminated karmas and afflictions are the instances of the reality of the origin [of suffering]. As for the instances of the reality of cessation, the *Abhidharmasamuccaya* explains a lot, but, in brief, cessation is twofold—symbolic and ultimate. As for the meaning of these two, [the *Abhidharmasamuccaya*] says:

> What is the symbolic one? It is the cessation by virtue of the seeds deteriorating through the mundane path.[175]

And

> It is the cessation through the complete eradication of the seeds through the prajñā of the noble ones.[176]

Therefore, though relinquishment per se exists in ordinary beings, they possess only nominal cessations because said seeds [are only weakened, but] not eradicated.

Some assert that the reality of cessation is necessarily suchness and others assert the opposite, [but] both have not thoroughly examined this. The *Abhidharmasamuccaya* says:

> How is it in terms of its defining characteristics? It is [characterized by] suchness, the path, and the nonarising of afflictions, which [respectively indicate] as what [or where the afflictions] cease, through what they {57} cease, and what ceases.[177]

Thus, this explains that suchness is the basis of cessation, while the aspect that consists of the factors to be relinquished having been overcome through the path represents the nature of cessation. The same [text] continues:

> Through this specification, the defining characteristic of cessation is the [state of] being focused on suchness, in which contaminated entities have ceased.[178]

Thus, also the aspect that consists of the factors to be relinquished having been ceased through the path is explained as the reality of cessation. Therefore, the [reality of cessation] must be asserted as having the nature of a nonimplicative negation and an analytical cessation. This corresponds to the example of a place devoid of a vase and the aspect of said vase having

been ceased in this [place] both representing the lack of said vase. Likewise, both the suchness of the mind streams of noble ones and the aspect of the factors to be relinquished having been ceased through the path within this [suchness] represent the reality of cessation. Therefore, the reality of cessation is not necessarily suchness. Also, it is declared that the fully qualified reality of cessation must be the eradication of the seeds to be relinquished through the supramundane path, whereas the deterioration of the seeds to be relinquished through the mundane path represents the nominal reality of cessation. Consequently, suchness is not necessarily the reality of cessation. Furthermore, according to what is said in the *Uttaratantra*, the reality of cessation must be asserted as the change of state of the nature of the mind into its being free from stains.

As for the reality of the path, the *Abhidharmasamuccaya* says:

> In brief, the defining characteristics of the path consist of, through this path, understanding suffering, relinquishing its origin, manifesting cessation, and cultivating the path. {58} Furthermore, [the reality of the path] consists of the five paths—the path of accumulation, the path of preparation, the path of seeing, the path of familiarization, and the path of nonlearning.[179]

Following this, the five paths are asserted as the reality of the path. However, some say that [Asaṅga] made this statement with the intention that [the paths of] accumulation and preparation are merely associated elements of the reality of the path, [such as Jinaputra's] *Abhidharmasamuccayabhāṣya* [saying]:

> This division should be understood through the context of the reality of the path and its associated elements.[180]

Others say, "Since the four dharmas [of the reality] of the path and the factors of purity, lucidity, and remedy[181] are not complete in them, the path of nonlearning and the paths of accumulation and preparation are the result and the causes, respectively, [of the path]. Therefore since they are not fully qualified paths, solely the two [paths of] seeing and familiarization are fully qualified paths." Such statements amuse the gods because [Asaṅga's] commentary on the *Uttaratantra* says:

> As stated earlier, this [verse about the Buddha being the ultimate refuge explains that], because the sage, who is characterized by being unborn and unceasing, possesses the dharmakāya free from attachment [that entails] the two realities of purification . . .[182]

Furthermore, if a buddha's conditioned realizations are not the path, they cannot be presented as any one of the four realities. Therefore, there would be clear realizations of the noble ones that are neither one of the four realities. On the buddhabhūmi, there is neither any actual relinquishment of any factors to be relinquished nor any going higher than this [bhūmi], but it possesses the unobstructed power of overcoming the factors to be relinquished, {59} the knowledge with the consummate power to deliver those to be guided into liberation, and the [power to] establish [beings] in an unmistaken state of mind. The great ones declared that both [the terms] "yāna" and "path" refer to the two [meanings of] traveling by means of it and traveling in it. Also in this [*Abhisamayālaṃkāra*, verses IV.4–5] say that the thirty-nine aspects [of the knowledge of all aspects] are the reality of the path. Therefore, the path of nonlearning is justified as the reality of the path.

As for [the paths of] accumulation and preparation, they are fully qualified paths because they are yogas of realizing identitylessness, that is, clear realizations which make one progress toward the enlightenment of one's respective yāna. It may be argued, "They are not paths because they are not able to eradicate the seeds to be relinquished and assess identitylessness as a mere object generality." In that case, manifest phenomena would necessarily never be factors to be relinquished because whatever is a remedy would necessarily overcome nothing but seeds. [Also,] whatever are hidden phenomena would necessarily never be realized because realizing them in the manner of object generalities would necessarily mean to not realize them. Therefore, just as the Lokāyatas, one would have to accept that the only valid cognition that realizes objects is perception, and furthermore that there are no ordinary beings who enter the path, practice in such a way that means and prajñā are in union, and become irreversible from perfect enlightenment.

1bb2) Defining characteristics

Each reality has four aspects, [which makes a total of] sixteen. What are they? The first reality [has the aspects of] impermanence, suffering, being empty, {60} and being identityless; the second one, cause, origin, arising, and condition; the third one, cessation, peace, excellence, and final deliverance; and the fourth one, path, appropriateness, accomplishment, and being conducive to deliverance. Since the identifications of each one of these sixteen are explained in the text, I do not discuss them [here].

You may wonder, "Why are they presented as sixteen?" The first four, in due order, are the remedies for engaging in the views of permanence, pleasure, mine, and self. The second four are the remedies for the views of there being no cause, a single cause, transformation, and premeditation. The third four are the remedies for the views of thinking that there is no liberation, that [what is actually] suffering is liberation, that the bliss of the dhyānas is

excellence, and that liberation is not absolutely irreversible. The fourth four are the remedies for the views of thinking that there is no path, that this path is bad, that something else is also the path, and that this path is also reversible. Therefore, there are sixteen aspects because of these sixteen [kinds of] engaging in [wrong] views.

Furthermore, the *Viniścayasaṃgrahaṇī*[183] explains that the definition of the reality of suffering is "the formations that arise from the afflictions." The definition of the reality of the origin [of suffering] is "what produces the reality of suffering." The definition of the reality of cessation is "both of the [former two] being at utter peace." The definition of the reality of the path is "what accomplishes the three aims." {61}

1bc) Their being one or different

The reality of cessation and the other three are different [in the sense] of negating their being the same. As for the other three, the reality of the path that consists of the meditative equipoises of noble ones and the two [realities of] suffering and its origin are different in substance, while the reality of the path that consists of the subsequent attainments [of said meditative equipoises] is not contradictory to the reality of suffering. As for the two [realities] of suffering and its origin, the origin [of suffering] is necessarily the reality of suffering, but the reality of suffering is not necessarily the [former]. Examples [of suffering not being its origin] include the ālaya, the world as the container, the five sense faculties, and furthermore [all] unobscured and neutral contaminated phenomena.

1bd) Their definite number

You may wonder, "Why are the four realities definitely four in number?" It is because the elements to be adopted and rejected, respectively, by the intelligent are definitely twofold as virtuous factors and dark factors, with each one being definite as a twofold [set] of cause and result. [However,] it is not that all knowable objects are included in the four realities because it is explained that suchness is not included in the four realities. It is also explained that nonanalytical cessation represents a [given] formation having [temporarily] subsided, but is not the reality of cessation and is not included in [any of] the other [realities] either.

1be) Their definite order

The order [of the four realities] accords with the order in which those who first cultivate the path determine them. The *Uttaratantra* says:

> Just as a disease is to be known, the cause of the disease is to be
> relinquished,

> The state of well-being is to be attained, and medicine is to be relied upon,
> Suffering, its cause, its cessation, and likewise the path, respectively,
> Are to be known, to be relinquished, {62} to be reached, and to be relied upon.[184]

1c) Explanation of the three jewels as the foundation [of practice]
This has four parts:

a) The natures of each one of the three refuges
b) The three temporary refuges
c) The single ultimate refuge
d) Explanation of the term "jewel"

1ca) The natures of each one of the three refuges
This has two parts:

1) [The system of] the śrāvaka faction
2) The system of the mahāyāna

1ca1) As for the system of the śrāvakas, the *Abhidharmakośa* says:

> Those who take the threefold refuge
> Take refuge in the dharmas that constitute the Buddha and the saṃgha
> (Nonlearners and both [learners and nonlearners], respectively),
> And nirvāṇa, respectively.[185]

Accordingly, to take refuge in the Buddha means to take refuge in the dharmas that constitute a buddha (a nonlearner). These consist of a buddha's knowledge of the termination and nonarising [of the obscurations]. Together with the associated factors [of this knowledge], they consist of the five uncontaminated skandhas.

To take refuge in the saṃgha means [to take refuge] in the dharmas that constitute the saṃgha, which consists of [all] learners and nonlearners except for buddhas. It is by virtue of having attained their respective [dharmas] that the eight persons[186] are not separated from the path by [anyone], including gods. Therefore, they are called "saṃgha."[187] In other words, [the saṃgha] is represented by the five uncontaminated skandhas in the mind streams of said eight persons.

To take refuge in the dharma means [to take refuge] in the analytical cessation that is nirvāṇa, that is, the two nirvāṇas [with and without remainder] of the noble ones.

Here the system of the Vaibhāṣikas asserts that the bodies [which serve as the physical] supports of a buddha and the saṃgha constitute the reality of suffering and therefore do not represent the [actual] buddha and saṃgha. {63} It may be said, "But then, to cause blood to flow from the body of a buddha with an evil intention would not be an [action with] immediate consequence." To this, they answer, "Through harming the support, what is supported is harmed too. Therefore, this constitutes an [action with] immediate consequence." [The commentaries on the *Abhidharmakośa* by Vasubandhu[188] and Yaśomitra] say that since the treatise of master [Vasubandhu] has "a buddha and the dharmas that constitute a buddha," it does not say that being a buddha is nothing but being a nonlearner. Since the [physical] support [of a buddha] is not negated as being a buddha, it is inappropriate to [raise the above] as an objection against his treatise. If the intention of his treatise were not like this, buddha and saṃgha would not be buddha and saṃgha when mundane states of mind manifest [in their mind streams]. For since [the minds of] learners and nonlearners are uncontaminated, they do not coexist in a manifest way with mundane states of mind. Therefore, at the time of [mundane states of mind arising], there are no [minds characteristic of] learners and nonlearners, nor is it that their [physical] supports represent [learners or nonlearners]. Thus, master [Vasubandhu]'s explanation about the [physical] support [also] being buddha is obviously the assertion of the Sautrāntikas too. Consequently, except for just this difference, [both Vaibhāṣikas and Sautrāntikas] agree [on what a buddha is].

1ca2) The system of the mahāyāna has three parts. First, as for the buddha, the *Uttaratantra* says:

> Unconditioned, effortless,
> Not realized through other conditions,
> And possessing wisdom, compassion, and power—
> This is buddhahood endowed with the two welfares.[189]

In due order, the [first] three [qualities of a buddha] are being empty of arising, abiding, and ceasing; all efforts and conceptions being completely at peace; {64} and not being realized through [any] other conditions (such as terms and reasons), but having to be realized through a buddha's very own self-arisen wisdom. The [second] three [qualities] are realizing [the first] three just as they are; the loving-kindness of teaching them to others just as [oneself] realizes them; the power of relinquishing the suffering (the result) and the afflictions (the causes) of those to be guided through teaching [said three qualities]. The first three [qualities] represent one's own welfare and the

following three, the welfare of others. Through counting these two bases of division, [the qualities of a buddha] are eight.
Secondly, on the dharma, the *Uttaratantra* says:

> By virtue of its being inconceivable, nondual, nonconceptual,
> Pure, manifesting, and remedial,
> It is what is and what makes free from attachment, respectively—
> This is the dharma that is characterized by the two realities.
>
> Freedom from attachment consists of
> The two realities of cessation and the path.
> In due order, these two are to be understood
> Through three qualities each.[190]

In due order, the [first] three [qualities of the dharma] are not being an object of terms and conceptions, but being the object of the meditative equipoises of the noble ones; relinquishing contaminated karmas and afflictions as appropriate; and relinquishing the causes of these two—the mental states of superimposing purity, happiness, permanence, a self, and so on [onto them]. Among these, the first one represents the aspect of natural purity and the latter two, the one of being free from adventitious stains. The [second] three [qualities] are the nature of the path being pure of afflictions and secondary afflictions; elucidating the true reality of [all] knowable objects; and overcoming the darkness of the three poisons and so on. {65} Thus, the first one among these two sets of three [qualities] represents the reality of cessation and the latter one, the reality of the path. These six subdivisions [plus] their two bases of division make eight [qualities].

Here the commentary [by Asaṅga] explains that cessation and the path must be taken as the cessation and path of the mahāyāna and that the reality of the path consists of solely the mahāyāna [paths of] seeing and familiarization.[191]
Thirdly, as for the saṃgha, the *Uttaratantra* says:

> By virtue of the purity of the vision of the inner
> Wisdom of suchness and variety,
> The assembly of the irreversible intelligent ones
> Possesses unsurpassable qualities.[192]

In due order, [the saṃgha] possesses the following four pure qualities. To be aware of suchness is to realize the [true] end of identitylessness in which the two identities of beings, called "phenomena and persons," are at utter peace. To be aware of variety is to see that suchness empty of said two identities

pervades all sentient beings. The awareness that is the vision of inner wisdom is to realize the two [former kinds of] wisdom in a self-aware manner. "Purity" refers to said vision being pure of both attachment (the afflictive obscurations) and obstruction (the cognitive obscurations), as appropriate.

1cb) The three temporary refuges
The *Uttaratantra* says:

> For the purpose of the teacher, the teaching, and the disciples,
> The three jewels are presented
> With regard to those in the three yānas
> And those who aspire for three activities.[193]

Accordingly, because of three purposes [described] in the common sūtras, in terms of six [types of] persons, the supreme one among those with two legs is presented as the Buddha; {66} the supreme one among what is free from attachment (nirvāṇa), as the dharma; and the supreme one among assemblies (the four pairs of persons), as the saṃgha. The three purposes refer to teaching the qualities of the three refuges. The six [types of] persons are the persons who, from among the three refuges, [primarily] wish to perform activities for the Buddha, the dharma, and the saṃgha, respectively, and the three [types of] persons who have the mahāyāna, śrāvaka, and pratyekabuddha dispositions, respectively. For in terms of the causal going for refuge, each one of those who possess said dispositions takes all three as refuges, but this [presentation here] is in terms of the fruitional going for refuge, which refers to the respective unique attainments [with regard to each one of the three refuges]. Thus, this way [of presenting them] is of expedient meaning because it is for the sake of progressively leading those who dwell in the three yānas to the mahāyāna.

1cc) The single ultimate refuge
This is the Buddha alone. The *Uttaratantra* says:

> Ultimately, the refuge of the world
> Is buddhahood alone . . .[194]

You may wonder, "But then the three refuges would not be complete in the ultimate refuge." There is no flaw because [the realities of] cessation and the path in the mind stream of a buddha represent the dharma and [a buddha], upon attaining the dharmakāya, also represents the consummation of the assemblies of the three yānas. The *Uttaratantra* says:

> Because the sage is the body of the dharma
> And because this is the consummation of the assembly.[195]

1cd) Explanation of the term "jewel"
The *Uttaratantra* says:

> They are jewels because their appearance is difficult to encounter,
> {67}
> Because they are stainless, because they possess power,
> Because they are the ornaments of the world,
> Because they are supreme, and because they are changeless.[196]

1d) The instructions on the causes of excellent practice
This has four parts:

a) [The instructions on] relinquishing the antagonistic factors of practice
b) [The instructions on] being independent of others in one's practice
c) [The instructions on] completing all qualities of practice
d) The instructions on the causes of the final practice

1da) The instructions on relinquishing the antagonistic factors of practice
The main element of practice is vigor and its factors to be relinquished are three, as the *Bodhicaryāvatāra* [says]:

> Laziness in terms of clinging to what is bad,
> Discouragement, and self-contempt.[197]

Thus, first [there is] the instruction on the vigor of nonclinging as the means to relinquish clinging to idleness;[198] secondly, the instruction on untiring vigor as the means to relinquish the laziness of discouragement; and thirdly, the instruction on the vigor of fully embracing the path as the means to relinquish the laziness of self-contempt.

1db) The instructions on being independent of others in one's practice
The instructions on being independent of others in one's practice, which take the five visions as their subject matter, have four parts:

1) Definitions
2) Boundary lines
3) Causes
4) Purpose

1db1) Definitions
(a) The fleshly vision is the [cognizing] subject of individually ascertaining [all] entities within a range of one hundred yojānas[199] up through a trichiliocosm.

(b) The divine vision is the subject of seeing [the manners] of all sentient beings in the ten directions dying and transiting elsewhere as well as their being reborn in a certain [place] from elsewhere.

(c) The prajñā vision is the subject of not conceptualizing any conditioned or unconditioned phenomena as anything. {68}

(d) The dharma vision is the subject of realizing the duller and sharper faculties and so on of all noble persons.[200]

(e) The buddha vision is the subject of realizing, that is, completely awakening into [directly] facing, all phenomena of suchness and variety.

You may wonder, "Are the objects of the first vision definite to be within the range of a trichiliocosm [at most]?" The *Vṛtti* says that its objects are definite [in that sense]:

> This is because its objects are individually definite due to its arising from [karmic] maturation. Also, it is due to the fleshly vision being the subject of dominated results, which are included in the worldly realms of the greatest chiliocosm within a trichiliocosm.[201]

Thus, the fleshly vision is asserted as a special eye sense faculty that arises from karmic maturation. Also the divine vision is asserted as arising from the mere maturation of virtuous karma. This is the position of Āryavimuktisena and master [Haribhadra]. The *Bṛhaṭṭīkā* on the three [largest prajñāpāramitā sūtras] says:

> The fleshly vision is the cognition that engages all forms. The divine vision is the cognition of knowing all samādhis and meditative absorptions. The prajñā vision is omniscient wisdom. The dharma vision consists of the nine knowledges [among the ten powers of a buddha] except for the knowledge of what is the case and what is not the case. The buddha vision is the wisdom of the vajralike samādhi.[202]

The large commentary[203] explains:

> The fleshly vision is the eye of [karmic] maturation that is established through the power of having cultivated the limbs of miraculous powers {69} and sees all big and small forms in a trichiliocosm. The magical vision or divine vision is [the vision] that is established through having cultivated the first dhyāna and so on and sees all big and small forms in the ten directions and three times. The prajñā vision is nonconceptual wisdom. The dharma vision refers to the

> unimpeded engagement in the twelve branches of buddha speech. The buddha vision means to realize all phenomena that are contaminated, uncontaminated, and so on.

Furthermore, the large commentary also explains that the magical vision is a result of [either] karma or meditation. The first one refers to gods, through the power of their own individual karmas, having obtained eyes with lucid sense faculties and thus seeing forms in an unobstructed manner. The second one is explained as [the vision] obtained by yogins through the power of having cultivated samādhi, through which they see the deaths, transitions, and births of sentient beings. Here the magical vision refers to the divine vision. Kamalaśīla [says in his *Prajñāpāramitāvajracchedikāṭīkā*]:

> In brief, there are four kinds of vision—apprehending form, apprehending ultimate reality, apprehending seeming reality, and apprehending knowable objects in every aspect. To apprehend form is twofold—being a result of karma and being a result of meditation.[204]

1db2) Boundary lines

The first two [visions] exist from the path of accumulation onward; the third one, from the meditative equipoise of the path of seeing; and the fourth one, from the subsequent attainment of the path of seeing. {70} As for the fifth one, in its approximately concordant form, it exists from the seventh bhūmi onward, and in its fully qualified form, on the buddhabhūmi alone.

1db3) Causes

[The causes of the five visions] are to train in the six pāramitās[205] and to cultivate the limbs of miraculous power.

1db4) Purpose[206]

Their ultimate [purpose] is to become a buddha in the form of [attaining] unsurpassable enlightenment. Temporarily, when [bodhisattvas] accomplish the welfare of others, by virtue of knowing the means to that [end] by themselves they do not depend on others.

1dc) The instructions on completing all qualities of practice

The instructions on completing all qualities of practice—the six supernatural knowledges—have five parts:

1) The levels that are their [mental] supports
2) The definitions [of the knowledges] that are supported [by these mental supports]
3) Superiority

4) Boundary lines
5) Purpose

1dc1) The levels that are their [mental] supports

[According to the *Abhidharmasamuccaya*,] the first five supernatural knowledges are accomplished on the basis of the pure form of any one of the four actual dhyānas, while the sixth one is accomplished based on the highest form of the fourth dhyāna [alone].[207] In the system of the *Abhidharmasamuccaya*, among all eight actual dhyānas and form[less absorptions], all those that are suitable as supports for special qualities are asserted as the highest forms of said dhyānas and the form[less absorptions].[208] The *Abhidharmakośa* says:

> The supernatural knowledge of termination is like the power.[209]

Thus, it explains that the supernatural knowledge of terminating contamination is similar to the power of terminating contamination and [exists] on all levels, [including the formless ones]. Since this is the system of the Vaibhāṣikas, it does not invalidate [the explanation in the *Abhidharmasamuccaya*]. Therefore, the *Mahāyānasūtrālaṃkāra* says:

> Having arrived at the very pure fourth dhyāna,
> Through seizing nonconceptual wisdom
> And mentally engaging in proper abiding {71}
> The supreme accomplishment of power is attained.[210]

Thus, it states that if [bodhisattvas] who possess the fourth dhyāna as support and nonconceptual wisdom as the basis mentally engage in the dharma as it is presented, they will accomplish the power [of the supernatural knowledges]. You may wonder, "What are the [kinds of mental] abiding or mental engagement that accomplish the [six] supernatural knowledges?" The first abiding means [to mentally engage in] the lightness of the body [in order to attain the supernatural knowledge of miraculous powers]. The second one refers to [mentally engaging in] all-pervading sound [in order to attain the supernatural knowledge of the divine ear]. [In order to attain the supernatural knowledge of knowing the minds of others,] the third one refers to being convinced that since certain states of mind appear in certain of one's own bodily [expressions], similar states of mind exist in others too because they possess similar bodily [expressions]. [In order to attain the supernatural knowledge of recollecting former states,] the fourth one means to mentally engage [in all the moments of this life] in reverse order, starting from the characteristic of the mental consciousness just having ceased [at death] down to the [moment of] conception [in one's mother's womb]. The fifth one is [being mentally

engaged in all] directions being pervaded by appearances [in order to attain the supernatural knowledge of the divine eye]. The sixth one is the mental engagement in all phenomena being identityless [in order to attain the supernatural knowledge of knowing the termination of contamination].

You may wonder, "What is the manner of these being supports [for the supernatural knowledges] as the supported?" [The latter] are not supported as in the cases of a juniper bush being supported by its flowerpot, or the arising of a sprout being supported by its seed. So how is it then? The explanations on what is supported use the conventional term "what is supported" for what arises as the nature of a certain level [of dhyāna or meditative absorption]. This principle should be known [as applying] to all mental supports of the path; it is a terminology unique to the Ābhidharmikas.

1dc2) The definitions [of the knowledges] that are supported [by these mental supports]

(a) The supernatural knowledge of miraculous powers represents the supernatural knowledge that has shaking the earth, one becoming many, many becoming one, and so on as its objects and {72} consists of the samādhi and prajñā arisen from meditation that make one display these [feats] in said manners.

(b) The supernatural knowledge of the divine ear consists of the samādhi and prajñā arisen from meditation that make one hear all small and big sounds that exist in all worldly realms.

(c) The supernatural knowledge of knowing the minds of others consists of the samādhi and prajñā arisen from meditation that make one know the minds of other sentient beings, such as their possessing desire or being free from attachment.

(d) The supernatural knowledge of recollecting former states consists of the samādhi and prajñā arisen from meditation that [make one] recollect innumerable lifetimes of oneself and others.

(e) The supernatural knowledge of the divine eye consists of the samādhi and prajñā arisen from meditation that make one see the deaths, transitions, and births of all sentient beings in the ten directions as well as their supreme, middling, and low physical forms.

(f) The supernatural knowledge of knowing the termination of contamination consists of the samādhi and prajñā arisen from meditation that have relinquished, or make one relinquish, the seeds of the afflictive [obscurations] (such as attachment), the cognitive obscurations that consist of the conceptions about apprehender and apprehended, and so on.

In the context of the divine ear, the sūtras say that it is beyond the human [ear], which is explained by Sāgaramegha [in his *Yogācārabhūmaubodhisattvabhūmivyākhyā*] as referring to being accomplished through the dhyānas.

Also, through the supernatural knowledge of knowing the minds of others, one knows their mental factors as well. However, based on [the motivation] that drives one at the time of first cultivating [this supernatural knowledge], it is explained as "knowing the minds [of others]." {73} Āryavimuktisena and Haribhadra assert that the difference between the divine vision as a subdivision of the five visions and the supernatural knowledge of the [divine] eye lies in the former arising from previous karma and the latter from having cultivated the dhyānas in this life. The *Abhidharmakośa* says:

> The supernatural knowledges of the eye and ear
> Are neutral and the others are virtuous.[211]

In the *Abhidharmasamuccaya*,[212] all six are explained as their nature being prajñā and samādhi. The two [supernatural knowledges of the divine] eye and ear rely on the sense faculties and the remaining four, on mentation.

1dc3) Superiority

The *Bṛhaṭṭīkā* says:

> The supernatural knowledges of worldly people, śrāvakas, and pratyekabuddhas only know the minds and so on of those who are equal to them and those who are inferior to them, but the supernatural knowledge of completely pure bodhisattvas knows [even] the minds and so on of their superiors, such as a buddha bhagavān.[213]

The *Abhidharmakośa*[214] says that, in general, the supernatural knowledges are able to display the miraculous powers and so on of the respective levels they rely on and the levels below, but are not able to [do the same with respect to those] of the respective higher levels.

1dc4) Boundary lines

The first five [supernatural knowledges] are in common with non-Buddhists, but those of the mahāyāna exist from the great path of accumulation onward as appropriate. As for the supernatural knowledge of the termination of contamination, in general it exists in its fully qualified form in śrāvakas and pratyekabuddhas too, but [Haribhadra's] *Vivṛti*[215] explains it to be the termination of the contaminations of both obscurations. The *Śuddhamatī*[216] explains that both the buddha vision and the supernatural knowledge of the termination of contamination are attained on the eighth [bhūmi] {74} and are fully completed on the buddhabhūmi.

1dc5) Purpose

[In his *Vṛtti*,] Āryavimuktisena describes the meaning of the sūtras [here] as follows:

> [The supernatural knowledges are the means by which bodhisattvas] establish sentient beings in the equality of phenomena; are loved by all noble beings; encounter pleasant objects; are worthy of the gods' paying homage to them; and attain the prophecy [about their enlightenment].[217]

1dd) The instructions on the causes of the final practice

These are the two instructions on the path of seeing and the path of familiarization. Though there is a difference between these two paths in terms of what they relinquish, there is no difference in terms of the manner in which they realize the nature of phenomena. For example, this is similar to there being no difference between laundry water before [it is used] and later in terms of its being water, but there being a difference in terms of the manner of its being pure of stains.[218]

2) Particular explanation of what is difficult to understand

In the context of the instructions on the [three] jewels as the foundation [of practice], the sūtra [section] on the jewel of the saṃgha speaks of many divisions of the bodhisattva saṃgha. The explanation in order to facilitate the understanding of these has two parts:

a) The exemplary saṃgha that is the means to illustrate [the actual saṃgha]
b) The actual saṃgha that is to be illustrated

2a) The exemplary saṃgha that is the means to illustrate [the actual saṃgha] has three parts:

a) General presentation
b) Teaching the nature of each one
c) The reasons for presenting the four fruitions

2aa) The general presentation has four parts:

1) Enumeration of the saṃgha
2) The manner of applying the terms [those who cross in leaps, gradualists, and simultaneists]
3) With respect to which [among these three] approachers and abiders are presented
4) The manner of attaining these fruitions

2aa1) Enumeration of the saṃgha {75}

[The saṃgha consists of] the four pairs of noble beings or the eight persons. They are eight if the four [fruitions of] stream-enterer, once-returner, nonreturner, and arhat are each divided into approachers and abiders.

2aa2) The manner of applying the terms [those who cross in leaps, gradualists, and simultaneists]

[The saṃgha consists of] those who cross to their fruitions in leaps, those who do so gradually, and those who [relinquish] the factors to be relinquished simultaneously. As for those who cross to their fruitions in leaps, they are called "those who cross in leaps" in terms of their manner of attaining the fruitions, but in terms of their manner of relinquishing the factors to be relinquished, they are called "those who have previously become free from attachment." The gradualists are gradualists in terms of both their manner of relinquishing the factors to be relinquished and their manner of attaining the fruitions. The simultaneists are presented as simultaneists in terms of their manner of relinquishing the factors to be relinquished.

2aa3) With respect to which [among these three] approachers and abiders are presented

Those who cross in leaps can only be fourfold—approachers and abiders of the two middle fruitions [among the above four of stream-enterers and so on], whereas the other [fruitions] are impossible [for them]. The gradualists are presented as all eight approachers and abiders. As for the simultaneists, the *Abhidharmasamuccaya*[219] and its commentaries explain that it is the two [fruitions of abiding] stream-enterers and arhats that [can] be designated [by this term]. However, it is suitable to extend it to the approachers of these two [fruitions] as well.

2aa4) The manner of attaining these fruitions has three parts:

a) The paths through which these fruitions [are attained]
b) The time when [they are attained]
c) The levels based on which they are attained

2aa4a) The paths through which they are attained

The paths that make one attain both said fruitions and the final end are necessarily supramundane paths. The middle two fruitions are attained by those who cross in leaps through the supramundane path. {76} The gradualists [can] attain [these two middle fruitions] through both the mundane path and the supramundane path.

2aa4b) The time when they are attained

Both the fruitions of stream-enterers and those who cross in leaps are necessarily attained simultaneously with attaining the sixteenth [moment of the path of seeing]. The two fruitions of the gradualists are necessarily manifested after having attained said sixteenth [moment].

2aa4c) The levels based on which they are attained

Whatever is a path that makes one attain [the fruitions of] stream-enterer and once-returner necessarily relies on the preparatory stage of the first dhyāna. The same goes for the [fruition of] nonreturner of the gradualists. The

path that makes those who cross in leaps attain the [fruition of] nonreturner relies on any one of the six grounds of dhyāna. Their fruition of arhathood is manifested by relying on any one of the nine uncontaminated grounds.

2ab) Teaching the nature of each one has three parts:
1) Those who cross in leaps
2) Gradualists
3) Simultaneists

2ab1) Those who cross in leaps are twofold:
a) Approachers
b) Abiders

2ab1a) Approachers are again twofold. First, approaching once-returners possess the following two [features of] relinquishment and realization. Through the mundane path before the path of seeing, they have [already] relinquished the sixth [degree of] the factors of the desire realm to be relinquished through familiarization. They may or may not have relinquished the seventh or eighth [degrees] too, but have not relinquished the ninth one. Their distinctive feature of realization is to abide on any one of the [first fifteen moments of the path of seeing] from the dharma readiness of suffering up through the subsequent readiness of the path.

Second, approaching nonreturners possess [the following features of] relinquishment [and realization]. Through the mundane path before the path of seeing, they have [already] relinquished the ninth [degree of] the factors of the desire realm to be relinquished through familiarization. {77} They may also be free or not be free from attachment toward any [levels of the higher realms], from the first dhyāna up through Nothing Whatsoever. Their distinctive feature of realization is as in the previous one. There are also some who [take] the *Abhidharmasamuccaya*'s reasoning of the path of preparation being [the lower boundary line of] the first approacher [(the one to the fruition of a stream-enterer) and] extrapolate it to these [two approachers here], thus taking their lower boundary lines to be the path of preparation too.

2ab1b) As for the abiders, the above [two kinds of] approachers later become abiders in the fruitions of once-returner and nonreturner, respectively, upon their attaining the sixteenth [moment of the path of seeing]. The above approachers who are of duller faculties ("pursuers by means of confidence") and those of sharper faculties ("pursuers by means of the dharma"), upon later attaining their [respective] fruitions, bear the conventional designations "those who are convinced through confidence" and "those who attain through seeing," respectively.

2ab2) Gradualists are fourfold:
- a) Stream-enterers
- b) Once-returners
- c) Nonreturners
- d) Arhats

2ab2a) Stream-enterers are twofold:
- a) Approachers
- b) Abiders

2ab2aa) According to the *Abhidharmakośa*, approaching [stream-enterers] dwell on [any one of the first fifteen moments of the path of seeing] from the dharma readiness of suffering up through the subsequent readiness of the path.[220] According to the *Abhidharmasamuccaya*,[221] they dwell on [any level] from the path of preparation up through the subsequent readiness of the path. In any case, they have not relinquished the sixth [degree of] the afflictions of the desire realm. When divided, they are twofold—those who have not relinquished even one [degree] of the factors to be relinquished through familiarization before the path of seeing and those who have relinquished any [number] from one up to five [degrees of said factors to be relinquished].

2ab2ab) Abiding [stream-enterers] are the śrāvakas who, in addition to being endowed with the above [degrees of] relinquishment, have attained the sixteenth [moment of the path of seeing]. As for their distinct features, {78} based on said [state], there are two [types]—(1) those who [take rebirth] seven times and (2) those who are born from family to family. (1) Their distinctive feature of relinquishment is that they have not relinquished even one [degree of] the factors of the desire realm to be relinquished through familiarization. Their distinctive feature of realization is that they abide in the fruition of stream-enterer. Their distinctive feature of birth is that they take seven rebirths in the desire realm. As for the manner of being reborn, if they attain [the fruition of] stream-enterer in the [psychophysical] support of a human, they take [rebirth] as a human six times, then seven times as a god, and finally pass [into nirvāṇa] after having [again] been born as a human. If they attain [the fruition of stream-enterer] in the [psychophysical] support of a god, they take [rebirth] as a god six times, then seven times as a human, and finally pass [into nirvāṇa] after having [again] been born as a god. In this way, [altogether,] they take twenty-eight [existences]—fourteen existences of being born as gods and humans and fourteen existences in the intermediate state.[222] However since said [four] sets of seven are similar, they are called "those who [take rebirth] seven times," just like a bhikṣu who is learned in seven fields [(that is, in various sets of seven)] and a tree with seven leaves [(that is, whose leaves grow in sets of seven)].

(2) Those who are born from family to family also have three distinctive features—the relinquishment of having relinquished the third or fourth [degrees of] the afflictions of the desire realm [to be relinquished through familiarization], but not having relinquished the fifth one; the realization of having attained the remedy of these [afflictions], the uncontaminated faculties; and taking two or three rebirths in a similar class of humans or gods in the desire realm. As for their not having relinquished the fifth [degree of the afflictions of the desire realm], if one relinquishes the fifth one, the sixth one will be relinquished too since it is not necessary to go beyond the [desire] realm [to do so]. However, in that case, one would [already] be a once-returner. This [implies that, in terms of] the relinquishment of the factors to be relinquished through familiarization, there are both those [stream-enterers] who [are born from family to family and] have [already] relinquished [the third and fourth degrees of the factors of the desire realm to be relinquished through familiarization] before the sixteenth [moment of the path of seeing] and those who relinquish them thereafter.

2ab2b) Once-returners are twofold:
a) Approachers
b) Abiders {79}

2ab2ba) When abiders in the fruition of stream-enterer make efforts in order to attain [the fruition of] once-returner, [their range as approaching once-returners includes] those who have relinquished none or up to five [degrees of] the factors to be relinquished through familiarization up through those who make efforts to relinquish the sixth one.

2ab2bb) Once these approachers have relinquished the sixth [degree] of the afflictions of the desire realm, they are once-returners. While they are abiding in the path of liberation of having relinquished said sixth [degree], they are mere abiders in the fruition, and when they make efforts to relinquish the [following degrees] up through the ninth one, they are special [abiders]. [The once-returners who are separated from attaining nirvāṇa by] a single interval of one lifetime are special cases of the latter [abiders]—they have relinquished the seventh and eighth [degrees] of the afflictions [of the desire realm], have attained their remedy (the uncontaminated faculties), and have a single remaining rebirth [in the desire realm] left.

2ab2c) Nonreturners are twofold:
a) Approachers
b) Abiders

2ab2ca) Approaching [nonreturners] are said once-returners who make efforts to relinquish the seventh up through the ninth [degrees of the afflictions of the desire realm].

2ab2cb) Once these approachers have relinquished the ninth [degree of the] factors to be relinquished through familiarization, they are nonreturners, which are twofold:

1) Those who progress to higher realms
2) Those who pass [into nirvāṇa] in their present [psychophysical] supports [in the desire realm]

2ab2cb1) The first are threefold:

a) [Those who progress to the] form [realm]
b) Those who progress to the formless [realm]
c) Consideration of their supports

2ab2cb1a) The first are threefold:

a) [Those who pass into nirvāṇa] in the intermediate [state]
b) Those who pass into nirvāṇa after birth
c) Those who progress higher

2ab2cb1aa) [Those who pass into nirvāṇa in the intermediate state] are the nonreturners who, after having been born in any one of the sixteen intermediate states of the form [realm] except for [the one of] Mahābrahmāṇa, pass into nirvāṇa in this [respective intermediate state as their psychophysical] support. They are threefold in terms of passing into the nirvāṇa without remainder (1) immediately upon their intermediate existence having come into being; (2) [during the period] from [said intermediate existence] having come into being up to right before the arising of the appearances of seeking for [their next] birth existence; {80} and (3) upon thinking about proceeding to [their next] birth existence.

2ab2cb1ab) Those who pass into nirvāṇa after birth are the nonreturners who connect just once with a birth existence within the sixteen types of abodes of the form realm[223] and then pass into the nirvāṇa with remainder in that [psychophysical] support. [Their manner of] passing into nirvāṇa is threefold—(1) passing into nirvāṇa right upon being born; (2) passing into nirvāṇa without application; and (3) passing into nirvāṇa through application. Master [Vasubandhu's *Abhidharmakośabhāṣya*][224] asserts that the difference between the latter two is that their paths arise or do not arise naturally without any need for effort. Since the first are those for whom the path arises very naturally and whose contaminants are very small, they are different from the second [two]. This also accords with the *Abhidharmasamuccaya*.[225] Those who pass into nirvāṇa after birth and are born in the five pure abodes [of the form realm] must familiarize with the alternating [cultivations of dhyāna explained below].

2ab2cb1ac) Those who progress higher are the nonreturners who pass into nirvāṇa after having passed through birth existences in the form realm two

times. They are twofold—those who, in terms of the causes, (1) alternate or (2) do not alternate dhyānas and, in terms of the fruitions, progress to (1) Akaniṣṭha or (2) the Peak of Existence.

2ab2cb1ac1) The first are the nonreturners who, after having passed through two births among the birth existences of the form realm, pass into nirvāṇa in the [psychophysical] support of Akaniṣṭha. They are threefold—(a) leapers, (b) half-leapers, and (c) those who [are born,] die in, and transit through all abodes. (a) As for the leapers, when they have accomplished familiarizing with the five [levels of] the alternating [cultivation of dhyānas], they experience the taste of the first dhyāna and {81} regress from the latter three dhyānas, thus being reborn in Brahmakāyika. There, through the force of their former familiarization, they alternate the fourth dhyāna [in its contaminated and uncontaminated forms] and skip the ones in between, thus being born in Akaniṣṭha and then passing into nirvāṇa [there]. (b) The half-leapers, after having been born in Brahmakāyika and having skipped the [dhyānas] in between as before, are reborn in [a certain one of] the pure abodes while skipping some others and [finally] pass into nirvāṇa in Akaniṣṭha. (c) Those who [are born,] die in, and transit through, all abodes, after having been born in Brahmakāyika as before, pass through all other abodes [of the form realm] except for Mahābrahmāṇa and then pass into nirvāṇa in Akaniṣṭha. The *Abhidharmakośabhāṣya* explains that noble ones are not reborn in Mahābrahmāṇa because [Mahābrahmā] has accumulated the karma of being without rival since there is only a single sovereign [there], and because this is an abode of wrong views.[226] [However,] according to the mahāyāna, these reasons are not definite. This will be understood through the maturational rebirths of great bodhisattvas who have attained the bhūmis, which will be explained [below].[227]

You may wonder, "What is the manner of the alternating cultivation of the causes for said [nonreturners] being born in the pure abodes?" The critical analysis of this has two parts—(1) the [psychophysical] supports of this cultivation and (2) the cultivation supported [by them]. (1) The [psychophysical] supports of this cultivation are that arhats and nonreturners cultivate it through having attained the mental state of the fourth dhyāna. First, they practice this alternating [cultivation] on the three continents [i.e., except for Uttarakuru] of the desire realm. Later, those who have regressed [from the latter three dhyānas] practice the alternating [cultivation] in the form realm.

(2) The cultivation supported [by them is explained] in three parts—(a) the practice of alternating, (b) the gauge of accomplishment, and (c) the actual alternating. (a) {82} [Said arhats and nonreturners first] enter a prolonged uncontaminated fourth dhyāna, next, its prolonged contaminated form, and then [again] its prolonged uncontaminated one. Then, through [gradually]

reducing the durations [of these dhyānas], they [finally] alternate [them in the same manner] for two instants [each]. They first alternate the fourth [dhyāna] in this way because this fourth one is a workable and lucid samādhi by virtue of its being free from the eight flaws [of samādhi] (examination, analysis, mental pleasure and displeasure, inhalation, exhalation, and physical pleasure and suffering).

(b) As for the gauge of [this alternation] being accomplished, [in *Abhidharmakośa* VI.42b,] the Vaibhāṣika system explains that it is accomplished based on instants. However, master [Vasubandhu]'s autocommentary [on this] says:

> Only buddhas are able to alternate instants. Therefore, [all others] complete [the alternating cultivation] when they [are able to] enter [each one of said] three prolonged meditative absorptions for as long as they wish.[228]

After having alternated [the contaminated and uncontaminated forms of] the fourth dhyāna in this manner, they later also alternate the other dhyānas [in the same way].

(c) The actual alternating [cultivations of dhyāna] represents the causes that result in being reborn in the five pure abodes, which consist of the five [levels of] alternating cultivation [ranging] from alternating three [contaminated and uncontaminated dhyānas as above] up through alternating fifteen. [However,] the alternating cultivations are not definite as being these five [only] because it is explained that these five refer to only alternating the fourth [dhyāna], whereas [nonreturners] also alternate the others. As for the manner of alternating these [dhyānas], to alternate three by inserting a contaminated one between two uncontaminated ones [is small alternating]; to alternate six through repeating this, medium; to alternate nine, great; to alternate twelve, greater; and to alternate fifteen, greatest. You may think, "Since the manner of alternating is thus not different for the remaining ones [after the small one], {83} one will be able to [accomplish] all [five levels] if one is able to alternate three [dhyānas]." There is no flaw because one is [only] able to alternate the respective set (such as [only] alternating three [dhyānas first]) of each given stage, but one is not able to alternate the others [of the respective higher stages]. Here the [actual] causes for being reborn in the five pure abodes are the contaminated [dhyānas within these alternating cultivations] because the uncontaminated ones sever [saṃsāric] existence. [As for the meaning of] contaminated and uncontaminated [dhyānas], the uncontaminated ones entail the aspects of the [four] realities [of the noble ones], while the contaminated ones represent just pure mundane virtues.

2ab2cb1ac2) Those who progress to the Peak of Existence experience the tastes of the meditative absorptions and are [first] born [as gods in the form realm] up through Great Fruition. [Then,] skipping the pure abodes, they are gradually reborn in [the four levels of] the form realm and pass into nirvāṇa at the Peak of Existence.

2ab2cb1b) Those who progress to the formless [realm], through the force of having terminated the fetters[229] of the form [realm already in the desire realm], do not progress to the form [realm], but take rebirth in the formless [realm]. Since there is no intermediate state for being born in the [formless realm], they are fourfold—(1) those who pass into nirvāṇa after birth; (2) [those who pass into nirvāṇa] without application; (3) [those who pass into nirvāṇa] through application; and (4) those who progress higher. These divisions are not suitable for the nonreturners who change state [after being born] in the desire [realm]. "Those who change state [after being born] in the desire [realm]" have attained either one of the first two fruitions [of stream-enterer and once-returner] in their previous life and then attain [the fruition of] nonreturner in their present [life].

2ab2cb1c) Consideration of their supports

You may wonder, "Which [psychophysical] supports—those of the desire realm or the higher realms—are used by the five [nonreturners] who progress to the form [realm] and the four who progress to the formless [realm]?" For their initial efforts, they must use [psychophysical] supports of the desire realm.

2ab2cb2) Those who pass [into nirvāṇa] in their present [psychophysical] supports [in the desire realm] {84}

They are the nonreturners who are other than those who progress to the form and formless [realms]—they are not reborn in the higher realms and, by virtue of being nonreturners, they are not reborn in the desire realm either. If they attain the meditative absorption of cessation, they are called "the nonreturners who witness with the body."

2ab2d) Arhats are twofold:

a) Approachers
b) Abiders

2ab2da) Approaching [arhats] are the abiders in the fruition of nonreturner who make efforts to relinquish the first [degree of the] factors of the form [realm] to be relinquished through familiarization up through those who make efforts to relinquish the ninth [degree of the factors] of the Peak of Existence [to be relinquished through familiarization].

2ab2db) As for the abiding [arhats], once the approachers have relinquished the ninth [degree of the] factors of the Peak of Existence to be relinquished

through familiarization, they are arhats. When divided in terms of the manner in which they relinquish the obscurations, if they are liberated from both the afflictive obscurations and those of meditative absorption, they are liberated by virtue of both factors, [that is, prajñā and meditative absorption]. Those who are liberated from the afflictive obscurations alone are liberated by virtue of the factor that is prajñā. These two are also called "adorned" and "unadorned" [arhats].[230] When divided in terms of their faculties, they are twofold—"those who are convinced through confidence" and "those who attain through seeing." The Vaibhāṣikas assert that the [former arhats] of duller faculties can regress from arhathood and then go [back all the way] to being a stream-enterer. However, the Sautrāntikas hold that regressing from arhathood is impossible and that they can only regress from [the samādhi of] blissfully abiding amidst visible phenomena.[231] Also the brother masters [Asaṅga and Vasubandhu] take this [latter position] to be excellent.

2ab3) Simultaneists

Having manifested the path of seeing before attaining the mental states of the dhyānas, through the supramundane path that relies on the preparatory stage of the first [dhyāna] {85} they relinquish the factors of the three realms to be relinquished through familiarization by combining them in [the sets of their] nine [respectively corresponding degrees]. They mostly become arhats before the time of dying or when they are close [to dying], but if they do not attain [arhathood], they pass into nirvāṇa in a [psychophysical] support of having been reborn in the desire realm. If that coincides with [a time when] the scriptural teachings have disappeared, during their last existence they attain enlightenment without depending on a master and thus become pratyekabuddhas. Through this, one should understand that, even during the time when they are training, they are not necessarily śrāvakas.

2ac) The reasons for the fruitions being definite as four

Stream-enterers are presented by virtue of their merely having relinquished the factors to be relinquished through seeing; once-returners, by virtue of having relinquished, from among the two [kinds of] factors to be relinquished through familiarization, the sixth [degree] of the factors of the desire realm to be relinquished through familiarization; and nonreturners, by virtue of having relinquished the ninth [degree of said factors to be relinquished]. Those who have relinquished [all] the factors of the higher realms to be relinquished through familiarization are arhats. To present two [fruitions] in the desire realm is done in order that [practitioners] pass beyond it swiftly. As for the issue of the realms in which these fruitions are attained first, the *Abhidharmakośa* says:

Three are attained in the desire [realm] and the last one,
In [all] three . . .[232]

2b) Explanation of the actual saṃgha that is to be illustrated

This has five parts:

a) The basis on which the subdivisions [are made]
b) Enumeration of the subdivisions
c) Nature of each division
d) Considering through what they are illustrated
e) Instruction on other distinctive features

2ba) The basis on which the subdivisions [are made] is the saṃgha of noble [bodhisattvas].

2bb) Enumeration of the subdivisions

In general, the sūtras speak of forty-eight [kinds of] children of the victors. However, in terms of matching the sūtras and the *Abhisamayālaṃkāra*, twenty [kinds of] saṃgha are adduced. This is [done in] two [ways]—adducing them in (1) a literal {86} and (2) a nonliteral fashion. (1) Buddhaśrījñāna and [Ratnākara]śānti adduce them by taking the root text [of the *Abhisamayālaṃkāra*] literally. (2) Not to take them literally is twofold—the systems of (A) Āryavimuktisena and (B) Haribhadra, which will be explained in the [following] third section (2bc).[233]

2bc) Nature of each division

(A) When explained by following master Āryavimuktisena, this has four parts in terms of bodhisattvas who bear the names

1) the eighth one
2) having previously become free from attachment
3) gradualist
4) pratyekabuddha.

2bc1) [The bodhisattvas who bear the name] "the eighth one" are twofold. (a) The first are bodhisattvas of duller faculties who follow the path of confidence and abide on any one of the first fifteen moments of the path of seeing of the knowledge of the path. They are not born as they wish in terms of [what is best for] the welfare of others, but are reborn under the sway of their karma and merit from among humans into [other] human [families]. (b) The second are those of sharper faculties with the same realization as before who follow the path of prajñā. After having died in, and transited from, other buddha realms or the class of gods in Tuṣita, they are reborn here [in the desire realm].

2bc2) [Those who bear the name] "having previously become free from attachment" are twofold:
a) Approachers
b) Abiders

2bc2a) [Approachers are twofold]. (a) The first are those of duller faculties who accord in type with those approaching stream-enterers and once-returners who are convinced through confidence. They are the great bodhisattvas who are not skilled in means and, upon having practiced the dhyānas and pāramitās, are reborn as long-living gods[234] and, thereafter, reborn as gods and humans in the desire realm. (b) The second {87} are those of sharper faculties who accord in type with those approachers to said two middle fruitions who attain through seeing. It is through their skill in means that they enter the meditative absorptions [that represent the god realms] of the dhyānas and the formless [absorptions] and not through [the force of having cultivated] dhyāna. They will be reborn in those [realms] in which a buddha bhagavān resides and awaken to unsurpassable perfect buddhahood during this Good Eon.[235] Here [Āryavimuktisena] groups together the four approachers [so far] in terms of their faculties and thus counts them as two pairs because there is only one sūtra [passage] each for those of duller and sharper faculties.

2bc2b) The abiders in their [respective] fruitions are twofold. (a) The first are the once-returner bodhisattvas of [being convinced through] confidence and attaining [through seeing] who have previously become free from attachment. They are the great bodhisattvas who are separated [from buddhahood] by a single lifetime, enter the dhyānas, the formless [absorptions], the [four] immeasurables, and so on, and are born in realms where buddhas reside. Then, after having been reborn as being equal in kind with the gods in Tuṣita, they become buddhas in various buddha realms. They are once-returners because they, after having returned once to this world, pass into nirvāṇa in other buddha realms. (b) The second are the bodhisattvas of [being convinced through] confidence and attaining [through seeing] who abide in the fruition of nonreturner. These great bodhisattvas, who have attained the six supernatural knowledges, are not reborn in the form and formless [realms], [but] progress from buddha realm to buddha realm and please the buddhas [there]. They are nonreturners because they do not return to where they were born [already]. {88}

2bc3) The bodhisattvas who bear the name "gradualist" are threefold—the saṃgha [members] who bear the names
a) stream-enterer
b) once-returner
c) nonreturner.

2bc3a) Those who bear the name "stream-enterer" are twofold. (a) The bodhisattvas who abide in the fruition of stream-enterer and are born from human family to [human] family, after having generated the dhyānas, formless [absorptions], and immeasurables, are born like great sāla trees in a royal family, a Brahman [family], or a householder's family in order to mature sentient beings. (b) The bodhisattvas who are born from divine family to [divine] family, by virtue of [having generated the dhyānas and so on] as before, are born as being equal in kind with the family of the four great kings up through the gods who have power over others' emanations.[236]

2bc3b) The bodhisattvas who bear the name "once-returner" and are separated [from buddhahood] by a single [lifetime] are the great bodhisattvas who, after having attained the four dhyānas up through having attained the eighteen unique buddhadharmas, attain the four realities of the noble ones, but do not manifest them. Thus, they are separated by a single lifetime [from buddhahood].[237]

2bc3c) Those who bear the name "nonreturner" are eightfold. (a) The first are the nonreturner bodhisattvas who pass [into nirvāṇa] in the intermediate state. They are the great bodhisattvas who have attained the dhyānas, formless [absorptions], fearlessnesses, and so on up through the unique [buddhadharmas] and are born as gods in Brahmakāyika up through Akaniṣṭha. After having become buddhas there, they promote the welfare of sentient beings. They are those who pass [into nirvāṇa] in the intermediate state because they become buddhas in any one of the abodes of the intermediate one of the three realms (the form realm) and then display becoming enlightened and so on here [on earth]. {89}

(b) The second are the bodhisattvas who pass [into nirvāṇa] after having been born. [The sūtras] say:

> Bodhisattva mahāsattvas, through first generating bodhicitta, will awaken to unsurpassable completely perfect enlightenment . . .

Having come from Akaniṣṭha to Tuṣita and then to Jambudvīpa, they go forth from their home and generate bodhicitta immediately upon assuming the cross-legged [posture] under the bodhi tree. Thus, they pass [into nirvāṇa] with the remainder of their skandhas.[238]

(c) The third are those who pass [into nirvāṇa] with effort. They are the great bodhisattvas who engage in the six pāramitās, proceed from mundane realm to mundane realm, and always make efforts for the welfare of sentient beings. They pass [into nirvāṇa] with effort because they make efforts for the welfare of sentient beings.

(d) The fourth are those who pass [into nirvāṇa] without effort. They are the great bodhisattvas who, through first generating bodhicitta, go perfectly beyond the flawlessness of bodhisattvas, definitely dwell on the irreversible bhūmi, and then bring forth all the buddhadharmas. They are those who pass [into nirvāṇa] without effort because they, by virtue of their distinct disposition, become enlightened very swiftly.

(e) The fifth are those who progress to the form [realm], who are twofold. (1) The first are those who progress to Akaniṣṭha, [who consist of] the three [kinds of] leapers. (1a) The leaper bodhisattvas are the great bodhisattvas who practiced the four dhyānas, regressed from [the higher three] dhyānas, and thus are born as gods of Brahmakāyika through practicing [only] the first dhyāna. {90} Having practiced the dhyānas [there], they become buddhas in Akaniṣṭha and then [display] awakening to unsurpassable perfect enlightenment in various [buddha] realms. (1b) The half-leaper bodhisattvas are those who died in, and transited from, the Brahma world and then are [born in one of the lower pure abodes]. Next, through skipping one or two of these pure abodes, they are [finally] born in Akaniṣṭha (the rest is as above). (1c) The bodhisattvas who [are born,] die in, and transit through all abodes are the great bodhisattvas who display their own body like the body of a tathāgata and thus train in the abode of Tuṣita. Then, they are born among the gods of Brahmakāyika up through Akaniṣṭha. Since they are skilled in means, they teach the dharma [even] to beings in the lower realms. (2) The bodhisattvas who progress to the highest peak of existence are the great bodhisattvas who attained the dhyānas and form[less absorptions], take birth from Brahmakāyika up through Consummate Virtue, and then from Infinite Space up through the Peak of Existence. [Finally,] they are born in various buddha realms.[239]

(f) The sixth are the bodhisattvas who overcame attachment to the form realm and progress to the formless [realm]. They are the great bodhisattvas who entered the dhyānas and form[less absorptions], are born from Infinite Space up through the Peak of Existence, and then are born in various buddha realms. After having died in, and transited from, here [(the desire realm)], they are born in the formless [realm] without going to the form [realm].[240]

(g) The seventh are the bodhisattvas of passing into peace (nirvāṇa) amidst visible phenomena (this lifetime). They are the great bodhisattvas whose bodies, while engaging in the six pāramitās, are ornamented with the thirty-two marks of a great being and {91} who are endowed with completely pure and unsurpassable faculties. They are never born in the lower realms and the minds of those sentient beings who see these great bodhisattvas [develop] great openness. Due to this, they gradually lead [these beings] to complete nirvāṇa

through the three yānas. They are those of "peace amidst visible phenomena" because those who see these great bodhisattvas will pass into nirvāṇa.[241]

(h) The eighth are the bodhisattvas who are a bodily witness. They are the great bodhisattvas who engage in the mother and entered the dhyānas, formless [absorptions], and immeasurables up through the meditative absorption of cessation. Then, having entered the [meditative absorption of] crossing in one leap, they become buddhas in various buddha realms. [The *Abhidharmakośabhāṣya*[242] says that] one may wonder why they are called "those who are a bodily witness" [and answers that] it is because they generate the nirvāṇalike meditative absorption of cessation based on the body, which is without mind. This explanation accords with the Vaibhāṣikas. Master Vasubandhu[243] holds that, when having risen from the meditative absorption of cessation, [one's mind] is very peaceful in that this cessation is similar to nirvāṇa. Through the mind being in absorption, the body, which is associated with consciousness, attains a hitherto unattained [state of the] afflictions being at peace. Therefore, [this is called] "bodily witness."[244]

2bc4) [According to the sūtras,] the bodhisattvas who bear the name "rhinolike" [pratyekabuddhas] are

> the great bodhisattvas who awaken to self-enlightenment in a completely perfect way in a worldly realm in which no buddhas reside and in which there are no śrāvakas either. Having matured limitless sentient beings through the three yānas, they awaken to unsurpassable perfect enlightenment.[245] {92}

In this way, through emphasizing duller and sharper faculties, [Āryavimuktisena] teaches three [approachers]—the first approacher [to the fruition of stream-enterer] and the two approachers among those who have previously become free from attachment. Through [speaking of] "[those who are convinced through] confidence" and "those who attain through seeing," he teaches both abiders in the fruitions [of once-returner and nonreturner] among those who have previously become free from attachment. He skips those who progress to Akaniṣṭha because they represent the basis for the division into the three leapers. The others are counted literally [as they appear in the *Abhisamayālaṃkāra*].

(B) According to the assertions of master Haribhadra, stream-enterers are twofold—approachers and abiders. The approachers are twofold (being of sharper and duller faculties). The abiders are [also] twofold (mere and special ones), with the special ones consisting of the two [types of] being born [from family to] family.

Once-returners are twofold (approachers and abiders), with the abiders being [also] twofold (mere and special).

Nonreturners are twofold (approachers and abiders), with the abiders consisting of the four who pass [into nirvāṇa] in the intermediate state, after having been born, with effort, and without effort, and the five who progress higher. Those who progress higher are twofold (those who progress to Akaniṣṭha and those who overcame attachment to the form [realm] and progress to the Peak of Existence). Those who progress to Akaniṣṭha consist of the three leapers and those who overcame attachment to the form [realm] are twofold ([those who attain] peace amidst visible phenomena and those who are a bodily witness).

In this way, there are five stream-enterers, three once-returners, and ten nonreturners. In addition, there are approaching arhats and pratyekabuddhas, which makes twenty [altogether]. Thus, the intention of the *Vivṛti* and the *Abhisamayālaṃkārālokā* consists of supplementing the seventeen that are taught in the root text [of the *Abhisamayālaṃkāra*] by three.[246]{93}

It may be said, "In this, to take the subdivisions of those who progress to the Peak of Existence ([those who attain] peace amidst visible phenomena and those who are a bodily witness) is contradictory." [Ar] Jangchub Yeshé[247] explains that Trilakṣa says [the following on this]. In terms of the śrāvakas, this is true, but [in the mahāyāna,] it is not contradictory because all that is explained is the following. It is [merely] by virtue of bodhisattvas having cultivated all eight dhyānas and form[less absorptions] that they are called "those who progress to the highest peak of existence." Also, it is [just] by virtue of their being able to enter the formless samādhis that they are [called] "those who overcame attachment to the form [realm]."

2bd) Considering through what they are illustrated

You may wonder, "If it is for reasons of similarity that these [types of the bodhisattva] saṃgha are taught by giving hīnayāna names to mahāyāna [persons], how do [the hīnayāna persons] exemplify [the latter]?" Āryavimuktisena explains them as being similar to those who cross in leaps and the gradualists, while Haribhadra explains all of them as being similar to the gradualists. However, nobody's commentary explains this by matching [said bodhisattvas] with the simultaneists. "Through how many similar features are they matched?" They are matched through three—relinquishment, realization, and the manners of taking rebirth. However, according to the statements of great beings, it is definite that the presentation of bodhisattvas as śrāvaka stream-enterers, once-returners, and so on in dependence on their relinquishment is only a presentation [that is made out] of the wish to demonstrate the special reasons, in terms of the respectively concordant features, for giving the names of the [latter] to the [former]. However, this is not a presentation by way of

asserting that [the relinquishments of bodhisattvas] accord with the progression of the relinquishments of śrāvakas. {94}

2be) The instruction on other distinctive features has three parts:

1) The difficult points in the sūtras
2) Boundary lines of the [types of] saṃgha
3) Considering whether these are fully qualified or nominal

2be1) The difficult points in the sūtras

It may be said, "It is not justified for noble bodhisattvas to be born as long-living gods." [There is no flaw] because they are presented as being of duller faculties when they are born as such [gods] in a former life and later attain the path of the noble ones among humans.

Also, it may be objected, "The explanation that those who progress to the Peak of Existence and those who overcame attachment to the form [realm] are born in the formless [realm] contradicts the explanation in the *[Prajñāpāramitā]saṃcayagāthā* and so on that bodhisattvas are not born in the formless [realm]." There is no flaw—to say that they are born [there] bears the intention of their merely having attained the causes for being born there, which are the formless meditative absorptions.

Yet another [qualm] is as follows. "In the context of the three leapers, it is explained that [bodhisattvas] experience the taste of the first dhyāna, thus regressing from the latter three, and that they are born in divine abodes under the influence of dhyāna. This is not reasonable [because] such is contradictory in bodhisattvas who have entered high bhūmis." There is no flaw. For the first [explanation] has in mind certain noble bodhisattvas of duller faculties who are not skilled in means or it has in mind that they experienced said taste when they were ordinary beings. The second [explanation means that] they are born as they wish through relying on mental states of meditative absorption.

2be2) Boundary lines

Āryavimuktisena's position is to say that the two pursuers [by means of confidence and the dharma, respectively,] are [bodhisattvas] on the path of seeing and that the remaining are on the path of familiarization. In particular, the fourth approacher [(the approaching arhat)] is on the tenth bhūmi. Master {95} [Haribhadra] asserts that mere stream-enterers are on the path of seeing and that the remaining are on the path of familiarization. In any case, it is [to be] understood that it is not tenable to match these with the bhūmis in due order because the sūtras explain in the context of the pursuers by means of the dharma and the ones separated by a single [lifetime] that [both] are [bodhisattvas] separated [from buddhahood] by a single birth.

2be3) Considering whether these are fully qualified or nominal

You may wonder, "Are these explanations here of [bodhisattvas] being stream-enterers and so on actual terms [for them] or nominal?" They are nominal. The basis of intention [behind using these names for bodhisattvas] is to have in mind the reasons for applying the mere terms "stream-enterer" and so on [to them] as [they are stated] in the *Avaivartacakrasūtra*.[248] The purpose is to use the designations of the four pairs of persons [in the hīnayāna] in order to counteract [the wrong ideas of] those who are not convinced about bodhisattvas belonging to the saṃgha, thinking, "The saṃgha consists solely of the four pairs of śrāvaka persons." The invalidation of the explicit [meaning of said terms] is that [if they were taken literally,] there would be fully qualified śrāvakas, pratyekabuddhas, and arhats who are bodhisattvas and that, consequently, the three yānas would be mixed up.

This concludes the sequence of explanations on the instructions [as the second point of the knowledge of all aspects].

2.2.2.2.1.2.1.1.3. The branches conducive to penetration (the fruition of the instructions)

This has two parts:

1) The [psychophysical] supports for the arising of the path of preparation
2) The path of preparation as what is supported [by them] {96}

2.2.2.2.1.2.1.1.3.1. The [psychophysical] supports for the arising of the path of preparation

First, on the physical supports, the autocommentary [on the *Abhidharmakośa*] explains:

> Three [of the branches conducive to penetration] are generated among humans only and on the three continents [i.e., except Uttarakuru]. Those who have generated them [already] before can also manifest them among the gods. The fourth one is also generated among the gods.[249]

Therefore, [the branches conducive to penetration] must arise in the [same physical] support in which the path of seeing arises. The mental support is [that their arising] primarily relies on any one of the six grounds of dhyāna.

2.2.2.2.1.2.1.1.3.2. The path of preparation as what is supported [by them]

This has four parts:

1) Nature
2) Divisions
3) Examining which mental state is divided
4) The distinctive features [of the mahāyāna path of preparation]

2.2.2.2.1.2.1.1.3.2.1. Nature

This has two parts:

1) Common [nature]
2) The nature of each [of its branches]

2.2.2.2.1.2.1.1.3.2.1.1. Common nature

[The nature of the path of preparation] is the realization [that arises] through study, reflection, and meditation, among which the one arisen from meditation is primary.[250]

2.2.2.2.1.2.1.1.3.2.1.2. The nature of each [of its branches][251]

Except for mental discourse, bodhisattvas in meditative equipoise do not see [outer] referents (such as forms), but see nothing but said mental discourse appearing as specifically and generally characterized phenomena. This samādhi of attaining illumination or the first poised readiness of realizing the dharma represents [the level of] heat [of the path of preparation].

To make steady efforts, through the activity of nonabiding, in order to increase said illumination of the dharma that was attained on [the level of] heat is the samādhi of the increase of illumination—[the level of] peak.

Through making such efforts, the illumination of the dharma {97} increases greatly and [bodhisattvas] abide in mere mind, realizing that what appear as objects are nothing but inner mind. Then they see that what appear as referents are nothing but mind, but not anything other than mind. At this point, they have relinquished the distractions of the apprehended and solely the distractions of the apprehender remain. This means that they have entered one side [of true reality]—the lack of the apprehended. Since this is followed by the lack of the apprehender [later], it represents the samādhi of entering one side of true reality—[the level of] poised readiness.

[Bodhisattvas] who have relinquished the distractions of the apprehended in this way and then abide merely in the distractions of the apprehender think, "If there is thus nothing apprehended, it is not reasonable for there being an apprehender either." Thus, through immediately relinquishing [any] attachment to an apprehender too, they arrive at the immediately following samādhi, which is thus called "the immediate samādhi." It is [also] called "immediate samādhi" because the first bhūmi is entered immediately at the end of this [samādhi], which is the supreme dharma.

In this way, through the first three [branches], [bodhisattvas] find certainty, arisen from meditation, about the lack of the apprehended. However since they [still] cling to mere mind, the distractions of the apprehender have not subsided [yet]. Through the fourth [branch], they find certainty, arisen from meditation, about the lack of the apprehender because they do not even cling to mere mind.[252] Thus, these four [branches] are also called "engagement

through aspiration" because [bodhisattvas] greatly aspire for the actuality of identitylessness.

2.2.2.2.1.2.1.1.3.2.2. Divisions

If divided by nature, [the path of preparation] has the four [levels of] heat, peak, poised readiness, and supreme dharma. {98} If divided in terms of great, medium, [and lesser], it is twelvefold since each [of these four levels] has three [sublevels]. Furthermore, the two of heat and peak, poised readiness, and supreme dharma, respectively, are explained to be the lesser, medium, and great poised readinesses of mind being certain about the dharma.

2.2.2.2.1.2.1.1.3.2.3. Examining which mental state is divided

It is not asserted that the meditative equipoises of the path of preparation are direct perceptions of the actuality of identitylessness. For then it would follow that there could be occasions of the afflicted mind not operating in a manifest manner in the mind streams of ordinary beings because when a mental state of directly realizing identitylessness is manifest, this excludes [the presence of] any manifest views about identity. Hence, on the path of preparation, [mind's] being focused on identitylessness represents mental states of assessing an object generality through apprehending, in an aspiring manner, the object generality of identitylessness that appears to these [mental states]. Therefore, they are conceptions for which terms and their referents appear [as being conflated].[253] On [the path of preparation, which represents] the nondeterioration of the mental formations of having gained certainty about the meanings of the four realities through reasoning on the path of accumulation, there exist both repetitive cognitions of recollecting [said certainty] and inferential cognitions of some particular features of identitylessness.[254]

In this way, though the path of preparation, in its own nature, consists of mistaken [forms of] cognition, unlike the mental states of ordinary persons it does not represent cognitions that are mistaken in all aspects. For it is produced through the flourishing of the latent tendencies for listening that are the natural outflow of the pure dharmadhātu.[255] Seeing this point, Maitreya says [in his *Madhyāntavibhāga*]:

> Familiarization is approximately concordant yet mistaken, {99}
> Connected yet opposite,
> As well as unmistaken and never
> Connected with mistakenness.[256]

When commenting on this, the supreme scholar Vasubandhu's [*Bhāṣya*][257] says that (1) the mistaken cognition that is approximately concordant with

unmistakenness is the path of familiarization of ordinary beings. (2) The path of familiarization of noble learners is still connected with the mistaken factors to be relinquished through familiarization, but its own nature is unmistaken. (3) The path of familiarization of noble nonlearners is neither mistaken [in itself] nor connected [with any mistakenness]. [Sthiramati's] *Ṭīkā*[258] says that (1) refers to familiarizing with the foundations of mindfulness up through the [five] powers, while (2) represents familiarizing with the seven branches of enlightenment up through the [eight]fold path [of the noble ones].[259]

Therefore, without even listening to it, the learned reject the assertion of there being any direct realization of the nature of phenomena by those who see just this life, but accept [the position] that accords with [the following statements]. The omniscient Śāntarakṣita says:

> Since the minds of all who just see this life
> Are wrong about this,
> Not even the slightest real entity
> Is established through direct perception.[260]

[The *Uttaratantra*] by the regent of the victor states:

> Since it is subtle, it is not an object of study.
> Since it is the ultimate, it is none of reflection.
> Since it is the depth of the nature of phenomena,
> It is none of worldly meditation and so forth,
>
> Because childish beings have never seen it before,
> Just like those born blind [have never seen] form.[261]

2.2.2.2.1.2.1.1.3.2.4. The distinctive features of the mahāyāna path of preparation

This has three parts:

1) [The distinctive feature that consists of] the triad of focal object, aspect, and cause
2) [The distinctive feature that consists of] the associated conceptions[262] {100}
3) The distinctive feature that is the spiritual friend as the mentor

2.2.2.2.1.2.1.1.3.2.4.1. The distinctive feature that consists of the triad of focal object, aspect, and cause

The focal objects [of the mahāyāna path of preparation] are the [sixteen] aspects of the four realities, which are specified by impermanence and so on.

To put an end to all clinging [to them] represents the [cognitive] aspects [of these sixteen] that accord with phenomenal identitylessness. The causes refer to the causes for generating [all] types of realization of all three yānas in a complete manner.

2.2.2.2.1.2.1.1.3.2.4.2. The distinctive feature that consists of the associated conceptions

This has two parts:

1) The conceptions to be relinquished
2) The remedies that relinquish them

2.2.2.2.1.2.1.1.3.2.4.2.1. The explanation of the conceptions to be relinquished

This has seven parts:

1) The nature of what conceptualizes
2) The objects that are conceptualized
3) The manner of conceptualizing
4) The subdivisions of the conceptions
5) Their definite number
6) Their definite order
7) Calculating the possibilities [of their relationship]

2.2.2.2.1.2.1.1.3.2.4.2.1.1. The nature of what conceptualizes

This has two parts:

1) [Considering it in] general
2) Considering it in particular

2.2.2.2.1.2.1.1.3.2.4.2.1.1.1. Considering it in general

The *Abhidharmakośa* [explains conception as a mental factor] that has the aspect of coarseness:

> Conception and analysis are coarse and fine, respectively.[263]

The *Pramāṇavārttika* [explains it as] what apprehends names and referents as being suitable to be conflated:

> The cognition that apprehends terms and referents with regard to something
> Is what conceptualizes it.[264]

The *Madhyāntavibhāga* explains conception as referring to all mental states with dualistic appearances in the three realms:

> False imagination consists of
> The minds and mental factors in the three realms.[265]

Here [conceptions] refer to the middle [explanation] among [the above].

2.2.2.2.1.2.1.1.3.2.4.2.1.1.2. Considering it in particular

You may wonder, "Do these conceptions possess the aspect of being affirmed or negated?" {101} Though most earlier [masters] assert them to be conceptions in terms of being negated, they are not taught as conceptions to be negated anywhere in the root text and its commentaries. Therefore, they should be asserted as being conceptions in terms of being affirmed. "If they are not conceptions in terms of being negated, how do they become a distinctive feature [of the mahāyāna path of preparation]?" It is not that these conceptions become such a distinctive feature by virtue of being [conceptions] that possess the aspect of being negated, but they do so by virtue of being associated [with the path of preparation] as the factors to be relinquished by its own results since they can be terminated by the paths of seeing and familiarization that are produced by it.

2.2.2.2.1.2.1.1.3.2.4.2.1.2. The objects that are conceptualized

[The objects] are two—apprehender and apprehended. You may wonder, "But what do these apprehender and apprehended refer to?" In general, Buddhists have three ways of presenting apprehender and apprehended—in terms of the āyatanas, cognition and what is cognized, and a self and what is mine. In the first case, the six objects are the apprehended and the six sense faculties are the apprehender. In the second case, all matter is the apprehended and all cognition is the apprehender. In the third case, the self is the apprehender and what is mine is the apprehended.

[The discussion] here is in terms of the latter [model]. The apprehended consists of what is experienced by a substantial or imputed self (that is, what is enjoyed). The apprehender is that which experiences the [former] (that is, the enjoyer). Though the latter is explained [in the *Abhisamayālaṃkāra*] to be conceived of as a self or a sentient being, these [two] are not what is actually [conceptualized here]. Rather, [the apprehended] is taken to be the bases of superimposing said [two]—the mere phenomena of skandhas, dhātus, and āyatanas. Though [bodhisattvas] do not cling to the latter as being a permanent, single, and independent person who is the apprehender of objects, {102} the superimposition of an apprehender onto said mere phenomena that are devoid of such a self does arise [in them]. Thus, the conceptions [about the apprehender] are twofold—clinging to said phenomena through taking them

to be substantially established entities ultimately and through taking them to be mere imputations that are not established ultimately.

2.2.2.2.1.2.1.1.3.2.4.2.1.3. The manner of conceptualizing

You may wonder, "How do conceptions cling to these objects?" Through focusing on afflicted and purified apprehended [objects], respectively, the manner of clinging of the first [type of] conceptions about the apprehended is to cling [to the former objects] as being discordant, thinking, "This is something apprehended that is to be absolutely rejected," and to cling [to the latter] as being concordant, thinking, "This is something apprehended that is to be absolutely adopted."

The manner of clinging of the second [type of] conceptions about the apprehended is to cling [to said objects] by respectively thinking, "Since this is the path of the hīnayāna, I must turn away from it" and "Since this is the path of the mahāyāna, I must engage in it."[266]

The manner of clinging of the two [types of] conceptions about the apprehender is to cling by respectively thinking, "The apprehender or experiencer of objects is this substantially established basis for imputing a person" or "[It is] this merely imputed basis for imputing such [a person]." Thus, when [the *Abhisamayālaṃkāra* speaks] here of "sentient beings" and "individuals," what it has in mind from among the pair of personal and phenomenal [identities] are not exclusively persons, but it refers to what indicates a mere apprehender of objects.

2.2.2.2.1.2.1.1.3.2.4.2.1.4. The subdivisions of the conceptions

The basic [division of conceptions] is twofold—conceptions about the apprehended and conceptions about the apprehender. The conceptions about the apprehended are twofold—conceptions about the apprehended in terms of the set of afflicted phenomena {103} and conceptions about the apprehended in terms of the set of purified phenomena. The conceptions about the apprehender are twofold—conceptions of apprehending substances and conceptions of apprehending imputations. Each one of these four [types of conceptions about apprehender and apprehended] is ninefold.

The nine objects to which the first [type of] conceptions about the apprehended [in terms of afflicted phenomena] clings are (1) the ignorance of being dull about karma (causes and results) and true reality, (2) the five contaminated skandhas (such as form) that are produced by the karma motivated by that ignorance, (3) clinging to the four [skandhas that are] names and [the one of] form as being a self and what is mine, (4) through the views about extremes, clinging to objects—to which one [already] clings through the views about a real personality—as [falling under] the two extremes of being permanent or

extinct, (5) through clinging in this way, not knowing the faults and qualities of afflicted and purified phenomena, respectively, (6) by virtue of not understanding this, not abiding on the path of the noble ones from generosity up through the unique [buddhadharmas], (7) through deviating from the path in this way, focusing on phenomena in a mistaken way, (8) through such mistaken focusing, [experiencing] attachment to the aspect of "self" and aversion toward the aspect of "others," and (9) the suffering ([including] also the contaminated [virtuous karmas] that produce the higher realms) that indirectly produces purity—nirvāṇa—being the cause for weariness [with saṃsāra].

The nine objects to which the second [type of] conceptions about the apprehended [in terms of purified phenomena] clings are (1) the skandhas of many purified phenomena being assembled, (2) the āyatanas (the topic of the gates of the arising [of purified phenomena]), (3) the basic element (the topic of the disposition), (4) what happens by virtue of dependent origination not happening, [which refers to its] reverse order (the topic of arising), (5) profound emptiness free from reference points, (6) the pāramitās that make the excellent two welfares perfect,[267] {104} (7) the path of seeing, which frees from the factors to be relinquished that are the factors to be relinquished through seeing, (8) the path of familiarization, whose nature consists of the dhyānas and form[less absorptions], and (9) the path of nonlearning—having fully completed the trainings.

The first nine conceptions about the apprehender are the conceptions about (1) a self being an independent [apprehender] that is not contingent on any other apprehender of objects, (2) the self being something singular without a companion, (3) the self being the cause that provides the room for consciousness, (4) the self being the substance that is the watcher up through the knower, (5) the self being [the substance of] the three [types of] afflicted phenomena, from ignorance up through aging and dying, (6) the self being [the substantial support of] becoming free from attachment to the [respectively lower] mundane cessations [attained through the progression of] the dhyānas and form[less absorptions], (7) the self being [the substantial support of] the path of seeing that directly sees the characteristics of the four realities, (8) the self being [the substantial support of] the path of familiarization, whose nature consists of the [eight] liberations [and the ninefold] progressive abiding, and (9) the self being the substantial support of the path of nonlearning on which the purposes [of oneself and others] have been perfectly accomplished

The second nine conceptions about the apprehender are the [nine types of] clinging in which one thinks that [an imputed individual] is an apprehender that is a merely imputed support, [with the latter respectively consisting] of (1) the five skandhas (such as form), (2) the āyatanas (such as the eyes),

(3) the eighteen dhātus (such as the dhātu of form), (4) the twelve [links of] dependent origination (such as ignorance), (5) the purified phenomena of the thirty-seven [dharmas] concordant [with enlightenment], (6) the path of seeing, whose nature consists of the three doors to liberation, (7) the path of familiarization, which consists of the dhyānas and formless [absorptions], (8) the special paths of realizing emptiness, which are superior to [the paths of] śrāvakas, pratyekabuddhas, and so on, and (9) the path of nonlearning (such as the [ten] powers). {105}

Thus, if these thirty-six conceptions are classified in terms of the [three] realms, through counting thirty-six [conceptions] in each one of the three realms, they [sum up to] 108.[268]

2.2.2.2.1.2.1.1.3.2.4.2.1.5. Their definite number

Since what is conceptualized is definitely two in number as being apprehender and apprehended, the conceptions about it are also twofold. Since the apprehended is definitely twofold as being afflicted and purified phenomena or the purified phenomena of the mahāyāna and hīnayāna, respectively, the conceptions about the apprehended are twofold. Since the objects to be clung to as an apprehender are definite as being substantially and imputedly existent, the conceptions that are their subjects are definitely twofold in number. [The *Abhisamayālaṃkāra*'s] ninefold subdivisions of each one [of these four conceptions] are taught to those to be guided in the immediate retinue who entertain such thoughts, but they are not definite numbers that are grounded in [corresponding distinct] entities.

2.2.2.2.1.2.1.1.3.2.4.2.1.6. Their definite order

The [four] basic conceptions accord with the order of the four [factors conducive to] penetration. However, the nine subdivisions [of each one] are just what [Maitreya] wishes to discuss, but there are no [intrinsic] reasons [for such subdivisions].

2.2.2.2.1.2.1.1.3.2.4.2.1.7. Calculating the four possibilities [of their relationship]

The possibility of being a conception about the apprehended, but not a conception about the apprehender refers to [conceptions about] the six objects. The possibility of being a conception about the apprehender, but not a conception about the apprehended refers to [conceptions about] a cognizance that possesses a single instant. The possibility of being both refers to [conceptions about] cognizance with any other [number] of moments. The possibility of being neither is prajñāpāramitā free from these aspects. Here the first possibility refers to conceptions about the six objects including phenomena except the mental factors.

The difference between the second and third [possibilities] is not being and being taken, respectively, as an object of subsequently arising certainty.

This [presentation here] is put forth as it is found in the *Vṛtti.* {106} As an addendum to the explanation of the conceptions about apprehender and apprehended, it represents the calculation of the possibilities [of the relationship between] apprehender and apprehended within the scope of how they are known in general [dharma] terminology. However, this is not the same as [how] apprehender and apprehended [are understood] in this context [of the path of preparation as discussed in the *Abhisamayālaṃkāra*].

2.2.2.2.1.2.1.1.3.2.4.2.2. The remedies that relinquish them

These will be explained in [the chapter on] the culminating training.

2.2.2.2.1.2.1.1.3.2.4.3. The distinctive feature that is the spiritual friend as the mentor

To explain this according to the position of master Āryavimuktisena, [he says that] the first line of root [verse I.36] teaches (1) the inner mentor (being skilled in means); the second one, (2) the outer mentor (the spiritual friend); and the third one, (3) the antagonistic factors of both these [mentors].

(1) [Bodhisattvas] are endowed with the mental engagement in the knowledge of all aspects, which is the cause for their minds not being intimidated, truly not being intimidated, and absolutely not being intimidated as the remedies for the triad of lesser, medium, and great fear (being afraid, terrified, and very terrified), respectively. Through this, [they practice the six pāramitās—] the generosity of realizing the skandhas and so on, in the manner of not observing them, as being of the nature of the three doors to liberation and teaching [this realization] to others; the ethics of not clinging to such a realization as being supreme; the patience of discriminating such accepting and poised readiness; the vigor of not giving up such discrimination and mental engagement in the knowledge of all aspects; the dhyāna of not providing any chances for mentally engaging in the hīnayāna; and the prajñā of knowing that [all] phenomena from the skandhas up through the unique [buddhadharmas] are not empty of their respective emptinesses, but are inseparable from emptiness.

(2) The outer mentor{107} refers to spiritual friends who teach that [all] phenomena from form up through the unique [buddhadharmas] are without nature; are skilled in means; point out the actions of māras; and do not make [their disciples] dedicate the roots of virtue to the levels of śrāvakas and pratyekabuddhas, [but only to the knowledge of all aspects].

(3) As for the antagonistic factors of both of these [mentors], the antagonistic factor of the inner mentor (being skilled in means) is as follows. When

[bodhisattvas] cultivate the pāramitās up through the unique [buddhadharmas] by way of lacking the mental engagement in the knowledge of all aspects, they become terrified and so on by virtue of being conceited about the [pāramitās and so on]. The antagonistic factors of the inner mentor (the spiritual friend) are evil friends who reject the [prajñāpāramitā] scriptures ([saying] about the scriptures that teach the six pāramitās that "these are not the words of the Buddha, but self-styled [compositions] of poets"), reject the path (turn [their disciples] away from the six pāramitās and make them practice the piṭaka of the śrāvakas), and reject the fruition ([saying,] "With [all phenomena] from form up through the knowledge of all aspects being empty of a self and what is mine, to become a buddha is pointless"). Therefore, those who reject these two [kinds of] antagonistic factors represent the mentors.[269]

2.2.2.2.1.2.1.1.4. Practicing the meaning of the instructions in an unmistaken manner

This has four parts:

1) The foundation of practice
2) The focal object of practice
3) The aim of practice
4) Practice's own nature {108}

2.2.2.2.1.2.1.1.4.1. The foundation of practice

This has two parts:

1) The foundation—the disposition
2) The dharmas that are founded [on it]—the thirteen practices

2.2.2.2.1.2.1.1.4.1.1. The foundation—the disposition

This has four parts:

1) The nature of the disposition
2) The manner in which it serves as the disposition
3) The divisions of the disposition
4) The hermeneutical etymology of "disposition"

2.2.2.2.1.2.1.1.4.1.1.1. The nature of the disposition

This has three parts:

1) The śrāvaka system
2) The Mere Mentalist system
3) The Madhyamaka system

2.2.2.2.1.2.1.1.4.1.1.1.1. The śrāvaka system

In the vinaya, [the Buddha] speaks of [the disposition] being fourfold—the dispositions of the noble ones of being content with poor dharma robes,

alms, and bedding as well as the disposition of the noble ones of delighting in relinquishment and meditation. The nature [of this disposition] is the mental factor detachment. The first three teach the manner of practicing the path and the last one teaches the actual path.[270] As for these two [sets], in due order, the former brings peace, when one craves for entities that [one considers to] be mine and the last one lastingly pacifies craving for both a self and what is mine. As for the manner in which these serve as the disposition, the autocommentary [on the *Abhidharmakośa*] says:

> They are the four dispositions of the noble ones since the noble ones arise from them.[271]

Also, the difference between sharp and dull faculties is presented as the disposition. The *Abhidharmakośa* says:

> Some are of this disposition from the beginning
> And some become [so] by virtue of purification.[272]

Thus, though a mere disposition is known [among śrāvakas,] there is no presentation of the two dispositions [as in the mahāyāna]. {109}

2.2.2.2.1.2.1.1.4.1.1.1.2. The Mere Mentalist system

This has two parts:

1) Asserting something conditioned as the disposition
2) Asserting the nature of phenomena as the disposition

2.2.2.2.1.2.1.1.4.1.1.1.2.1. Asserting something conditioned as the disposition

Among those who assert something conditioned as the disposition, there are (1) those who present the ālaya and (2) those who do not present it. (1) As for the first, the *Vivṛtagūḍhārthapiṇḍavyākhyā* says:

> The perfect [nature] is twofold—permanent and impermanent . . . The impermanent is twofold—what has the character of perfect wisdom and what has the character of seeds . . . What has the nature of seeds is also twofold—naturally abiding and accomplished.[273]

Thus, it explains the naturally abiding disposition as the potential within the ālaya for producing what is uncontaminated. The *Mahāyānasaṃgraha* states:

> The small, medium, and great latent tendencies for listening are to be regarded as the seeds of the dharmakāya. Since they are the

> remedy for the ālaya-consciousness, they are not of the nature of the ālaya-consciousness.[274]

[The text] says [further] that these latent tendencies exist together with the ālaya, just like [a mixture of] milk and water, and that [the latter] changes state through its seeds becoming extinguished to the very extent to which said [tendencies] increase. Furthermore, according to what the *Mahāyānasūtrālaṃkāra* and the *Viniścayasaṃgrahaṇī* say, the disposition is asserted as the seeds within the ālaya that are able to produce what is uncontaminated.

(2) Not to present the ālaya accords with the *Bodhisattvabhūmi*:

> "What is the disposition?" In brief, the disposition is twofold—the naturally abiding one {110} and the accomplished one (*samudānīta*). The naturally abiding disposition is the distinctive feature of the six āyatanas of bodhisattvas, which has been obtained through the nature of phenomena since beginningless time and is continuing as such [up through the present]. The accomplished disposition is what is obtained through having cultivated roots of virtue in the past.[275]

[Thus, the disposition of bodhisattvas] is this "distinctive feature of the six āyatanas." It is asserted as the potential to attain enlightenment that operates based on [the six āyatanas] and is not interrupted by a sentient being's mind stream, its elements, birthplaces, and so on. Since it performs [this] function, it is substantially existent, but not a separately existent self-sufficient substance. Therefore, it is asserted as something that is inexpressible as being either identical with or other than its basis of imputation. Thus, the disposition is neither the six āyatanas nor is it something else.

As for the unfolding disposition, it is just the naturally abiding disposition being caused to flourish through the triad of study, reflection, and meditation. Therefore, it is merely [the naturally abiding disposition] being labeled with this other name "unfolding." Furthermore, there are explanations in the *Sāgarameghasūtra* about naturally abiding and unfolding [types] for the certain and the uncertain dispositions as well as for the ones of those who have and have not previously gone through inferior paths.[276]

2.2.2.2.1.2.1.1.4.1.1.1.2.2. Asserting the nature of phenomena as the disposition

This refers to cases like the disposition that is taught as the nature of phenomena here in the *[Abhisamay]ālaṃkāra* being also explained by Ratnākaraśānti as the disposition.[277]

2.2.2.2.1.2.1.1.4.1.1.1.3. The Madhyamaka system

The *Daśadharmakasūtra* {111} says:

> Just as [the existence of] fire is known due to smoke
> And [the existence of] water is known due to water birds,
> The disposition of intelligent bodhisattvas
> Is known due to its signs.

Accordingly, the *Madhyamakāvatāra* explains [the disposition] as the cause of the [following] physical signs:

> Those who, even at the time of being ordinary beings, hear about emptiness,
> Thus give rise to great joy on the inside again and again,
> Whose eyes become moist through the tears arisen from that great joy,
> And whose body hairs stand on end—
> They possess the seed of the mind of a perfect buddha.[278]

The *Avataṃsakasūtra* says:

> O children of the victors, what is called "the disposition of bodhisattvas" is being completely devoted to the dharmadhātu, which is as vast as the sky and naturally luminous.

Accordingly, here in the *[Abhisamay]ālaṃkāra*, the disposition is said to be the dharmadhātu. Likewise, there is the explanation in the *Uttaratantra*, which says about the disposition in general:

> The disposition of the three jewels
> Is the object of the omniscient ones.
> It is inconceivable in four ways . . .[279]

Thus, it explains all of the following four—the basic element, enlightenment, the qualities, and enlightened activity—as the disposition. In particular, it speaks of the disposition as being twofold:

> Like a treasure and a fruit tree,
> The disposition is to be known as twofold—

> Naturally abiding without beginning
> And the supreme of what is accomplished.[280]

It clearly teaches the naturally abiding disposition, which is illustrated by the example of the treasure, as the nature of phenomena free from anything to be added or to be removed:

> Similarly, with the stainless treasure of jewels lodged within the mind,
> Whose nature is to be inconceivable and inexhaustible, {112}
> Not being realized, beings continuously experience
> The suffering of being destitute in many ways.[281]

2.2.2.2.1.2.1.1.4.1.1.2. The manner in which it serves as the disposition

In general, both Mādhyamikas and Mere Mentalists agree in presenting the disposition as being the mere cause of the qualities being suitable to arise and the obscurations being suitable to be relinquished within the mind streams of sentient beings. Also, that [the obscurations] are suitable to be relinquished is by virtue of the stains being adventitious. However, they disagree on the meaning of "adventitious." The Mādhyamikas present "stains" as adventitious because they are merely set up by mentally imputing them, but, ultimately, they are emptiness in that they are not substantially established. The Mere Mentalists assert the stains as being adventitious for the following reason. Since they have the nature of other-dependent primary minds and mental factors, they are real as substances, but they are produced through the improper mental engagement of clinging to the skandhas as being pure, happiness, permanent, and a self, which deviates from their basic nature. Hence, one is able to put an end to this [improper mental engagement] by way of eliminating its objects. Once it stops, also the desire and so on that are its results will naturally come to an end. Therefore, they are suitable to be removed.

Consequently, [according to] the Mādhyamikas, when the nature of the mind—emptiness that in its fundamental state is not established as anything whatsoever—is realized, conventionally all illusionlike clinging will be at peace and all illusionlike remedies will arise. This is what they, from the perspective of the seeming, impute onto that very nature of the mind and {113} present as "the naturally abiding disposition."

[According to] the Mere Mentalists, the luminous nature of the mind, in its fundamental state, is established through its own nature at all times, while said stains are suitable to be removed from it through remedies. To the very extent that it becomes free from these stains, to that extent all its qualities

will arise. Therefore, since it functions as the basis for these two [(stains and qualities)], the nature of phenomena is asserted as the disposition.[282]

Thus, though [Mere Mentalists and Mādhyamikas] agree in asserting the nature of phenomena as the disposition, they differ in respectively asserting or not asserting the basis of purification of the stains as being real. Hence, their reasons for presenting the nature of phenomena as the disposition are not the same.

Consequently, the statements in the context of Mere Mentalism that the stains are primordially extinct are explained as merely referring to their not operating in the basic nature since they are produced due to mistakenness. But, unlike by the Niḥsvabhāvavādins, they are not explained as mere names that are mentally imputed because that would mean to mix the [two positions]. That stains are without extinction and without arising is the distinctive feature of the latter system. Therefore, [Mādhyamikas] label the mere knowing that the factors to be relinquished are without nature with the conventional term "relinquishment," but do not assert that the factors to be relinquished and their remedies are real as different substances, just as an illusory elephant defeats another illusory elephant.

Furthermore, the [Mere Mentalist] presentation of something conditioned as the disposition is given by virtue of its producing what is uncontaminated, while the explanation of the nature of phenomena as the disposition presents the mere production of the qualities through focusing on the [nature of phenomena] as the disposition. In this way, the disposition [is understood to] serve as the disposition by way of either being the causal condition or the object condition [for the production of the uncontaminated qualities].[283] {114}

2.2.2.2.1.2.1.1.4.1.1.2.3. The divisions of the disposition

The *Laṅkāvatārasūtra* describes it as fivefold—the dispositions of the three yānas, the uncertain disposition, and the cut-off disposition. As for the last one, it merely intends being difficult to be liberated, whereas it is impossible for the disposition to be cut off completely. If the stains were not suitable to be relinquished, it would follow that they are the nature of the mind and, in that case, it would be impossible to transcend saṃsāra, just as fire and its heat are inseparable.[284]

2.2.2.2.1.2.1.1.4.1.1.2.3.4. The hermeneutical etymology of "disposition"

The *Mahāyānasūtrālaṃkāra* says:

> . . .—it is to be understood
> In the sense of qualities being set free.[285]

Accordingly, it is the disposition because the qualities arise and originate from it. As for its synonyms, the *Bodhisattvabhūmi* says:

> The disposition is also called "basis," "displayer," "cause," "foundation," "abode," "precursor," and "matrix."[286]

2.2.2.2.1.2.1.1.4.1.2. Explanation of the dharmas that are founded [on it]—the thirteen practices

This has two parts:

1) General instruction on the thirteen practices
2) Particular explanation of the twelfth practice

2.2.2.2.1.2.1.1.4.1.2.1. General instruction on the thirteen practices

What is called "disposition" is the foundation of the thirteen practices—the six dharmas of realization, that is, the dharmas of realizing identitylessness, which consist of (1)–(4) the four [factors conducive to] penetration and (5)–(6) the two [paths of] seeing and familiarization; (7) the uninterrupted path (the remedy); (8) the path of liberation (the relinquishment); (9) the complete consumption (that is, relinquishment) of the conceptions of factors to be relinquished and remedies; (10) prajñā with compassion that makes [bodhisattvas] not abide in either [saṃsāric] existence or peace; (11) the path that is not in common with the disciples (the śrāvakas);[287] {115} (12) progressively accomplishing the welfare of others in accordance with their [karmic] fortune;[288] and (13) the effortless operation of wisdom.[289]

2.2.2.2.1.2.1.1.4.1.2.2. Particular explanation of the twelfth practice

To progressively accomplish the welfare of others refers to establishing [those to be guided], in accordance with their respective [karmic] fortunes, on the paths of the three yānas. You may wonder, "Through which means are they so established?" [This happens] by way of the four indirect intentions and the four intentions. A critical analyis of this has three parts:

1) The natures of intentions and indirect intentions
2) The difference between these two
3) Considering what expedient and definitive [meanings] are

1) The first one has two parts:

a) Intentions
b) Indirect intentions

1a) The *Mahāyānasūtrālaṃkāra* says:

> Intention should be known as fourfold
> In terms of equality, another meaning,

> Another time, and also
> The thinking of a person.[290]

Accordingly, among these four, a) the intention in terms of equality refers to [saying] something like, "At that time, I was the completely perfect Buddha Vipaśyī," [which means that] the dharmakāya [of all buddhas] is equal.[291]

b) The intention in terms of another meaning refers to saying something like, "All phenomena lack a nature and are without arising" because this is not [to be taken] literally.

c) The intention in terms of another time refers to [saying] something like, "Those who make the aspiration prayer to be born in Sukhāvatī will be born there," {116} which intends [to say] that, though they may not be born [there] immediately after having died, and transited [from, their present life], they [will be born there] at another time.

d) The intention in terms of the thinking of a person refers to something like praising certain roots of virtue in some [people], while disparaging them in some [others] who content themselves with [only] small [amounts of said roots of virtue].

1b) Indirect intentions

The *Mahāyānasūtrālaṃkāra* says:

> The indirect intention in terms of introducing,
> The indirect intention in terms of characteristics,
> The indirect intention in terms of a remedy,
> And the indirect intention in terms of transformation—[292]

Accordingly among these four, a) the indirect intention in terms of introducing refers to something like teaching that form and so on exist in order to relinquish the śrāvakas' fear [of emptiness] for the sake of introducing them into the teachings.

b) The indirect intention in terms of characteristics refers to something like teaching that all phenomena lack a nature and so on while intending the three natures. Here [the three natures] are explained as the lack of nature by intending that the imaginary is [the lack of nature in terms of] characteristics because it does not exist as a substance; the other-dependent is [the lack of nature in terms of] arising because it does not arise from itself, but arises from others; and the perfect [nature] is the ultimate lack of nature because it is the ultimate focal object of ultimate nonconceptual wisdom and does not exist apart from the other-dependent.[293]

c) As for the indirect intention in terms of a remedy, the *Mahāyānasūtrālaṃkāra* says:

Contempt for the buddha or the dharma,
Laziness, complacency with little [achievements],
Desirous and proud behavior,
Regret, and separation of those who are indefinite {117}

Are the obscurations of sentient beings—
The supreme yāna was taught as their remedy.[294]

Thus, [this indirect intention] refers to something like teaching in order to overcome these eight flaws. (1) [Statements with] the first [one among the above four] intentions are explained as a remedy for contempt for the buddha. (2) As a remedy for contempt for the scriptural dharma, [the Buddha] said something like, "When having served and paid homage to buddhas equal [in number] to the sands of the River Gaṅgā, the realization of the mahāyāna arises freshly." In the *Mahāyānasaṃgraha*, this is explained as [a statement with] an intention in terms of another meaning. In [Asvabhāva's *Mahāyānasaṃgrah]opanibandhana*, its meaning is explained as a statement with the intention of [referring to] another meaning than the scriptural [dharma], that is, the dharma of the realization of the mahāyāna. (3) As remedies for the obscuration of laziness, [statements with] the intention of another time are explained, and [also statements] like, "Merely through pronouncing the name of the Tathāgata Vimalacandraprabha, unsurpassable enlightenment is certain." (4) Something like despising generosity and so on for some and praising them for others [is used] as a remedy for complacency with little [achievements]. (5) Something like praising the excellences of certain buddhas [is used] as a remedy for proud behavior. (6) To praise the riches in buddha realms [is used] as a remedy for desirous behavior. (7) Something like [saying], "Those who harm buddhas and bodhisattvas progress to the higher realms" [is used] as a remedy for regret. (8) Something like prophecies for śrāvakas [about their buddhahood] and explanations on the single yāna [are used] as remedies for the obscuration of those who are indefinite [in their disposition] turning away [from the mahāyāna]. {118}

This [third indirect intention] as well as the [second] intention and the second indirect intention are only asserted by the Mere Mentalists.

d) Regard the indirect intention in terms of transformation as leading to another profound subject matter. This corresponds to something like the following statement:

Those who understand what lacks essence to have an essence,
Dwell well in mistakenness,
And are greatly afflicted by afflictions
Will attain supreme enlightenment.[295]

[Here] "essence" refers to mind being distracted and to lack that is "what lacks essence." "Mistakenness" refers to the opposites of [the four mistaken notions of] purity, happiness, permanence, and a self. "Afflictions" means being tired out by long-lasting austerities.

[In sum,] the [four indirect intentions] correspond to what the *Mahāyānasūtrālaṃkāra* says:

> With regard to śrāvakas, the [three] characteristics,
> Overcoming flaws, and also
> The profundity of expressions,
> Indirect intention is fourfold.[296]

2) As for the difference between these two, the *[Mahāyānasaṃgrah]opanibandhana* says:

> An intention is just something that one has in mind, but it is not an assertion in relation to another person [who listens]. An indirect intention is in relation to introducing[297] that very [statement] to another person [who listens].[298]

Accordingly, an intention is [to be understood] from the point of view of demonstrating a speaker's thinking, that is, explaining separately [after a given statement] that what its explicit words say is not the intention of these words and thus [saying], "I said this by thinking about such and such." An indirect intention is [to be understood] from the point of view of demonstrating a purpose, [saying,] "The purpose of not teaching in a straightforward manner, but teaching in a roundabout way of speaking, is as follows." For indirect speech or [speech] that speaks in riddles is roundabout.

Therefore, {119} intentions and indirect intentions are presented through different ways of presenting [what is intended] in a single passage of expedient meaning, [corresponding to] the two [statements] "[This was said] by intending such and such" and "This was said for the sake of such and such."[299] As for [the *Mahāyānasaṃgrahopanibandhana* saying that] an intention is not in relation to introducing another person [to something], [it means that] its being presented as an intention is not from the point of view of that. However, since [said text's explanation of] an indirect intention [contains the phrase] "that very [statement]," both [intention and indirect intention] are evaluated with regard to a single basis, just as the first and the last two [among the four] intentions [can] be explained as the indirect intention in terms of a remedy.

3) Considering what expedient and definitive [meanings] are

All these [statements with intentions and indirect intentions] are of expedient meaning because, [in statements with] intentions, one must seek for an intention other than what the words explicitly say and because [statements with] indirect intentions are statements that are not [to be taken] literally. It may be said, "But then all [statements] would [entail] the indirect intention in terms of transformation." I agree because [all] these [intentions and indirect intentions] are just subdivisions in terms of isolates. "If all of them are of expedient meaning, all words of the Buddha would be of expedient meaning because the *Mahāyānasaṃgraha* says:

> The indirect intention in terms of a remedy is taught as the remedy in which one engages [in order to counteract] the eighty-four thousand [kinds of afflictions]."[300]

The teachings on the repulsiveness [of the body], love, the subdivisions of the dhātus, counting one's exhalations and inhalations, and so on as the respective remedies for desire, hatred, pride, thoughts, and so on as well as that [the latter] are completely relinquished through these remedies are not [to be taken] literally {120} because each one of them is not capable of fully relinquishing [its corresponding affliction]. Therefore, the intention in these [teachings] is to introduce those whose faculties [make it] difficult to guide them into cultivating limited remedies, but it is not that all the words of the Buddha are taught as [entailing] the indirect intention in terms of a remedy. Both the *[Sūtr]ālaṃkāravṛttibhāṣya* and its *Ṭīkā*[301] explain the indirect intention in terms of a remedy as referring to the familiarizations with repulsiveness and so on [as the remedies for desire and so on].[302]

2.2.2.2.1.2.1.1.4.2. The focal object of practice

This has two parts:

1) Subdivisions
2) Manners of [serving as] focal objects

2.2.2.2.1.2.1.1.4.2.1. Subdivisions

[The subdivisions] are eleven. (1) Virtues consist of the approach of virtuous effort (the uncontaminated uninterrupted paths), ethics, and so on.

(2) Nonvirtues are killing and so on.

(3) Neutral [phenomena] are the actions of the three doors that are neither virtuous nor nonvirtuous, the four elements, the five faculties, and so on.[303]

(4) The mundane paths consist of the skandhas, the dhātus, the āyatanas, the ten virtues, the dhyānas, the form[less absorptions], and the supernatural knowledges that are connected to the mind streams of all childish beings.

(5) The supramundane paths consist of the dhyānas, [the dharmas] concordant with enlightenment, the three doors to liberation, the three faculties,[304] the three samādhis,[305] the [eight] liberations, the [ninefold] progressive abiding, and so on that are contained in the mind streams of all noble beings.

In general, there are explanations on these mundane and supramundane [paths] that they, respectively, refer to bearing the aspects of [discriminating] coarse [lower levels from] peaceful [higher ones] and the [four] realities; being with and without appearances; and not having or having attained the bhūmis. Here, however, {121} they refer to mastering one's mind stream.

(6) Contaminated phenomena are the skandhas, dhātus, āyatanas, dhyānas, form[less absorptions], and immeasurables that are not able to function as remedies for the views about a personal self, [thus entailing] striving for future skandhas and excessive attachment to the present skandhas.

(7) Uncontaminated phenomena are the remedies for the views about said personal self, such as the foundations of mindfulness.

As for the meaning of contaminated and uncontaminated, the *[Abhidharma]-samuccaya* speaks of them as being connected or not being connected, respectively, with the six doors of contamination:

> They are to be regarded as contaminated because of their very character being contamination, their being connected with contaminations, their being bound by contaminations, their being related to contaminations, their being approximately concordant with contaminations, and their arising from contaminated causes.[306]

The *Abhidharmakośa*[307] explains contaminated and uncontaminated as contaminations expanding or not expanding, respectively, by virtue of either the focal object or the associated [mental factors]. Here, however, they are presented as respectively not functioning and functioning as remedies for contaminations. Therefore, this disagrees [with the above explanations].

(8) Conditioned phenomena are those that depend on causes and conditions [and range] from the three realms and the [dharmas] concordant with enlightenment up through the unique [buddhadharmas].

(9) Unconditioned phenomena are those that do not depend on causes and conditions—suchness, the two cessations, and space.

(10) [The phenomena that are] common are those that arise from the mind streams of most noble ones, such as the dhyānas, form[less absorptions], and supernatural knowledges.

(11) [The phenomena that are] uncommon are those that arise from the mind streams of completely perfect buddhas, such as the ten powers.

As for this being common {122} or uncommon, it is twofold in terms of mastering dharmas and the mind stream. In terms of dharmas, the powers,

unique [buddhadharmas], and so on that exist solely in buddhas are the uncommon [dharmas] of buddhas. In terms of the mind stream, all the visions, supernatural knowledges, and so on on the buddhabhūmi are also uncommon because they exist in mind streams that are pure of all obscurations without exception. Therefore, the *Vṛtti* explains [the uncommon phenomena] here in terms of the mind stream.[308]

2.2.2.2.1.2.1.1.4.2.2. Manners of [serving as] focal objects

First, in the minds of bodhisattvas, there arise thoughts about what they should adopt, what they should reject, and what they should be indifferent about. Based on that, [they focus on] the first three [focal objects], respectively. Then, when they take up what is to be adopted, they think about what they should adopt first and what later. Based on that, [they focus on] the mundane and supramundane paths, respectively. Next, by thinking about what the [latter path]'s factors to be relinquished and its nature are, [they focus on] contaminated and uncontaminated phenomena, respectively. Through considering what the focal objects of uncontaminated phenomena are, [they focus on] conditioned (seeming) and unconditioned (ultimate) phenomena. Then, leaving conditioned phenomena behind, [there are] two fruitions of focusing on unconditioned phenomena—common and uncommon.[309] Though there are certainly also fruitions of focusing on conditioned phenomena, noble persons are characterized by their manners of realizing unconditioned phenomena. Therefore, the fruitions of focusing on conditioned phenomena are not taught [in the *Abhisamayālaṃkāra*].

2.2.2.2.1.2.1.1.4.3. The aim of practice

[The aim of practice] consists of the three greatnesses. {123} According to the intentions of the *Marmakaumudī* and the *Śuddhamatī*, great mind consists of the vajralike [mind] and so on; great relinquishment is to teach the dharma for the sake of relinquishing all views; and great realization is to lack clinging to bodhicitta and so on. Thus, bodhisattvas, through working with said three greatnesses, wish for the great highest state—buddhahood.

According to Āryavimuktisena's assertions, [this is discussed in] in two parts—(1) what is to be accomplished and (2) the means of accomplishment. (1) To be the highest among a great host of sentient beings and a great assembly of sentient beings is the great highest state [or great mind]. To have relinquished all obscurations without exception is great relinquishment. Through having realized everything in terms of suchness and variety, great realization is free from attachment and obstruction with regard to any object. Here "a host of sentient beings" refers to [beings] in general and "an assembly," to their differences in terms of their dispositions and so on.[310]

(2) The means for accomplishing [the above] exist in bodhisattvas and consist of the six types of mind that make [them attain] the highest state among all sentient beings, teaching the dharma to sentient beings in the manner of nonobservation in order to relinquish all views, and the attachment-free bodhicitta that is not in common with any śrāvakas and pratyekabuddhas and not contained in the three realms. These are the three causes for presenting bodhisattvas as mahāsattvas.

As for the six [types of] mind, they are (1) the vajralike mind, (2) the vast mind, (3) the unshakable {124} mind, (4) the benefiting mind, (5) the mind of making efforts in the yogas of the mother because of constant delight in the dharma, and (6) the mind of making one the highest among all sentient beings through abiding in all purified phenomena. (1) The first one is to wish for enlightenment in the following way. Having donned the armor for the welfare of all sentient beings for as long as [saṃsāric] existence lasts, [bodhisattvas] take on limitless physical forms and give away all material goods. They [develop] an equal mind toward sentient beings and [lead them] to nirvāṇa through the three yānas. However, through understanding that all phenomena are without arising, they realize that there is no nirvāṇa. They engage in the six pāramitās by way of a state of mind that is not mixed with the mental engagements of śrāvakas and pratyekabuddhas and thus realize all dharmas to be of the same principle. They make the commitment, "For the sake of each single sentient being, I shall experience their sufferings until they pass into nirvāṇa" and thus [think], "I shall fully complete my own accumulations [of merit and wisdom and so on] later." (2) The second one means that, after having generated bodhicitta for the first time, [bodhisattvas] do not generate any attachment and so on or the mindsets of śrāvakas and pratyekabuddhas. (3) The third one refers to the lack of conceit [that may arise] due to having generated the mindset of the mahāyāna. (4) The fourth one means to protect sentient beings and to never give up on them, while lacking any conceit about this. (5) The fifth one refers to mentally engaging many times in suchness, which is inseparable from all dharmas. (6) The sixth one means to abide in emptiness, the thirty-seven dharmas [concordant with enlightenment], the [ten] powers, the [four] fearlessnesses, the [four] discriminating awarenesses, the unique [buddhadharmas], and the samādhis from the vajralike one {125} up through the one of being liberated and untainted by virtue of being as unattached as space.

Here the actual aim consists of [the three greatnesses] that exist on the buddhabhūmi as [the ultimate object] to be accomplished.[311]

2.2.2.2.1.2.1.1.4.4. Practice's own nature
This has two parts:
1) General nature
2) Meaning of each [practice]

2.2.2.2.1.2.1.1.4.4.1. General nature
This has two parts:
1) Practice in terms of its objects
2) Practice in terms of its application

2.2.2.2.1.2.1.1.4.4.1.1. Practice in terms of its objects

This is the general practice of practicing, through studying and reflecting, the objects that are the three knowledges. Thus, it is the general practice of not [yet] having directed one's head and eyes toward [practicing] generosity and so on.

2.2.2.2.1.2.1.1.4.4.1.2. Practice in terms of its application

[Application] means to practice each one of the four trainings (such as the complete training in all aspects) while having the six pāramitās as supports. Here [the complete training in] all aspects is the activity of cultivating the six pāramitās through making efforts in them. The culminating [training] is the activity of cultivating them through the [cognitive] aspect of effort having subsided. The serial [training] means to progressively cultivate these six and connect them with other virtuous dharmas for the sake of attaining their final power. The instantaneous practice is the activity of cultivating them [in such a way that] each one of them causes realization. The dharmakāya is not an object of activity because it is the state of [all] activities having been terminated.[312]

2.2.2.2.1.2.1.1.4.4.2. Meaning of each [practice]
This has four parts:
1) [The practice of] donning the armor of the mahāyāna[313]
2) [The practice of] engagement
3) [The practice of] bringing engagement to its end
4) The final practice

2.2.2.2.1.2.1.1.4.4.2.1. [The practice of] donning the armor of the mahāyāna
The armorlike practice has six parts:
1) The nature of the six pāramitās
2) Their definite number
3) Their definite order {126}
4) Manner of practicing
5) Fruition of practice
6) Explanation of the terms

2.2.2.2.1.2.1.1.4.4.2.1.1. The nature of the six pāramitās

[According to *Mahāyānasūtrālaṃkāra* XVI.8–13] (1) generosity is the intention to give away, which possesses four dharmas. These four dharmas are [causing] the decline of its antagonistic factor (miserliness), being endowed with nonconceptuality by virtue of having realized phenomenal identitylessness, fulfilling [all] desires through giving what is desired, and attracting [sentient beings] through generosity and thus maturing them in accordance with their karmic fortunes in terms of the three yānas. Likewise, (2) the mind of relinquishment, (3) not being upset, (4) delight in virtue, (5) a one-pointed mind, and (6) fully discriminating phenomena [each] possess said four dharmas. Among these [four], the antagonistic factors are the respective ones that pertain to each one [of these five pāramitās]. As for [said pāramitās] fulfilling what is desired, they completely fulfill the desires [of beings] through, in due order, restraint from harming others through body and speech, enduring harm done by others, assisting sentient beings with whatever they are doing, producing magical creations in accordance with the minds of sentient beings, and cutting through the doubts of sentient beings.

Through subdividing each one of these [six pāramitās] into three, they become eighteenfold. The first one thus consists of [granting] the dharma, material goods, and fearlessness. The second one consists of promoting the welfare of sentient beings, gathering virtuous dharmas, and vows. The third one consists of not being concerned about harm, willingly accepting suffering, and certainty about the dharma. The fourth one consists of armor[like vigor], [the vigor of] application, and being active for the welfare of sentient beings. {127} The fifth one consists of blissfully abiding amidst visible phenomena, manifesting qualities, and being active for the welfare of sentient beings. The sixth one consists of [prajñā] focusing on the seeming, the ultimate, and sentient beings.[314]

2.2.2.2.1.2.1.1.4.4.2.1.2. Their definite number

[Their order is definite] because these six are necessary for generating the three trainings in the mind stream. The first three are for practicing [the training in] ethics—if one has no regard for possessions, one adopts ethics, and these [ethics] are guarded by the patience of not returning abuse with abuse and so on. The last two [pāramitās] encompass the trainings in mind [that is, samādhi,] and prajñā. Since vigor is the aid for all [trainings], it is contained in all three.

2.2.2.2.1.2.1.1.4.4.2.1.3. Their definite order

The *Mahāyānasūtrālaṃkāra* says:

> Since the latter arise in dependence on the former,
> Since they are inferior and superior,
> And since they are coarse and subtle,
> They are taught in this order.[315]

As for the order in which they arise, if one has no regard for possessions, one adopts ethics. If one is endowed with ethics, one is patient. If being endowed with patience, one engages in vigor. If engaging in vigor, samādhi arises. If mind rests in meditative equipoise, one understands the way things are. As for their being inferior and superior, the [respectively] former are inferior and the [respectively] latter are more excellent. As for their order in terms of being coarse and subtle, the [respectively] former are easier to enter into and practice, while such is more difficult for the [respectively] latter.

2.2.2.2.1.2.1.1.4.4.2.1.4. Manner of practicing

This corresponds with what the *Mahāyānasūtrālaṃkāra* says:

> Generosity without expectation,
> Ethics without desiring [good] rebirths,
> Patience for everything,
> Vigor as the source of all qualities,
>
> Likewise, dhyāna without the formless [absorptions],
> And prajñā that is joined with means—
> To these six pāramitās,
> The resolute apply themselves correctly.[316]

Also, it accords with the explanations in the *Mahāyānasaṃgraha*[317] that each one is practiced in the manner of being endowed with sixfold supremacy—supreme support by virtue of relying on bodhicitta, supreme entities by virtue of using all entities, supreme aim by virtue of practicing for the welfare of sentient beings, supreme skill in means by virtue of being embraced by not conceiving of the three spheres,[318] supreme dedication because of dedicating them to enlightenment, and supreme purity by virtue of having purified the two obscurations.[319]

Here, in terms of the actual armorlike practice, the six pāramitās are practiced in such a way that all [six] are complete in each one of the six. As for the armor of generosity [being contained in all six pāramitās] in this context, the

two *Bṛhaṭṭikās*, the [revised sūtra in twenty-five thousand lines] in eight chapters, and the [sūtra in] eighteen thousand lines explain it as dedicating roots of virtue for enlightenment through sharing them with sentient beings. There is also the explanation of [bodhisattvas] abiding in this [practice] themselves and establishing others in it. The armor of ethics is asserted by all [commentaries] as not being mixed with the states of mind of śrāvakas and pratyekabuddhas. As for [the one of] patience, in the two *Bṛhaṭṭikās*, it is explained as not observing the three spheres, while the other [commentaries] assert {129} it as not getting angry at being abused by any and all beings. As for [the one of] vigor, in the two *Bṛhaṭṭikās*, it [is asserted as] the increase in making efforts in virtue through dedicating it for the welfare of sentient beings, while the others assert it as the generation of the intense striving of wishing for virtue. As for the armor of dhyāna, in the *Vṛtti* and the *Abhisamayālaṃkārālokā*, it is explained as dedicating roots of virtue through not being mixed with other yānas. [The revised sūtra in twenty-five thousand lines] in eight chapters and the [sūtra in] eighteen thousand lines also explain it like this. The others assert it as a mere one-pointed mind with regard to the knowledge of all aspects. As for [the one of] prajñā, in the *Vṛtti* and the *Abhisamayālaṃkārālokā*, it is explained as not observing the three spheres through dwelling in the notion of [everything being like an] illusion. The two *Bṛhaṭṭikās* agree in explaining that it, based on [the level of] the seeming, means to dedicate [roots of virtue] for enlightenment and, based on the ultimate, refers to not observing the three spheres. [The revised sūtra in twenty-five thousand lines] in eight chapters explains it only as not entertaining a conceited mind due to roots of virtue and not observing [anything]. The [sūtra in] eighteen thousand lines explains prajñā as dedication.[320]

2.2.2.2.1.2.1.1.4.4.2.1.5. Fruition of practice

Their temporary and ultimate fruitions are as stated in the *Ratnāvalī*:

> Riches are accomplished through generosity, happiness through ethics,
> Radiance through patience, splendor through vigor,
> Peace through dhyāna, liberation through prajñā,
> And all aims through compassion.
>
> Through the pāramitā of these seven
> Together without exception,
> The object of inconceivable wisdom,
> Being a protector of the world, will be attained.[321] {130}

2.2.2.2.1.2.1.1.4.4.2.1.6. Explanation of the terms

This corresponds to what the *Mahāyānasūtrālaṃkāra* says:

> Because of eliminating poverty,
> Attaining coolness, terminating anger,
> Connecting with the supreme, seizing the mind,
> And realizing the ultimate, they are explained [in these ways].[322]

2.2.2.2.1.2.1.1.4.4.2.2. The practice of engagement

This has two parts:

1) Explanation of the actual practice of engagement
2) Particular explanation of what is difficult to understand

2.2.2.2.1.2.1.1.4.4.2.2.1. Explanation of the actual practice of engagement

The practice of engagement is ninefold—(1) cultivating the dhyānas and form[less absorptions] of mentally engaging in aspects, signs, and characteristics through not observing them, just like space (the triad of aspects, signs, and characteristics refers to the triad of factors to be relinquished, remedies, and benefit or the triad of tasting the feelings of [discriminating] coarse [lower levels from] peaceful [higher ones]); (2) the six pāramitās being free from the mental engagements of śrāvakas and pratyekabuddhas and focusing on the knowledge of all aspects; (3) the path of familiarization from the [dharmas] concordant with enlightenment up through the unique [buddhadharmas]; (4) the [four] immeasurables being endowed with the six pāramitās; (5) the nature of the eighteen emptinesses being unobservable; (6) being pure of the three spheres, which consists of not observing giving, giver, and recipient, and so on; (7) the aim that consists of all clinging to the dharmas of the path (such as the [dharmas] concordant with enlightenment) having ceased without exception; (8) the supernatural knowledges that mature sentient beings; (9) the knowledge of all aspects, which is the cause for turning the wheel of dharma that [all others,] including gods, are unable to turn. These are the nine practices of engaging in nine [fields of the] mahāyāna as their [respective] objects of engagement.

2.2.2.2.1.2.1.1.4.4.2.2.2. Particular explanation of what is difficult to understand

This has two parts:

1) [Explanation of] the dhyānas and formless [absorptions] {131}
2) Particular explanation of the immeasurables

2.2.2.2.1.2.1.1.4.4.2.2.2.1. Explanation of the dhyānas and form[less absorptions]

This has four parts:

1) The causes through which they are attained
2) Their natures to be attained
3) The signs of such attainment
4) The persons who attain them

2.2.2.2.1.2.1.1.4.4.2.2.2.1.1. The causes through which they are attained

This has three parts:

1) Explanation of what makes one attain the first dhyāna
2) Demonstrating that the others are similar to this
3) Considering where the ninth path [of liberation] is contained

2.2.2.2.1.2.1.1.4.4.2.2.2.1.1.1. Explanation of what makes one attain the first dhyāna

[The first dhyāna is attained through] seven mental engagements.

1) First, one mentally engages through blending study and reflection, [contemplating that, compared to the first dhyāna,] the desire [realm] has more extensive suffering, is not peaceful, and has much shorter lifetimes, whereas the first dhyāna is the opposite of that. Therefore, [the former] is coarse and [the latter] is peaceful. Since this [mental engagement] distinguishes the characteristics of higher and lower realms, it is the mental engagement of discriminating characteristics.

2) By virtue of having aspired in this way [for a long time] for said lower and higher [levels] as being coarse and peaceful, respectively, [one's mental engagement] goes beyond study and reflection and becomes calm abiding and superior insight. This is the mental engagement that arises from aspiration.

3) Through the force of having become familiar with the [above] for a long time, the path of relinquishing the three great [degrees of the] afflictions of the desire realm will arise for the very first time. The mental engagement of being endowed with this arisen path is the mental engagement of separation.

4) Once one has become free through this from the afflictions of the desire realm and the [associated] impregnations of the negative tendencies of this sphere, one then feels the joy of relinquishing, and being separated from, said afflictions. Seeing these two [joys] as benefits, {132} one arrives at the lesser [degree of the] joy and bliss that arise from said separation. At that point, in order to free oneself from sleep, dullness, and agitation, time and again one makes [the mind] lucid through the mental engagement of its becoming lucid and makes it weary through the mental engagement of its becoming weary [of the desire realm]. This is the mental engagement of joy and withdrawal,

which represents the phase of relinquishing the three medium [degrees of the] afflictions [of the desire realm]. In due order, the mental engagements of [mind] becoming lucid and weary refer to familiarizing with relinquishing [the afflictions of the desire realm as being the aspect of] what is desirable and with not relinquishing them as the aspect that is the shortcoming [here].

5) Having made efforts in relinquishing [said afflictions] in this way, if, no matter which causes or places [one may encounter], the fetters of the desire realm that obstruct applying oneself to virtue do not occur [in one's mind stream], one ponders, "Do I not experience these [fetters] while they [still] exist in me or do I not experience them because they do not exist [anymore]?" Then, one mentally engages in an attractive aspect [of the desire realm] and, if striving for the desire realm occurs through that, considers, "My mind is not free from attachment toward the desire realm." To [further] familiarize through this with [the desire realm] being coarse and [the first dhyāna] being peaceful in order to relinquish the remaining factors to be relinquished is the mental engagement of analysis.

6) Having analyzed time and again in this way whether [the afflictions] are relinquished or not relinquished, in order to relinquish the manifest factors to be relinquished that have not yet been relinquished, the remedy for the three lesser [degrees of the] afflictions of the desire realm arises, which is the mental engagement of the final training. However, said [afflictions] are relinquished only temporarily, but not relinquished for good because their seeds have not been eradicated, for the mundane path does not have the ability to do so.

7) At the end of this [process], through its force {133} one enters the actual first dhyāna and the mental engagement of being endowed with this actual [dhyāna] arises, which is the mental engagement of the fruition of the training.

As for these seven mental engagements being definite in number, one does not attain the actual [first dhyāna], if, through this preparatory stage, the factors of the lower level to be relinquished are not relinquished and the factors of the higher level to be attained are not attained. Therefore, said mental engagements are presented as seven. In this way, this preparatory path [entails] the triad of its (a) cause, (b) nature, and (c) fruition. (a) As for the first one among these, the first two mental engagements refer to generating what has not yet arisen. For the first one gives mind direction through understanding what is to be relinquished and what is to be attained, while the second one means to make efforts for that sake. The fifth mental engagement is what makes what has arisen special because, through examining whether [the afflictions] have or have not been relinquished, it finally rids one of the remaining factors to be relinquished. These three [mental engagements] are the causes [within the preparatory stage]. (b) Its nature consists of the second, third, and fourth [mental engagements] because they respectively overcome the three [degrees]

(great, medium, and lesser) of the afflictions of the lower level [that is the desire realm]. (c) Its fruition is the seventh mental engagement.

2.2.2.2.1.2.1.1.4.4.2.2.2.1.1.2. Demonstrating that the others are similar to this

As it was [described] for the first dhyāna, so it is [for all following dhyānas and formless absorptions] up through the āyatana of Neither Discrimination Nor Nondiscrimination. However, in the general terminology of the abhidharma, it is explained that when one makes efforts in contemplation in the higher realms, one enters samādhis in which there is no room for thinking. Therefore, on the higher levels, there is no [mental state] arisen from reflection and, in the formless [absorptions], there is no one arisen from study [either]. Thus, if one meditates in a [psychophysical] support of the formless [realm], {134} the first mental engagement lacks both [mental states arisen from] study and [those arisen from] reflection. When one meditates in a [psychophysical] support of the form [realm], there are no [mental states] arisen from reflection. Furthermore, from the preparatory stage of the fourth dhyāna up through the preparatory stage of the Peak of Existence, there are no joy and bliss that are felt in their [respective] activities. Therefore, the meaning of the mental engagement of joy and withdrawal is explained as merely seeing the qualities in relinquishing [the afflictions].

The first mental engagement of the preparatory stage of the first dhyāna belongs to the desire realm—it is not included in the higher level [of the form realm]. One should understand that this [same] rationale also [applies] to the remaining [preparatory stages].

2.2.2.2.1.2.1.1.4.4.2.2.2.1.1.3. Considering where the ninth path [of liberation] is contained

According to the assertion that the mental engagement of the final fruition of the training is the [corresponding] actual [dhyāna], it is obvious that the ninth path of liberation of the preparatory stage [(experiencing the lesser of the lesser degrees of the afflictions having been relinquished)] is necessarily said actual [dhyāna]. However, those who follow the *Abhidharmakośa* assert that the ninth path of liberation of the first three dhyānas arises as having both the natures of the respective preparatory stage and the actual [dhyāna], whereas they hold that the [preparatory stages] of the fourth [dhyāna] and onward are necessarily the [corresponding] actual [dhyānas]. Since the *Abhidharmakośa* asserts the feeling of the preparatory stages to be solely equanimity, the type of the faculty of feeling in the preparatory stages and the actual stages of the first three dhyānas differs. Therefore, [what the Ābhidharmikas] have in mind is the difficulty of shifting the faculty [of feeling between the preparatory stages and the actual states of the first three dhyānas], while there is no

difficulty of shifting said faculty during the remaining [preparatory stages and actual stages above the third dhyāna]. For the feeling [in both these preparatory stages and actual stages] is definitely equanimity alone.

The [above] identification of the six mental engagements of the preparatory stage in this way is made in terms of becoming free from attachment to [the respectively] lower levels through the mundane path. However, {135} it is not that [the preparatory stages] are definitely six in number. For there are the path of seeing and the uncontaminated path of familiarization that rely on the preparatory stage of the first [dhyāna] and it is contradictory for these two to entail the aspect of [discriminating] coarse [lower levels] and peaceful [higher ones]. In particular, the path of seeing is not suitable as a remedy for the factors of the desire realm to be relinquished through familiarization.

In general, [the Ābhidharmikas] assert that this path of regarding [lower levels] as coarse and [higher ones] as peaceful relinquishes all manifest afflictions (such as those of the desire realm) without exception. The Vaibhāṣikas [assert that it relinquishes] both the factors to be relinquished through seeing and the factors to be relinquished through familiarization of [the levels] up through Nothing Whatsoever, while the Sautrāntikas hold that it relinquishes the factors to be relinquished through familiarization. However, if analyzed finely, through the path of familiarizing with [lower levels] as being coarse and [higher ones] as being peaceful, childish beings are not able to relinquish, without exception, all afflictions of the desire realm that are factors to be relinquished through familiarization. For without having attained the path of the noble ones, it is impossible to put an end to the afflicted mind of someone who possesses a [psychophysical] support of the desire realm and said [afflicted mind] is an affliction that is a factor to be relinquished through familiarization which is included in the level of the desire realm.

Except for the first one, all eight preparatory stages [of the dhyānas and formless absorptions] are solely pure, while the first one has both pure and contaminated [forms]. Some assert that [the first preparatory stage] has three [forms—the former two plus entailing] relishing the taste [of its result]—because it emulates the actual [first dhyāna].

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2. Their natures to be attained

This has three parts:

1) Mundane paths
2) Supramundane paths
3) Analysis of their presentations

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.1. Mundane paths

This has two parts:

1) Afflicted [paths]
2) Pure [paths]

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.1.1. Afflicted [paths] {136}

[This is discussed in] three [aspects]—(a) the bases that are made afflicted, (b) the phenomena that make them afflicted, (c) the manner in which they are made afflicted. (a) You may wonder, "What is made afflicted?" It is the pure actual dhyānas and formless [absorptions]. (b) "Through what are they made afflicted?" Among the primary afflictions, anger does not exist in the minds of the higher realms. Therefore, [the afflicting factors there] are the remaining four obscured yet neutral [afflictions] except [anger]—craving, view, pride, and ignorance—which are the contaminants of the two higher [realms]. (c) "How are they made afflicted?" When one rests in meditative equipoise in the pure meditative absorptions, through the arising of attachment toward them, though they were virtuous [states of mind] before, they thus come to be associated with affliction later. Likewise, [these meditative absorptions may become associated with] pride, [thinking,] "I attained this, but others did not." Through the force of being ignorant about what is and what is not the path, one [wrongly] thinks, "These [meditative absorptions] must be the path to liberation" and also entertains doubts about what [actually] is the path to liberation being the opposite. Thus, [said meditative absorptions] become associated with such [ignorance]. When one sees some earlier and later limits [in time] through the supernatural knowledges that are based on said meditative absorptions, wrong views about the world being permanent and so on [may] arise. Thus, [said meditative absorptions] come to be associated with such [wrong views]. You may wonder, "But since the formless [absorptions] are not supports for supernatural knowledges, what is the manner in which they become afflicted by views?" It is true [that the formless absorptions are no such supports]. However, in the formless [realm], when one attained the [formless] meditative absorptions while one's mind stream was associated with wrong views before, {137} there arises the view of holding a bad view as paramount, [thinking,] "This view of mine is supreme because I attained this samādhi through its power." It is through this that the formless absorptions are made afflicted.

[This position of the *Abhidharmasamuccaya*][323] that [the dhyānas and meditative absorptions] are made afflicted through [said] four afflictions agrees with the Bāhyaka Vaibhāṣikas, but the Kashmiri Vaibhāṣikas assert that, in afflicted [meditative absorptions, there is] solely [the affliction of] relishing their taste, which is for the most part craving.

Though these [afflicted meditative absorptions] are not fully qualified meditative absorptions, it is by having in mind that they are merely of the substance of the meditative absorptions [as they were attained in their pure form] before that they are counted as divisions of meditative absorptions, just as a rotten seed [is still considered a seed]. Furthermore, these [afflicted

meditative absorptions] are neutral [and not virtuous,] and do not possess their branches [that usually define them] either.

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.1.2. Pure [paths]

These are the dhyānas and formless [absorptions] that represent [forms of] mundane virtue. They are called "pure" or "purified" because they are free from the fetters of their respective levels. When divided, there are four [forms of each]—those from which one regresses, those in which one abides, those that are special, and those that are the factors conducive to penetration. In due order, they are approximately concordant with [the arising of] coarse afflictions right at their end, [the further arising of] their own [pure level], [the arising of] a higher pure level, and the arising of an uncontaminated path. Since there is no higher level for the Peak of Existence, its special [form] and its being the factors conducive [to penetration] are excluded for it.

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.2. Supramundane paths

The higher and lower abhidharmas explain that the four dhyānas and the first three formless [absorptions] represent the seven supports for the supramundane path. However, the Peak of Existence does not because uncontaminated paths determine their objects clearly, while, on this level, the flow of discrimination is very unclear. {138} However, master Haribhadra explains that such is [only] the case when śrāvakas cultivate [the Peak of Existence] because they are not skilled in means. But when bodhisattvas cultivate it, it becomes uncontaminated because they are skilled in means. In general, through [counting] the preparatory stage of the first [dhyāna] and dividing its actual stage into two (mere and special), the uncontaminated [meditative absorptions] are explained to be nine.

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.3. Explanation of their presentations

This has three parts:

1) The branches of the dhyānas
2) Analysis of the focal objects and aspects of the formless [absorptions]
3) Explanation of the fruitions of having familiarized with these [meditative absorptions]

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.3.1. The branches of the dhyānas

This has three parts:

1) Difference in terms of their being substantial and imputed
2) The nature of the branches
3) The manner of their being definite in number

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.3.1.1. Difference in terms of their being substantial and imputed

In general, by way of their names, there are eighteen branches of the dhyānas. As the *Abhidharmakośa* says:

> The first one has five—examination, analysis,
> Exhilaration, bliss, and samādhi.
> The second one has four branches—
> Serenity, exhilaration, and so on.
>
> The third one has five—equanimity,
> Mindfulness, alertness, bliss, and the basis.
> The last one has four—mindfulness, equanimity,
> Neither happiness nor suffering, and samādhi.[324]

The Vaibhāṣikas assert eleven [among] these to be substantial—the substances of examination, analysis, exhilaration, bliss, the feeling of mental bliss, samādhi, serenity, mindfulness, alertness, the formation of equanimity, and the feeling of equanimity.[325] According to the higher [abhidharma], exhilaration and bliss {139} are of the same substance and serenity has the nature of the triad of mindfulness, alertness, and equanimity. Therefore, nine are asserted as being substantially [existent] and the remaining, as being imputedly existent. Alternatively since [all kinds of] bliss are the same in being satisfying feelings that belong to the retinue of the mental consciousness, they are counted as one substance, which thus makes [a total of] eight [substantially existent branches].

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.3.1.2. The nature of the branches

This has four parts.

1) Among the five branches of the first dhyāna, (a) examination refers to searching the mere nature [of something]. (b) Analysis means to analyze finely. Both represent inner discourse, which motivates [outer] speech. The *Savitarkāsavicārābhūmi* explains that these two do not exist in the other three dhyānas in a manner of making up these levels, but exist in that they [still] occur [in them].[326] Also, these two are labeled onto both [the mental factors of] impulse and prajñā.

The Vaibhāṣikas assert that (c) exhilaration and (d) bliss are the feeling of mental bliss and the bliss of the mental factor suppleness, respectively. The reasons for such an assertion are their following considerations. If bliss were a physical sensation, it would not be such by virtue of a sense consciousness—sense consciousnesses do not exist in the dhyānas because they represent

[mind] being distracted toward the outside. Nor is [bliss] suitable as a feeling that belongs to the retinue of the mental consciousness. [For] since exhilaration is a feeling of mental bliss too, if these two occurred together, [the position of] their being equal in substance is lost and if they occurred sequentially, the first and second dhyānas would respectively not consist of five and four branches because the branches occur together.

The *Abhidharmakośa[bhāṣya,* in representing the position of the Sautrāntikas,] says:

> Others say, {140} "The faculty that is the mental factor of bliss[327] is solely [mental] bliss—in all three dhyānas, what is presented as their [respective] branches is solely physical bliss."[328]

Thus, they assert that the bliss of the first three dhyānas[329] is solely a physical sensation, whereas [the bliss of] suppleness exists in the fourth dhyāna. Since [the passage in] the sūtras on the third dhyāna says in [the Buddha's] own words that "bliss is experienced by the body," it is a physical sensation.

The *Śrāvakabhūmi* explains that suppleness is experienced by the physical body and the feeling of bliss, by the mental body.[330] The commentary on the *Abhidharmasamuccaya* explains:

> Through experiencing the satisfying feeling that belongs to the retinue of the mental consciousness in the first two dhyānas, the body together with the supports that are the sense faculties is made workable. Through exhilarations, the mental consciousness together with its retinue of congruently associated [mental factors] is satisfied. Therefore, since [bliss and exhilaration] perform the two activities of benefiting the body and the mind, respectively, they are presented as "bliss" and "exhilaration."[331]

The latter two [explanations] agree,[332] but these two do not accord with [either] the root text of, [or] the commentary on, the *Abhidharmakośa.*

(e) Samādhi is what brings together in a single focal object the minds and mental factors that are congruently associated with it.

The Ābhidharmikas explain that, among these five [branches], examination is very coarse. Therefore, through meditating by regarding it as a flaw, one becomes free from attachment to this [branch] alone, which is the special actual first [dhyāna]. {141}

2) Among the four branches of the second dhyāna, as for (a) serenity, the *Abhidharmakośa[bhāṣya]*[333] asserts that it is the trusting confidence about becoming delivered from the level of the meditative equipoise that is the first

dhyāna. The *Viniścayasaṃgrahaṇī*[334] asserts it to be of the nature of mindfulness, alertness, and equanimity. The remaining [branches] (b)–(d) correspond to [(c)–(e) of the first dhyāna] above. The higher and lower abhidharma and the mother sūtras say that this [dhyāna] is free from both examination and analysis.

3) Among the five branches of the third dhyāna, (a) bliss is the satisfying feeling that belongs to the retinue of the mental consciousness and consists of merely being free from the flux of exhilaration. (b) Mindfulness seizes the focal object and aspect of putting an end to the fetter of exhilaration and (c) alertness functions as the sentry that [checks] whether [one's meditative equipoise] possesses or does not possess said [focal object and aspect]. (d) Equanimity means that, through being free from the flaws of examination, analysis, and exhilaration, there is no [mental] imbalance through these.

Thus, mindfulness, alertness, and equanimity exist in the first [dhyāna], but they are impaired by examination and analysis. In the second one, they are obscured by the flaw of exhilaration. Therefore, they are [summarily] referred to as "serenity" [and not by their actual names].[335]

4) As for the four branches of the fourth dhyāna, they are free from the eight flaws [of dhyāna]—examination, analysis, physical pleasure and suffering, mental pleasure and displeasure, inhalation, and exhalation. Therefore, they are completely pure of these. With regard to the fourth [dhyāna], examination, analysis, exhilaration, and bliss are explained as flaws of moving [away from this dhyāna], but they are not flaws with regard to their respective own levels {142} because they benefit [their respective] samādhis.[336]

In due order, the differences between these dhyānas refer to the differences in terms of samādhi, benefit, and complete purity being or not being complete.[337]

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.3.1.3. Their being definite in number

[Said branches] are presented by way of being remedies, benefit, and the basis of these two. [In due order,] the remedial branches [of the four dhyānas] consist of examination and analysis; serenity; the triad of mindfulness, alertness, and equanimity; and pure mindfulness and equanimity. For they relinquish the afflictions of the respective lower levels. They represent the remedial continua of the phase of the preparatory stages and, during the actual [dhyānas], merely make the respective lower levels more distant, but [the actual dhyānas] are not the actual relinquishing remedies. [In due order,] the branches of benefit that are attained when the lower levels are overcome by the remedies consist of the pair of exhilaration and bliss,[338] bliss,[339] and the feeling of equanimity. The branch that is the basis in all [dhyānas] is samādhi because it generates the remedies and benefits.

Therefore, it is in terms of these three [branches] that the branches are definite in number as [the above]. However, it is not the case that there are no [constituents of the] dhyānas of meditative absorption that do not consist of any of these branches. Otherwise, the minds and mental factors (such as impulse and discrimination) that are congruently associated with these branches would not belong to any of the nine grounds [of dhyāna] {143} because they would not be the meditative absorptions of the dhyānas, but not be suitable to be anything else either.

In this way, through relinquishing examination and analysis, the second [dhyāna] is presented; through relinquishing exhilaration, the third; and through relinquishing bliss, the fourth. Therefore, [the Ābhidharmikas] refer to the dhyānas as "transcending [their respective] lower levels by way of their branches."

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.3.2. Explanation of the focal objects and aspects of the formless [absorptions]

First, as for Infinite Space, yogins who have attained the fourth dhyāna see the form [realm] as flawed and the formless [realm] as having qualities. Thus, in order to put an end to the notion of form, they familiarize with solely the notion of space free from characteristics such as color, shape, and tangibility. When doing so, [all] discriminations of form (which appears as blue, yellow, and so on), obstruction (which appears as bricks, walls, and so on), and variety (which appears as clothes, jewelry, pleasure groves, mountains, and so on) disappear—they do not appear at all, even if [said yogins] direct their minds toward them. Likewise, [when engaging in the three following formless absorptions,] they see the notions of the three lower levels that respectively precede them as being coarse and, in order to put an end to them, in due order, they become intent upon consciousness (the [cognizing] subject of infinite space) pervading everything; not finding anything whatsoever, when searching for focal objects with form or without form, they become intent upon there being no focal object whatsoever; and they become intent upon there being no coarse discriminations, while it is not that there are no subtle ones. {144} Unlike with the dhyānas, there are no branches to be presented and therefore, these [formless absorptions] are called "transcending [their respective] lower levels by way of their focal objects."

2.2.2.2.1.2.1.1.4.4.2.2.2.1.2.3.3. Explanation of the fruitions of having familiarized with these [meditative absorptions]

The [fruitions of the dhyānas] correspond with what the *Abhidharmasamuccaya* says:

> The fruitions of having familiarized with the first dhyāna to lesser, medium, and great [degrees, respectively,] are the three births of the first dhyāna. As it is for the first dhyāna, so it is for the remaining ones.[340]

As for the formless [absorptions], since they are formless, there are no [physical] abodes that are diveded in terms of being higher and lower. However, there are higher and lower rebirths in terms of longer or shorter lifespans and better or worse ones in terms of having more or fewer afflictions. You may wonder, "What is the meaning of having familiarized [with the dhyānas] to lesser, medium, and great [degrees, respectively]?" It is explained that [such familiarization] is to a lesser [degree] if it lacks both devoted application and constant application; medium, if it possesses either one; and great, if it possesses both.

2.2.2.2.1.2.1.1.4.4.2.2.2.1.3. The signs of such attainment

When the dhyānas are attained, there occur signs such as it appearing that one's body sinks beneath the earth and, when the formless [absorptions] are attained, [there occur signs] such as it appearing that one's body is flying through the sky.

2.2.2.2.1.2.1.1.4.4.2.2.2.1.4. The persons who attain them

[The *Abhidharmakośa*] says in general:

> The dhyānas and formless [absorptions can] have [psychophysical]
> supports
> Of their respective own and lower levels, [while] the lower are of
> no use.[341]

In particular, it says:

> [Exception:] Through noble ones at the Peak of Existence
> Manifesting Nothing Whatsoever, they terminate the
> contaminations.[342]

2.2.2.2.1.2.1.1.4.4.2.2.2.2. Particular explanation of the immeasurables

This has four parts:

1) Causes
2) Natures
3) Divisions
4) Explanation of the terms

2.2.2.2.1.2.1.1.4.4.2.2.2.2.1. Causes

The *Mahāyānasūtrālaṃkāra* {145} says:

> The compassion of bodhisattvas
> [Comes] from happiness, suffering, and what is linked with them.
> The compassion of bodhisattvas
> [Comes] from a cause, a [spiritual] friend, and nature.[343]

The first half [of the verse] indicates the object [conditions] of compassion because focusing on the three [kinds of] feelings—the two feelings of happiness and suffering as well as the feeling of indifference, which induces the [former] two—makes [bodhisattvas] compassionate [in the sense] of wishing that [others may] be free from the three [kinds of] suffering.[344] The second half [of the verse] indicates the remaining three conditions—"cause" refers to the causal condition (the uncontaminated seeds within the ālaya); "friend," to the dominant condition (the one who teaches the [four] immeasurables); and "nature," to the immediate condition (the preceding [moment of] awareness). These remaining three conditions [should be] connected with all four [immeasurables] and the first condition will be explained [further] in the [following] section on their natures.

2.2.2.2.1.2.1.1.4.4.2.2.2.2.2. Natures

This has two parts:

1) In general
2) In particular

2.2.2.2.1.2.1.1.4.4.2.2.2.2.2.1. In general

The *Mahāyānasūtrālaṃkāra* teaches that [the immeasurables] are endowed with four distinctive features:

> In the steadfast ones, the brāhma [states] relinquished antagonistic factors,
> Are endowed with nonconceptual wisdom,
> Engage in three kinds of focal objects,
> And mature sentient beings.[345]

In due order, their distinctive feature of having relinquished antagonistic factors refers to [the four immeasurables] respectively having relinquished malice, harming, not rejoicing, and [both] malice and attachment. Their distinctive feature of being remedies is the attainment of the [wisdom] remedies for said [antagonistic factors]. The distinctive feature of their focal objects refers to

focusing on sentient beings, the dharma, and nonreferentiality, respectively. {146} The distinctive feature of function is that they mature sentient beings.

2.2.2.2.1.2.1.1.4.4.2.2.2.2.2. Their natures in particular

The *Abhidharmasamuccaya* says:

> What is love? It consists of the samādhi and prajñā that, through relying on the dhyānas, are immersed in the [mental] state of thinking, "May sentient beings encounter benefit,"[346] including the phenomena of the [primary] minds and mental factors that are congruently associated with them.[347]

Likewise, with the beginning and end [of this definition] being the same, [the text] says for the remaining [three immeasurables], respectively, "immersed in the [mental] states of [thinking], 'May [sentient beings] be free from suffering' and 'May they not be separated from happiness,' and [thinking about] their benefit." These [definitions] teach the bases, focal objects, aspects, natures, and aids [of the immeasurables]. The first one consists of the pure forms of any one of the actual four dhyānas. The second one refers to all sentient beings [in general] and, in particular (when slightly divided), to those sentient beings who do not possess happiness, possess suffering, possess happiness, and possess attachment and hatred as the causes for their discriminating [other beings as respectively] being close or distant [to them]. The third one is the wish that they encounter [happiness] and so on. The fourth one consists of samādhi and prajñā. The fifth one consists of [their associated primary] minds and mental factors.

2.2.2.2.1.2.1.1.4.4.2.2.2.2.3. Divisions

They are divided into the love and so on that focus on sentient beings, the dharma, and nonreferentiality. The first one means {147} the arising of compassion and so on through observing the objects for the arising of love and so on that have the nature of substantial sentient beings or persons. The second one is the arising of love and so on through observing those who suffer as having the nature of mere phenomena, while there are no substantial sentient beings that are established as those who suffer. The third one refers to the love and so on that does not even observe them as mere phenomena, but observes them as being suchness free from apprehender and apprehended.

Alternatively, the objects of the [immeasurables] are as follows. (a) The objects of their first [type that focuses on sentient beings] are, respectively, those sentient beings who wish to encounter happiness, are enfeebled by suffering, wish to not encounter suffering, and are afflicted. The objects of the

latter two [types] are (b) the treatises that teach the immeasurables and (c) suchness. The *Mahāyānasūtrālaṃkāra* says:

> The [immeasurables] of the steadfast ones engage those who wish
> for happiness,
> Are enfeebled by suffering, [wish for] happiness, and are afflicted;
> The dharma that teaches these [immeasurables];
> And their suchness.[348]

Śākyabuddhi explains that the first [type of the immeasurables is in common with] ordinary beings,[349] the second one is in common with śrāvakas and pratyekabuddhas, and the third one is the one of buddhas and bodhisattvas. The *Akṣayamati[nirdeśa]sūtra* explains that, in due order, [the immeasurables are divided into] the love and so on of the three [types of] bodhisattvas who first generate bodhicitta, then engage in [bodhisattva] conduct, and [finally] attain poised readiness for the dharma of nonarising.

2.2.2.2.1.2.1.1.4.4.2.2.2.2.4. Explanation of the terms

The *Bṛhaṭṭīkā* explains:

> They are called "immeasurables" because they focus on immeasurably [many] sentient beings, {148} are the cause for immeasurable accumulations, are the cause for attaining immeasurable dharmas, and serve as the spheres of immeasurable wisdom.[350]

This is the explanation of the terms for each one [of the four immeasurables]. [Together,] they are also called "pure states (*brahmavihāra*)" because, through having familiarized with them, one is reborn as the god Brahmā.[351]

2.2.2.2.1.2.1.1.4.4.2.3. The practice of the equipments[352]

This has two parts:

1) General teaching
2) Particular explanation of what is difficult to understand

2.2.2.2.1.2.1.1.4.4.2.3.1. General teaching

If the practice of the equipments is divided, it is seventeenfold—(1) compassion that has the aspect of wishing sentient beings to be free from suffering, (2)–(7) the six pāramitās ([bodhisattvas] themselves abiding in the pāramitās and also establishing others in the pāramitās), (8) the calm abiding of one-pointedly dwelling on the welfare of others, (9) the superior insight of realizing phenomena as being illusionlike, (10) the union of not being bound

in [saṃsāric] existence through the power of prajñā and not striving for the liberation of relinquishing [saṃsāric] existence through the power of compassion, (11) the skill in means to practice the six pāramitās [through] mentally engaging in the knowledge of all aspects and to dedicate [this practice] to perfect enlightenment through sharing it with sentient beings in a nonreferential manner, (12) the wisdom of realizing the twenty emptinesses, (13) the equipment of merit (the 101 samādhis from the [samādhi of] heroic stride up through the samādhi of being liberated and untainted through lacking attachment just like space), (14) the equipment of the path of training in the mahāyāna from the [four] foundations of mindfulness up through the unique [buddhadharmas], {149} (15) the equipment of dhāraṇī (retaining the words and the meanings of the dharma through mindfulness and alertness), (16) the equipment of the bhūmis, which function as the foundations for qualities, and (17) the equipment of the remedies (the remedies that dispel flaws).

2.2.2.2.1.2.1.1.4.4.2.3.2. Particular explanation of what is difficult to understand

This has four parts:

1) [Particular explanation of the equipment of] dhāraṇī
2) [Particular explanation of the equipment of] wisdom
3) [Particular explanation of the equipment of] the bhūmis
4) Particular explanation of the equipment of the remedies

2.2.2.2.1.2.1.1.4.4.2.3.2.1. Particular explanation of the equipment of dhāraṇī

This has four parts:

1) Nature
2) Divisions
3) Function
4) Boundary lines

2.2.2.2.1.2.1.1.4.4.2.3.2.1.1. Nature

Nature is twofold, with the common nature consisting of special mindfulness and prajñā. The uncommon nature has four parts—(1) [the dhāraṇī] that serves as the cause for attaining poised readiness, (2) [the dhāraṇī of] secret mantra, (3) [the dhāraṇī of] words or dharma, and (4) [the dhāraṇī of] meaning.

(1) When [bodhisattvas] take letters such as *a ra pa ca na* to have the meanings of nonarising, noncessation, nonoccurrence, nonentity, and so on, and then perfect their familiarization with them, the poised readiness of not being afraid of these meanings arises [in them].[353] Thus, the mindfulness and alertness that serve as the causes for that represent the dhāraṇī of poised readiness. Therefore, [this dhāraṇī] does not refer to poised readiness itself, but to its cause.

(2) Bodhisattvas who have gained mastery over samādhi, for the sake of terminating the plagues, harms, conflicts, evil deeds, and so on of sentient beings, [aspire,] "May this kind of special ritual accomplish this [particular] aim." For a long time they dwell in being blessed by the force of samādhi and such aspiration prayers, and in their accomplishing said aim according to this blessing. {150} Here the fully qualified form of this dhāraṇī consists of the mindfulness and alertness that accomplish such, whereas the letters of the mantra are called "the dhāraṇī of mantra" [only] by virtue of labeling the object or the cause with the name of the subject or the result. Also, [in the word] *mantra*, *mana* [means] cognition and *traya*, protection, [which refer to] wisdom and compassion (cognizing suchness and protecting beings), thus being "the secret mantra." Since it is the basis for the knowledge of all aspects, it is also called, "the basis of secret mantra."

(3) After having attained the bhūmis, [bodhisattvas] are able to retain, at the same time, the countless dharma specifications taught by the buddhas in the ten directions that they have not heard previously.

(4) Through this kind of progression, [bodhisattvas] are able to retain the meanings of the dharma.

Thus, when they realize the dharmas through relying on letters such as "A," said dhāraṇīs of mindfulness and alertness arise. Therefore, they are called "doors of dhāraṇī."

2.2.2.2.1.2.1.1.4.4.2.3.2.1.2. Divisions

There are three [types of] dhāraṇī—though not deliberately pursuing them in this life, attaining them through the [karmic] maturation of having trained in previous births; being able to swiftly retain many words and meanings of the dharma through making efforts in study and reflection in this [life]; and being able to retain them through the power of samādhi arisen from familiarization. Among these, the first two are lesser and the latter is greater. [According to *Mahāyānasūtrālaṃkāra* XVIII.72d–73,] the [latter one is] again [divided into] the lesser one during [the level of] the engagement through aspiration (that is, not having entered the bhūmis), the medium one during the seven impure bhūmis, and the great one during the three pure bhūmis.

2.2.2.2.1.2.1.1.4.4.2.3.2.1.3. Function

[The function lies in bodhisattvas] themselves retaining the dharma and {151} teaching it to others.

2.2.2.2.1.2.1.1.4.4.2.3.2.1.4. Boundary lines

The *Bṛhaṭṭīkā*[354] explains that the dhāraṇī of poised readiness is attained during [the level of] the engagement through aspiration and the remaining, on

the first bhūmi and so on. The latter ones refer to the dhāraṇīs that are attained through samādhi. Through referring to the engagement through aspiration as being both [the paths of] accumulation and preparation, the former represents the cause of poised readiness and the latter, the attainment of poised readiness itself. [Those dhāraṇīs that are attained through karmic] maturation and the familiarity with what has been studied [can] also exist in those who have not entered the path.[355]

2.2.2.2.1.2.1.1.4.4.2.3.2.2. Particular explanation of the equipment of wisdom

This has two parts:

1) [Explanation of] emptiness (the object)
2) Explanation of wisdom (the subject)

2.2.2.2.1.2.1.1.4.4.2.3.2.2.1. Explanation of emptiness (the object)

This has two parts:

1) General topic
2) Meaning of the branches

2.2.2.2.1.2.1.1.4.4.2.3.2.2.1.1. General topic

This has two parts:

1) [The system of] those who propound referents
2) The system of the followers of the mahāyāna

2.2.2.2.1.2.1.1.4.4.2.3.2.2.1.1. [The system of] those who propound referents

The skandhas, dhātus, and āyatanas are the basis of emptiness, while the permanent and single self imputed by the tīrthikas is the object of negation. In this way, a personal self does not exist, whereas the lack of a [personal] self exists. The [latter] is a negation that is specified by its basis of negation being the triad of skandhas and so on or the four realities. A sūtra says:

> There is no self or sentient being here.
> These dharmas originated from entailing causes.

2.2.2.2.1.2.1.1.4.4.2.3.2.2.1.2. The system of the followers of the mahāyāna

This has two parts:

1) [The system of] the Vijñānavādins
2) The system of the Niḥsvabhāvavādins

2.2.2.2.1.2.1.1.4.4.2.3.2.2.1.2.1. [The system of] the Vijñānavādins

They assert the other-dependent [nature] as being the basis of emptiness; the factor of its being imagined as the two identities, {152} as being the object of negation; and the factor of the other-dependent [nature] being

primordially empty of the imaginary [nature], as being the perfect [nature. The *Triṃśikākārikā* says]:

> The perfect consists of the former
> Always being absent in this one.[356]

Therefore, they assert that the imaginary [nature] is empty of its own nature or characteristics, whereas the other-dependent and perfect [natures] are empty of the imaginary, but never empty of their own natures.

In brief, the unique object of negation of this system is any phenomenal identity, which is asserted as being solely the imaginary [nature], whereas the other two characteristics are not established as self-empty in any undisputed texts of Asaṅga and his brother.

2.2.2.2.1.2.1.1.4.4.2.3.2.2.1.2.2. The system of the Niḥsvabhāvavādins

[The emptiness in this system] is not a limited [kind of] being empty that, in brief, does not go beyond adopting and rejecting, that is, negating some factors and affirming others, such as affirming something unconditioned after what is conditioned has been negated, affirming a nonentity after entities have been negated, affirming existence after nonexistence has been negated, affirming an other-entity after an own-entity has been negated. Rather, it is the emptiness that cuts through the entire cocoon of reference points. [This means that] though any phenomena, which are satisfying if unexamined, appear in an illusionlike manner from the perspective of mistakenness, ultimately they are empty of a nature of their own and are therefore not observable as any nature whatsoever. The *Mūlamadhyamaka[kārikā]* says:

> If the conditioned is not established,
> How could the unconditioned be established?[357] {153}

2.2.2.2.1.2.1.1.4.4.2.3.2.2.1.2. Meaning of the branches

Emptiness is asserted as the basis of the division and the nature of the division, as its being twenty in number.

1) On the emptiness of the internal, the sūtras say:

> What is the emptiness of the internal? What are called "internal phenomena" refer to eyes, ears, nose, tongue, body, and mentation. Since these do not abide in any solid manner and do not perish, the eye is empty of the eye.[358]

[Āryavimuktisena] taught this through the four [points] of (a) the basis of emptiness, (b) the manner of being empty, (c) the conventional term of being empty, and (d) the reason for this conventional term.

(a) The first one consists of the six sense faculties.

(b) As for the manner of being empty, the gateway to engaging in the meaning of solidity is the meaning of abiding. Through negating this, [it is clear that phenomena] do not abide in the collection of their causes and conditions. Also, since they lack arising, they lack perishing too. Therefore, [the sūtras say that] a given [phenomenon], such as the eyes, is empty of this given [phenomenon] "because it is without arising and ceasing." [Jayānanda's] *Madhyamakāvatāraṭīkā*[359] explains the meaning of abiding in a solidly existing manner as being completely unchanging. Then, having negated change through this, [he says that Candrakīrti] speaks of "not ceasing" in order to put an end to wondering, "Is it that they cease later after having abided for a while?" The *Śatasāhasrikāprajñāpāramitābṛhaṭṭīkā* says:

> The meaning of being neither of these two is to not exist either in a permanent or an impermanent way. Therefore, ultimately, the six sense faculties lack being entities, for otherwise they would have to be entities in either of these two [ways].[360]

This manner of being empty is the same for all [following emptinesses]. {154}

(c) The conventional term of [this] being empty is "the emptiness of the internal."

(d) The reason for applying this conventional term is that the eyes and so on are internal phenomena.

2) The basis of emptiness consists of the five objects. The conventional term is "the emptiness of the external." The reason for applying this conventional term is that they are not conjoined with mind.

3) The basis of emptiness consists of the five objects that are the supports of the sense faculties.[361] The conventional term is "the emptiness of the internal and the external." The reason [for applying this conventional term] is that they are conjoined with mind and do not consist of the sense faculties.

4) The basis of emptiness consists of cognizing all phenomena to be emptiness or, according to the *Madhyamakāvatāra*, the lack of nature of [all] phenomena. The conventional term is "the emptiness of emptiness." The reason is that this [emptiness] pacifies clinging [to emptiness] as being emptiness.

5) The basis of emptiness consists of the ten directions, such as east. The conventional term is "the emptiness of the great." The reason is that they represent a very vast sphere.

6) The basis of emptiness consists of nirvāṇa and the path that is its concordant basis. The conventional term is "the emptiness of the ultimate." The reason is that it is the supreme actuality to be attained.

7) The basis of emptiness consists of what arises from conditions—the three realms. The conventional term is "the emptiness of conditioned phenomena." The reason is that [conditioned phenomena] are not established absolutely and therefore can be changed through remedies.

8) The basis of emptiness consists of what is unarisen—it is other than arising, abiding, and ceasing, that is, unchanging. The conventional term is "the emptiness of unconditioned phenomena." {155} The reason is that it is devoid of arising and so on.

9) The basis of emptiness consists of what is beyond extremes, that is, empty of the extremes of permanence and impermanence. The conventional term is "the emptiness of what is beyond extremes." The reason is that, in the middle, not the slightest reason for setting up extremes or parts is established.

10) The basis of emptiness consists of circling [in saṃsāra] without beginning, middle, and end. The conventional term is "the emptiness of what is without beginning and end." The reason is that beginning and so on arise in accordance with the nature of phenomena or that they are exactly like the nature of phenomena.

11) The basis of emptiness consists of the pure side of saṃsāra. Or the *Śuddhamatī*[362] explains that it is the mahāyāna that is not to be rejected. Both *Bṛhaṭṭīkās*[363] explain that the skandhas are what is to be rejected, while the nirvāṇa without remainder is their nonexistence (the Kāśyapa scripture speaks of the skandhas as what is rejected) and that this does not mean any repetition since the above nirvāṇa [in emptiness (6)] refers to the nirvāṇa with remainder. The conventional term is "the emptiness of what is not rejected."

12) The basis of emptiness consists of the emptiness of conditioned and unconditioned phenomena. The conventional term is "the emptiness of the primordial nature." The reason is that [emptiness] is primordially empty and therefore not made empty by any noble ones. Hence since conditioned phenomena change and unconditioned phenomena do not change, they cannot harm [emptiness in any way].

13) The basis of emptiness consists of skandhas, dhātus, āyatanas, contacts, feelings, what has form, what lacks form, conditioned phenomena, and unconditioned phenomena. The conventional term {156} is "the emptiness of all phenomena." The reason is that all phenomena are included in the [above].

14) The basis of emptiness consists of [general characteristics] (such as arising and ceasing) and [specific characteristics] (such as being suitable as form and being an experience). The conventional term is "the emptiness of

specifically characterized phenomena." The reason is that [the above] are general and particular characteristics.

15) The basis of emptiness consists of the three times, such as the past. The conventional term is "the emptiness of the unobservable." The reason is that, in each one of these [three], the other two are not observable.

16) The basis of emptiness is what is composed or made of many causes and conditions. The conventional term is "the emptiness of the nature of nonentities." The reason is that the mere general [unit of the] collection of [the parts] that it is made of does not exist as an entity.

17) The basis of emptiness consists of the five skandhas. The conventional term is "the emptiness of entities." The reason is that they are appropriating entities.

18) The basis of emptiness consists of space, the two cessations, and suchness. The conventional term is "the emptiness of nonentities." The reason is that they are nonentities. This is not a repetition of "the emptiness of unconditioned phenomena," for this one here is taught [from the perspective of] the instances and the above, from the perspective of the definition.

19) The basis of emptiness is the unmistaken nature of phenomena. The conventional term is "the emptiness of self-entity." The reason is that [emptiness] is not newly produced through the knowing or seeing of the noble ones. As for the meaning of knowing and seeing, the *[Śatasāhasrikāpāramitā]-bṛhaṭṭīkā*[364] explains knowing as nonconceptual wisdom and {157} seeing as its subsequent attainment. The *Vṛtti*[365] says that [the Buddha] speaks of seeing and knowing in order to eliminate inferential cognition and mistakenness, thus explaining them as perception and unmistakenness, respectively. This [emptiness] is not a repetition of "the emptiness of the primordial nature" because they are different in [the former presenting emptiness] in brief and [the latter], in detail.

20) The basis of emptiness is the entity of the other phenomenon. The conventional term is "the emptiness of other-entity." As for the reason, the *Madhyamakāvatārabhāṣya*[366] explains that [emptiness] is the supreme among phenomena. Or "other" refers to excellent wisdom and "entity," to its object. Or it is the true end that is other than or beyond saṃsāra.[367] The *Śuddhamatī* says:

> Since it is supreme, it is other. Since it is the nature that is not produced by anything other, it is the other-entity, that is, suchness.[368]

Here said [emptiness] is explained as emptiness through using this manner of presenting it as being other. Before, it was explained as emptiness through explaining it as the self-entity that is not produced by the noble ones. This is the only difference between these two [emptinesses].

2.2.2.2.1.2.1.1.4.4.2.3.2.2.2. Explanation of wisdom (the subject)

The twenty emptinesses (the objects) imply [the wisdoms that are their cognizing subjects], for the first three emptinesses imply the path of accumulation and the first three [factors conducive to] penetration. The fourth one implies the supreme dharma.

The fifth and sixth imply the first and second bhūmis—once the dharmadhātu is realized through these two [bhūmis] as being the actuality that is omnipresent and supreme, respectively, {158} the dharmadhātu is realized to be empty. At that point, the ten directions and nirvāṇa, which have the nature [of the dharmadhātu], are also realized to be empty.

The emptinesses of conditioned and unconditioned phenomena imply the third and fourth bhūmis—once the dharmadhātu is realized through these two as being the natural outflow that is the supreme purpose and being the actuality of nonclinging, respectively, the [dharmadhātu] is realized to be empty. At that point, conditioned saṃsāra and the unconditioned without clinging, which have the nature [of the dharmadhātu], are also realized to be empty.

The two emptinesses of what is beyond extremes and what is without beginning and end imply the fifth and sixth bhūmis—once the dharmadhātu is realized through these two as being the actualities of the mind streams not being different and being neither afflicted nor pure, respectively, the [dharmadhātu] is realized to be empty. Thus, what has the nature of the middle free from the extremes of permanence and extinction and saṃsāra arising in accordance with the dharmadhātu, which have the nature [of the dharmadhātu], are also realized to be empty.

The emptiness of what is not rejected implies the seventh bhūmi—once the dharmadhātu is realized as being the actuality of lacking different characteristics (such as the [different teachings in different] sūtras), the [dharmadhātu] is realized to be empty. [Thus,] what is not rejected, which has the nature [of the dharmadhātu], is also realized to be empty.

The emptinesses of the primordial nature and all phenomena imply the eighth bhūmi—once the dharmadhātu is realized as being without decrease and increase and being the foundation of mastery over nonconceptuality and pure realms, the [dharmadhātu] is realized to be emptiness. Thus, {159} the primordial nature ([the dharmadhātu's] own nature) and all phenomena (its manifestations),[369] which have the nature [of the dharmadhātu], are realized to be empty.

The emptinesses of specifically characterized phenomena and the unobservable imply the ninth bhūmi—through it the dharmadhātu is realized as being the matrix of mastery over wisdom. Thus, characteristics and the [three] times, which are the supports of the wisdom of knowing all characteristics at all times, are realized to be empty.

The emptiness of the nature of nonentities and the emptiness of entities imply the tenth bhūmi—through it the dharmadhātu is realized as being empty as the matrix of mastery over [enlightened] activity. Thus, the foundations [of enlightened activity in terms] of collection and its branches,[370] which are of the [dharmadhātu]'s type, are also realized to be empty.

The emptinesses of nonentities, self-entity, and other-entity imply the wisdom of a buddha—once, through this, afflictive obscurations and cognitive obscurations together with their latent tendencies have been relinquished and self-arisen [wisdom] has been attained, the [dharmadhātu] is realized to be empty. Thus, the space of being empty of the afflictions (such as attachment and inflicting harm), the emptiness of being free from the cognitive obscurations (apprehender and apprehended), and the agent that does not depend on anything other, [all of] which have the nature [of the dharmadhātu], are realized to be empty.[371]

That the individual boundary lines are set in this way is mainly by virtue of there being [distinct] manners of inducing certainty about said respective bearers of the nature [of emptiness] during the time of subsequent [attainment], but not in terms of that certainty [itself].[372]

2.2.2.2.1.2.1.1.4.4.2.3.2.3. Explanation of the equipment of the bhūmis, which is difficult to understand

This has three parts: {160}

1) The nature of the bhūmis (the bases of distinct features)
2) Presentation of the bhūmis (the distinctive features)
3) Etymologies of the bhūmis (which possess said distinctive features)

2.2.2.2.1.2.1.1.4.4.2.3.2.3.1. The nature of the bhūmis (the bases of distinct features)

This has two parts:

1) Actual nature
2) Division

2.2.2.2.1.2.1.1.4.4.2.3.2.3.1.1. Actual nature

The nature of the bhūmis in this context is the realization of supramundane wisdom embraced by special compassion that serves as the foundation of qualities.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.1.2. Division

The basis of division is the sheer bhūmi of noble bodhisattvas, which is divided into ten. The difference in this division lies in [the ten bhūmis] being different entities since the earlier and later [bhūmis] are causes and results, respectively. As for their number being definite, the *Abhisamayālaṃkārālokā*[373] says that

this is the case because there are ten different purifications. Said ten [bhūmis] are [presented] in terms of being special, but there are also ordinary ones—the bhūmis of confidence and engagement through aspiration.[374]

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2. Presentation of the bhūmis (the distinctive features)

This has seven parts:

1) Their predominances
2) Their qualities [on the level] of seeming [reality]
3) Their manners of taking rebirth
4) Their remedial realizations
5) Their antagonistic factors to be relinquished
6) The signs of having attained the bhūmis
7) The features of their fruitions

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.1. Their predominances

On each one of the ten bhūmis, in due order, [one of] the ten pāramitās is predominant. [This means to practice them] distinctly, while to practice all of them on each [bhūmi means to practice them] without distinction.

Furthermore, [according to *Mahāyānasūtrālaṃkāra* XX.17–23,] after the nature of phenomena is realized on the first bhūmi, on the second one [bodhisattvas] train in ethics; on the third one, in samādhi; on the fourth one, in the prajñā of being skilled in the [dharmas] concordant [with enlightenment]; on the fifth one, in the prajñā of being skilled in the four realities—the true reality of phenomena; and on the sixth one, {161} in the prajñā of being skilled in dependent origination in its progressive and reverse orders. On the four remaining bhūmis the fruitions of having trained in the three trainings [manifest]—on the seventh one [bodhisattvas] abide in signlessness with effort; on the eighth one they gain mastery over signlessness without effort and pure realms; on the ninth one their maturing of sentient beings is accomplished; and on the tenth one samādhis and dhāraṇīs are accomplished. This is the manner in which [bodhisattvas] train in the trainings.

[Said text] continues that, after having realized the nature of phenomena (the foundation of the uncontaminated skandhas) on the first bhūmi, on the second one they engage in the skandha of ethics; on the third one, in the one of samādhi; and on the fourth, fifth, and sixth, in the one of prajñā. On the four remaining bhūmis they purify the obstacles to said four fruitions, and on the buddhabhūmi, what obstructs and obscures. Therefore, in due order, they purify the two [uncontaminated skandhas] of liberation and the wisdom of liberation. This is the manner of purifying the uncontaminated skandhas.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.2. Their qualities [on the level] of seeming [reality]

On the first bhūmi twelve sets of one hundred qualities are attained in an instant—(1) attaining and entering one hundred samādhis; (2) seeing one hundred buddhas; (3) knowing their blessings; (4) shaking one hundred worldly realms; (5) going to one hundred [buddha] realms; (6) illuminating one hundred worldly realms; (7) maturing one hundred sentient beings; (8) abiding for one hundred eons; {162} (9) operating from the earliest limit to the latest limit of one hundred eons; (10) opening one hundred doors of dharma; (11) displaying one hundred [of their own] bodies; and (12) displaying each of these bodies as possessing a retinue of one hundred bodhisattvas. These are described in the *Madhyamakāvatāra*.[375]

The *Madhyamakāvatāra* explains the first quality as entering and rising from samādhi. The ninth quality is [to be understood] according to the *Bodhisattvabhūmi*:

> Through their seeing with wisdom, they operate from the earliest limit to the latest limit of one hundred eons.[376]

Here, through "shaking [one hundred worldly realms]," [bodhisattvas] cause [beings] to aspire for being guided. Through "going" and "illuminating," they proceed to the abodes of those to be guided and, upon seeing them, mature them. As for "operating from the earliest to the latest limits," for the sake of helping sentient beings to become free from their negative actions [bodhisattvas] demonstrate the ways in which [beings] wander in saṃsāra through their karma. "Opening a hundred gates of dharma" means that [bodhisattvas], for the sake of ripening their own insight, reflect about the meaning of the [various] specifications of dharma.

Likewise, on the second bhūmi they attain these twelve qualities one thousand times; on the third one, one hundred thousand times; on the fourth one, one billion times; on the fifth one, ten billion times; on the sixth one, one trillion times; and on the seventh one, ten sixtillion times. On the eighth one [the number of each of these qualities] equals [the number of] the particles in one hundred thousand trichiliocosmic worldly realms. On the ninth one their number corresponds to the minutest particles in one million of countless trichiliocosmic worldly realms. {163} On the tenth one they attain qualities whose number equals the minutest particles in buddha realms even more inexpressible than inexpressible.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.3. Their manners of taking rebirth

These are twofold—rebirth through (1) influence and (2) [karmic] maturation. (1) [When bodisattvas on the level] of engagement through aspiration

are born in the desire [realm, this represents a birth through the influence of their] karma. [When] those who have attained the bhūmis are born as animals and so on, [they are born so through the influence of their] aspiration prayers. Their being born in the desire realm through reversing being born in the form realm under the influence of samādhi [represents a birth through the influence of] samādhi. To be born in the abode of Tuṣita and so forth through an emanation represents a birth through the influence of mastery [over birth].

(2) As for rebirth through [karmic] maturation, those who dwell on the ten bhūmis, in due order, mostly take births as kings over Jambudvīpa, the four continents, [the heavens of] the Thirty-Three, Free from Combat, Tuṣita, Enjoying Emanations, Power over Others' Emanations, as Brahmā (the lord of a chiliocosm), Mahābrahmā (the lord of a trichiliocosm), and the king of gods in the pure abodes.[377]

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.4. Their remedial realizations

This has two parts:

1) Manners of realization
2) Instruction on whether they constitute meditative equipoise or subsequent attainment

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.4.1. Manners of realization

On the first bhūmi [bodhisattvas realize] the dharmadhātu as the actuality of being omnipresent in that it is not different in all mind streams. On the second bhūmi {164} [they realize it] as the actuality of being supreme because they realize that it is suitable to relinquish the obscurations. On the third bhūmi [they realize it] as being the natural outflow that is the supreme purpose because they are aware that searching the study [of the dharma] is a natural outflow of having realized the nature of phenomena and thus is the supreme cause. On the fourth bhūmi [they realize] the nature of phenomena as the actuality of nonclinging because even the craving for the dharma comes to an end. On the fifth bhūmi [they realize] it as the actuality of the mind streams not being different because they realize that the nature of themselves and all others is the nature of phenomena. On the sixth bhūmi [they realize] it as the actuality of neither being afflicted nor pure because they realize that, in the nature of phenomena that is dependent origination, there are no phenomena that become afflicted or purified. On the seventh bhūmi [they realize it] as the actuality of no difference because there are no different characteristics of dharma (such as the sūtras) in the dharmadhātu. On the eighth bhūmi [they realize it] as the actuality of neither decrease nor increase because, through attaining the poised readiness for the dharma of nonarising, they realize that afflicted and purified phenomena are without decrease and

increase. Also, through the change of state of the afflicted mind and the five [sense] gates together with their objects, in due order, [they realize] the nature of phenomena as being the matrix of mastery over nonconceptual wisdom and pure realms. On the ninth bhūmi, through attaining the four discriminating awarenesses, [they realize] the nature of phenomena as being the matrix of mastery over wisdom. On the tenth bhūmi, through promoting the welfare of sentient beings by way of emanating as they wish, they realize the nature of phenomena as being the matrix of mastery over [enlightened] activity. The two masteries [on the ninth and tenth bhūmis] arise from the change of state of the conceptual mental consciousness. In this way, the ten cognitive obscurations—the nonafflictive [forms of] ignorance that obscure said ten [aspects of the] dharmadhātu—are {165} progressively relinquished through the ten bhūmis that are their remedies because [the latter] are the antagonistic factors of said [obscurations].

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.4.2. Instruction on whether they constitute meditative equipoise or subsequent attainment

This has two parts:

1) Presenting the tenable position
2) Refuting the assertion that this is untenable

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.4.2.1. Presenting the tenable position

You may wonder, "Do these manners of realization that are explained in the *Madhyāntavibhāga* constitute manners of realization during meditative equipoise or subsequent attainment?" Since there are different manners of inducing certainty during the subsequent attainments [of] each [bhūmi], they represent the manners of realization of [subsequent attainment]. It is not feasible to claim any differences in the manner of realizing the nature of phenomena during meditative equipoise. If there were divisions in the nature of phenomena, the nature of phenomena would have the character of having many parts. This would also contradict the explanations that, without referring to the [different] bearers of this nature, [in itself] the nature of phenomena is indivisible. On the other hand, if, through the meditative equipoises [of the respective bhūmis], the nature of phenomena were realized as being [different] despite its being indivisible, the meditative equipoises of mahāyāna noble ones would be mistaken cognitions with regard to the nature of phenomena, just like a cognition for which two moons appear.[378]

You may wonder, "So what is the object of meditative equipoise?" Here there is (1) the assertion of meditative equipoise being without appearances and (2) the assertion of its being with appearances. (1) corresponds to what the *Bodhicaryāvatāra* says:

> Once neither entities nor nonentities
> Remain before the mind,
> There is no other mental flux [either].
> Therefore, it is utter nonreferential peace.[379]

This means that no cognition with regard to this object arises—to familiarize with just not seeing [or simply nothing to be seen] is expressed as "seeing."

(2) {166} Both Āryavimuktisena and master [Haribhadra, in their explanations on both the focal object of the knowledge of all aspects and the equipment of wisdom,] refute the systems of the sheer nature of phenomena being the object of meditative equipoise, meditative equipoise having the aspects of apprehender and apprehended, and its being without object. Then, they explain that the focal object of meditative equipoise is the implicative negation that is illusionlike dependent origination without any real entities. [In this,] it is not the case that subject and object are different, but the appearances that are experienced in meditative equipoise through the [perceptual] mode of self-awareness are empty of any nature. [However, these masters] do not assert that, in terms of the nature of phenomena, these appearances are established [in any way]. From among these two [assertions (1) and (2)], this latter system is to be accepted for the time being.[380]

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.4.2.2. Refuting the assertion that this is untenable

This has two parts:

1) Presenting a seeming dispute
2) Refuting it through the correct answer

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.4.2.2.1. Presenting a seeming dispute

It may be said, "[In this case,] the realization of mahāyāna noble ones would be untenable because there would be no realization of the nature of phenomena. Furthermore, the relinquishment of having relinquished all cognitive obscurations without exception would be untenable because there would be no realization of the nature of all phenomena being free from reference points. Also, the naturally abiding disposition would not be tenable as the support for the realizations of the three yānas progressing higher and higher because the nature of phenomena is without support and what is supported. The illusionlike appearance of the object of meditative equipoise would exist ultimately because it exists as[381] the object of the meditative equipoise of mahāyāna noble ones. There is entailment [of the predicate by the reason] because this [meditative equipoise] is the final reasoning [cognition] of analyzing the ultimate. {167} In addition, the explanations of even bodhisattvas on the ten bhūmis only realizing the nature of phenomena in a partial manner

and buddhas alone realizing it in its entirety would be untenable because the realization [of the nature of phenomena] just as it is would be complete from the first bhūmi onward."

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.4.2.2.2. Refuting it through the correct answer

As for the meaning of the nature of phenomena not being realized because of the first two consequences [above], if this refers to the meaning that the nature of phenomena is not established as dualistic appearance through meditative equipoise, the entailment [in these consequences] is not certain because the meaning of realizing the nature of phenomena is asserted as not seeing any referential phenomena whatsoever. But if this refers to the meditative equipoise [of bodhisattvas] not realizing [the nature of phenomena] in the manner of all reference points being at utter peace, the reason does not apply [to the subject].

In brief, the meaning of realizing the basic nature, the nature of phenomena, or the nature free from reference points refers to the following. In wisdom, all [forms of] clinging are at utter peace and therefore no cognition that focuses on said [reference points] arises. However, in actual fact, it is not that anything that focuses takes anything as what it focuses on. For example, when a cognition arises as an aspect that corresponds to the object, though this object does not exist at the time of [this cognition] itself, [said cognition] is presented as realizing [this object]. Similarly, when meditative equipoise, in concordance with the nature of phenomena not abiding as any extreme whatsoever, does not apprehend it as any extreme whatsoever, the conventional expression of [bodhisattvas] realizing such and such [aspects of the nature of phenomena] is used. The *Madhyamakāvatāra* says:

> When nonarising is true reality and the mind is free from arising too,
> Then, based on these, {168} it is as if this [mind] realizes true reality.
> Just as a cognition that has the aspect of something [is said to] cognize this object,
> This is [a case of] being cognized in terms of convention.[382]

There is also no consequence that the naturally abiding disposition is untenable. The nature of phenomena is the nature free from reference points and it is realized in the manner of not seeing any reference points. Therefore, the explanation of [its being] the foundation and [the thirteen practices being] what is founded [on it is given] by merely having in mind that the qualities of the three yānas increase further [through realizing the nature of phenomena],

but not [in terms of their being any] fully qualified foundation and what is founded [on it].

Though appearances exist as the objects of the meditative equipoises of mahāyāna noble ones, [this does] not [mean that] they become established ultimately. For through these [meditative equipoises] said [appearances] are not assessed as being real, but are assessed as being without reality. Otherwise, the [omniscient] knowledge of the sage had to be without object because, [just as the meditative equipoises of bodhisattvas,] it is a final reasoning [cognition] of analyzing the ultimate. [In addition, from the above] it would follow that whatever is an object of a [buddha's omniscience] is established ultimately.

As for the sūtra [passages] that speak about the difference between realizing the nature of phenomena partially or completely, they represent explanations of this [nature of] phenomena being difficult to realize, the benefits of [such] realization, and so on in order to lead certain [persons] who possess the disposition of the hīna[yāna] to the [mahā]yāna, but they are not [to be taken] literally. Thus, many sūtras and treatises say that it is from the point of view of seeming [reality] that the nature of phenomena is established as the object of wisdom and is labeled as "it is realized," but that this is not the case ultimately.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5. Their antagonistic factors to be relinquished

{169} [This has two parts:]

1) [Explanation in terms of] the cognitive obscurations, which are predominant
2) [Explanation] in terms of the afflictive obscurations

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.1. [Explanation in terms of] the cognitive obscurations, which are predominant

The common [cognitive obscurations] are the 108 conceptions about apprehender and apprehended that will be explained [below]. As for the uncommon [cognitive obscurations], [according to the *Saṃdhinirmocanasūtra*],[383] on each one of the ten bhūmis there are the antagonistic factors that consist of two [kinds of] ignorance and the impregnations of the negative tendencies of these. Thus, on the first bhūmi, this refers to the [ignorance of] clinging to persons and phenomena and [the ignorance] of the afflictions of the unpleasant realms; on the second one, to [the ignorance of] the mistakenness of subtle breaches [of ethics] and [the one] about the various aspects of karma; on the third one, [the ignorance] through attachment[384] and [the one] about the completely perfect dhāraṇī of what was heard; on the fourth one, [the ignorance of] craving for meditative absorption and [the one] of craving for the dharma; on the fifth one, [the ignorance about] the mental engagement

of neither exclusively turning away from nor being headed for saṃsāra and [the one about] the mental engagement of neither exclusively turning away from nor being headed for nirvāṇa; on the sixth one, [the ignorance] about the operating of the formations [of dependent origination] to be realized and [the one] of the arising of many signs; on the seventh one, [the ignorance of] the arising of subtle characteristics and [the one] about the skill in means to mentally engage solely in signlessness; on the eighth one, [the ignorance of] neither [gaining] mastery over [dispassionate] efforts [to abide] in signlessness[385] nor over signs; on the ninth one, {170} [the ignorance] about mastering dhāraṇī with regard to teaching the dharma, the infinite words and letters of the dharma, and the increase of prajñā and self-confidence and [the one] about gaining mastery over self-confidence; on the tenth one, [the ignorance] about engaging in great supernatural knowledges and subtle secrets; and on the eleventh one, the two ignorances of very subtle attachment and obstruction with regard to all knowable objects.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2. [Explanation] in terms of the afflictive obscurations

This has four parts:

1) The factors to be relinquished through seeing [as subdivided in terms of] wrong engagements
2) The factors to be relinquished through familiarization as subdivided in terms of levels
3) Analysis of the presentation of such subdivisions
4) Manners of relinquishment

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2.1. The factors to be relinquished through seeing [as subdivided in terms of] wrong engagements

This has two parts:

1) General enumeration
2) Manners of wrong engagement

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2.1.1. General enumeration

Among the three ways of explaining [the enumeration of the factors to be relinquished through seeing], [the one] in the *Abhidharmasamuccaya*[386] [is as follows]. Though the seeds of anger exist in the [psychophysical] supports of the higher realms, they cannot be manifested [there]. Or [conditions for] inputting these seeds are only contained within the level of the desire realm and their maturation is only experienced in the desire realm too. With this in mind, [the text] explains that, with anger being excluded from the [two] higher levels, the ten contaminations that exist on the levels of the desire realm and the nine on [each one of] the [two] higher realms wrongly engage

all four realities without difference. Thus, [there are] 112 [factors to be relinquished through seeing].

The *Viniścayasaṃgrahaṇī*[387] [speaks of] ninety-four since it excludes the first two views [about a real personality and about extremes] from engaging the remaining three realities except for the [reality of] suffering of all three realms.

The *Abhidharmakośa*[388] [says that], in the desire realm, [there are] ten [wrong engagements] in [the reality of] suffering. {171} From [the realities of] origin and cessation, it excludes three [wrong engagements] (the first two views and the last [view] of [holding ethics and spiritual disciplines] as paramount) and from [the reality of] the path, only the first two views. Therefore, with regard to the four realities, in due order, [there] are ten, seven, seven, and eight [wrong engagements]. Through excluding anger too from the higher [realms], [there are respectively] nine, six, six, and five wrong engagements. Hence, in general, [there are] eighty-eight [altogether].

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2.1.2. Manners of wrong engagement

You may wonder, "If the factors to be relinquished through seeing are explained by way of wrong engagement, how many engagers are there, what are the objects of engagement, and what is the manner of engaging?"

As for the engagers, the secondary afflictions that are congruently associated with the primary afflictions as well as other mental factors together with their primary minds are limitless. However, when summarized according to their type, the main ones are ten—desire, anger, pride, ignorance, doubt, views about a real personality, views about extremes, holding a view as paramount, holding ethics and spiritual disciplines as paramount, and wrong views. In brief, they are the five that are not a view and the five views.

The objects of engagement also have limitless subdivisions in terms of their instances, but [they are all contained within] the four realities.

As for the manner of engaging, for as long as the common characteristic of the four realities—being empty of a personal self—is not realized, these ten [wrong engagements] impel suffering through directly producing contaminated karma, earlier ones producing later ones of the same type, and impelling and accomplishing later [karmic] maturations. Therefore, they are the causes of both [the realities of] suffering and its origin. Also, through focusing on these two [realities], these [wrong engagements] will increase, {172} so that said two [realities] also function as the causes and bases for the ten [wrong engagements]. When the four realities are realized to be empty of a personal self, the mutual increase of the [wrong engagements and the realities of suffering and its origin] is put to an end. Therefore, these ten are the wrong engagements in [the realities of] suffering and its origin because they are relinquished through seeing the nature of these two [realities].

Likewise, under the sway of taking delight in saṃsāra when not seeing that the four realities lack a self, [beings] entertain the notion that the causes and results in terms of liberation are [like] an abyss and thus are afraid. Once they see [that the four realities lack a self], this fear too is put to an end through relinquishing said ten afflictions. Therefore, the ten afflictions that are thus relinquished are the wrong engagements in the two [realities of cessation and the path] in that they [cause] fear about what is not to be feared—cessation and the path.

One should know that there are three [kinds of] wrong engagement—(1) direct, (2) indirect, and (3) being under influence. (1) As for direct wrong engagement, five—three views (the first two and the last one) and two nonviews (ignorance and doubt)—engage wrongly in the [four] realities in a direct manner. For in due order, [through these five,] one clings to the [four] realities as being a self and what is mine; clings [to them] as being permanent or impermanent; denies that the aspects of these realities exist or superimposes aspects onto them that are other than how they are taught; is ignorant about the nature of the realities; and entertains doubts as to whether these [realities] are or are not exactly as they are taught. {173} The explanation in the *Abhidharmasamuccaya*[389] that doubt means to wrongly engage in the remedies bears the intention that the four realities are the objects of the remedies.

(2) As for wrongly engaging [in the four realities] in an indirect manner, [there are] four—the two among the views that hold [views or ethics and spiritual disciplines] as paramount and the two among nonviews that are desire and pride. For in due order, [through these four,] one superimposes that the [three] views that engage wrongly in a direct manner are paramount; regards bad ways of conduct connected with bad views as yielding purity and liberation; craves for bad views; and one's mind is haughty through bad views.[390] Thus, [these four] mistakenly focus on those afflictions that focus on [the realities] in other ways and thus intervene between [these four] and the [four] realities.

(3) Anger represents the [manner of] engagement of being under influence because it means wrongly engaging [in the four realities] under the influence of a mind malicious toward views that discord with one's own view.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2.2. The factors to be relinquished through familiarization as subdivided in terms of levels

This has two parts:

1) Definitions
2) Divisions

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2.2.1. Definitions

The general definition [of factors to be relinquished through familiarization] is "the ignorance that is to be overcome through the path of familiarization." The definitions of the afflictive obscurations and the cognitive obscurations [to be relinquished through familiarization] are "the afflicted and nonafflicted ignorances, respectively, that are to be overcome through the path of familiarization."

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2.2.2. Divisions

There are two ways of explaining this. In the system of the *Abhidharmasamuccaya*,[391] there are six factors to be relinquished through familiarization in the desire realm—views about a real personality, views about extremes, desire, anger, pride, and ignorance. In the higher realms, there are five ([the same] except anger). When [these sixteen] are divided in terms of [the nine] levels [of the three realms], there are forty-six—six in the desire realm and forty on the eight [levels of the] dhyānas and form[less absorptions]. When divided in terms of these levels and [the factors to be relinquished] being great, medium, [and lesser], the five [factors] (except anger) [to be relinquished] on each one of said nine [levels] are divided into nine each, which makes five [sets of] eighty-one. Through dividing the anger in the desire realm into nine [and adding these nine, one arrives at a total of] 414.

In the system of the *Abhidharmakośa*,[392] when divided by nature, there are four—desire, anger, pride, and ignorance. When divided in terms of the realms, there are ten—[the above four plus] the three except anger in each one of the [two] higher [realms]. When divided in terms of the levels and [the factors to be relinquished] being great, medium, [and lesser,] there are 252. This is the system of the Vaibhāṣikas, who assert that the [first] two views are only factors to be relinquished through seeing.

The former [system of the *Abhidharmasamuccaya*] corresponds to the *Pañcaskandhaprakaraṇa* [saying]:

> The last three views and doubt are nothing but imputational. The remaining ones are both imputational and innate.[393]

This also corresponds to the Sautrāntika [system].

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2.3. Analysis of the presentation of such subdivisions

Since the factors to be relinquished through seeing are the coarse factors that are produced through the mind being affected by bad philosophical systems, they are relinquished merely through directly seeing the [four] realities.

Therefore, they are explained by way of the wrong engagements in the [sixteen] aspects of the [four] realities. As for the factors to be relinquished through familiarization, though they do not arise from imputations through bad philosophical systems, they are the subtle innate [obscuring] factors that operate since beginningless [time]. Therefore, they need to be relinquished [progressively] through becoming [increasingly] familiar with said seeing of the [four] realities {175} ([starting] from the great [over] the medium [down to the lesser degrees of these factors to be relinquished]), but they cannot be relinquished right upon merely seeing [the realities]. Therefore, they are presented as great, medium, [and lesser] by way of the levels [of the path of familiarization].

As for the meaning of "imputational" and "innate" in terms of the factors to be relinquished through seeing and familiarization, it refers to one's mind being altered versus not being altered through non-Buddhist philosophical systems, but not to [the factors to be relinquished] being manifest versus latent. Thus, the factors to be relinquished through seeing are [the wrong engagements in] the [four] realities, while the factors to be relinquished through familiarization are the wrong engagements in objects.

That the factors to be relinquished through seeing are presented in two different [ways] in the *Viniścayasaṃgrahaṇī* and the *Abhidharmasamuccaya* is due to [the former] being a coarser [presentation and the latter being] a more refined one. However, in the context of the mahāyāna, the system of the *Abhidharmasamuccaya* should be accepted [as being authoritative for] both the factors to be relinquished through seeing and the factors to be relinquished through familiarization.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.2.4. Manners of relinquishment

This has two parts. (1) As for the manner in which the factors to be relinquished through seeing are relinquished, the *Viniścayasaṃgrahaṇī*[394] and the *Abhidharmakośa*[395] explain that the factors of the desire realm with regard to [the reality of] suffering that are to be relinquished through seeing [are relinquished through] both the dharma readiness and the dharma cognition of suffering. The factors of the higher realms with regard to suffering that are to be relinquished through seeing are relinquished through both the subsequent readiness and the subsequent cognition of suffering. The same goes for the remaining realities. Thus, the remedies [for the factors to be relinquished through seeing] of the desire realm and the higher realms are different. Dré [Shérab Bar] explains that this is [the system] of the śrāvakas. The system of the *Abhidharmasamuccaya* will be explained below [in the section on the knowledge of the path].

(2) The manner in which the factors to be relinquished through familiarization are relinquished [is discussed] in three parts—(a) the manner that is described

in the abhidharma, (b) examining what its intention is, and (c) instruction on other features of the factors to be relinquished and their remedies.

2a) There are two manners of relinquishment with regard to the afflictions—{176} (a) relinquishment by way of the aspects of [comparing between] what is peaceful and what is coarse and (b) relinquishment by way of the aspect of identitylessness.

2aa) The factors to be relinquished through familiarization on the nine levels [of the three realms] are subdivided into nine each. The remedies for them are a corresponding number (in terms of substance) of mundane and supramundane paths of familiarization. However, through the mundane path of familiarization there is no relinquishment of the nine[396] factors of the Peak of Existence to be relinquished. Through the first one [(the mundane path)], the manifest [factors to be relinquished through familiarization] are relinquished and, through the second one [(the supramundane path)], the latent ones. Also, the first one is in common with the tīrthikas.

2ab) [The relinquishment by way of the aspect of identitylessness] refers to the uncommon path of this [Buddhist] dharma. [According to the abhidharma,] there are two manners in which the supramundane path of familiarization relinquishes its factors to be relinquished. Some śrāvakas relinquish the great, medium, and lesser afflictions of the three realms simultaneously through familiarizing with personal identitylessness by combining [said afflictions] and not dividing them in terms of the realms and their levels. [Others] relinquish [these afflictions] gradually through familiarizing [with personal identitylessness] in a progressive manner throughout the [nine] levels [into which the three realms] are divided. In speaking about these two manners [of relinquishment, the abhidharma] does not present any features in which [the manner of relinquishment of] the mahāyāna would be different.

2b) As for examining what the intention of this [explanation] is, the statements [in certain abhidharma sūtras] that one transcends the three realms through paths that bear the aspects of [comparing between] what is peaceful and what is coarse are merely statements [that serve] as means to gradually guide those to be guided who are of dull faculties (who regard [saṃsāric] existence as having qualities, do not engage in a mindset of relinquishing it, and thus are temporarily not [suitable] vessels for teaching them identitylessness) toward the meaning of identitylessness. Therefore, let alone [stopping] all the manifest afflictions on said [nine] levels [of the three realms], {177} these paths [only] weaken just the viewing of these [respective] levels as being the best by craving for them, but they are not even able to stop all manifest craving [for such levels]. For they do not damage the cause of such [craving]—the clinging to a self and what is mine.

Hence, [the paths that] bear the aspects of [comparing between] what is peaceful and what is coarse are merely [means] that make the mind stream a suitable vessel [for the teachings on identitylessness], whereas the paths of all three yānas that [actually] liberate from the afflictions bear the aspect of identitylessness. One should understand that both manifest and latent afflictions are relinquished by way of mentally engaging in aspiring for personal identitylessness and mentally engaging in the true reality [of personal identitylessness].[397]

2c) The instruction on other features of the factors to be relinquished and their remedies is threefold—(a) gradual and simultaneous relinquishment, (b) nature of the factors to be relinquished, and (c) examining what the meaning of relinquishment and liberation is.

2ca) As for gradual and simultaneous relinquishment, [according to the *Vṛtti* and the *Ālokā*,] the [factors to be relinquished through familiarization] are not divided into [the various levels of] the three realms, but there are nine [degrees of the] factors to be relinquished through familiarization (the conceptions [about apprehender and apprehended]) in terms of their being easier or harder to relinquish. Therefore, they are relinquished through nine greater and lesser remedies. It is through directly combining the respective great, medium, and lesser [degrees] of these [factors] of the three realms [to be relinquished] that bodhisattvas relinquish them simultaneously. That is, through familiarizing with the freedom from reference points that consists of all phenomena of the three realms being empty of the two [types of] identity, the clinging to entities is put to an end. Once this [clinging] comes to an end, all conceptions about apprehender and apprehended of the three realms, which are caused by this [clinging], will also cease, just as a fire when its firewood has been consumed.

2cb) As for the nature of the factors to be relinquished, from among manifest and latent afflictions, the relinquishment of the latent ones is prioritized. As the *Viniścayasaṃgrahaṇī* says:

> For if [the afflictions] are relinquished from [the side of] the fetters, but not from [the side of] the latencies, the fetters will arise again and again. But if they are relinquished from [the side of] the latencies, [the afflictions] will absolutely not arise [again]—neither from the latencies nor from the fetters.[398]

2cc) As for the meaning of relinquishment and liberation, through the force of a powerful remedy arising in the mind stream, a mind stream that was a vessel for factors to be relinquished before changes state into not being such a vessel. In this way, it is made [a mind stream] in which there is no chance for said factors to be relinquished to arise [again].

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.6. The signs of having attained the bhūmis

In their dreams, [bodhisattvas] see the following. On the first bhūmi, this worldly realm of the great thousand within a trichiliocosm is completely filled with one quintillion of treasuries. On the second one, this worldly realm, which has become like the palm of a hand, is excellently adorned with many hundreds of quintillions of jewels. On the third one, being heroes who [wear] armor and hold [weapons] in their hands, they overcome all opponents. On the fourth one, the four wind maṇḍalas from the four directions scatter all kinds of flowers over the great earth that is replete with everything. On the fifth one, women who are adorned with all [kinds of] ornaments put garlands of magnolia flowers on their heads. On the sixth one, they see a pond with four stairways [leading down into it. Its bottom] is covered with golden sand and {179} it is clear and unpolluted. It is filled with water that possesses the eight qualities and this water is adorned with blue water lilies, night water lilies, and white lotuses. Then, they see themselves enjoying it by frolicking in it. On the seventh one, they see the abysses of the sentient beings in hell to their right and left sides, while they themselves return without being injured or weakened [in any way]. On the eighth one, [they see two] lions (the kings of wild animals) with a mane and wearing a crown, who stand on the two shoulders [of the bodhisattvas] and frighten all lesser carnivores. On the ninth one, they see a cakravartin, who is surrounded by many tens of quadrillions of persons and looks straight ahead, a white parasol adorned with all kinds of jewels being held above his head. On the tenth one, they see the body of a tathāgata with [a halo of] goldlike light [radiating out to the distance of] an armspan. He is surrounded by many tens of quadrillions of Brahmās, looks straight ahead, and teaches the dharma.

These signs are to be understood as the signs that correspond to the ten pāramitās being respectively predominant on the ten bhūmis. As for the signs on the sixth bhūmi, the following is explained. The pond [symbolizes] the teaching of the Buddha; the four stairways, the four [Buddhist] philosophical systems that are the gateways for entering this [teaching]; [its bottom] being covered by golden sand, the fundamental basis—the disposition; and its being clear and unpolluted, [this disposition's] natural purity and [its purity of] adventitious [stains]. As for water having eight qualities, it is said:

> Cool, well-tasting, light, soft,
> Clear, {180} without impurities,
> Not harming the stomach, when drunk,
> And not harming the throat.

To be filled with such water [symbolizes] the eightfold path of noble ones. The three kinds of flowers symbolize the three types of persons—the blue water lilies, which are opened by the sun, but can also be open at other times, [symbolize] the śrāvakas; the night water lilies, which are closed by the sun, but opened by the moon, [symbolize] the pratyekabuddhas since these appear [only] at times when no sunlike buddhas have arrived; and the bodhisattvas who are like white lotuses are the supreme bodhisattvas.

You may wonder, "If these are dream signs, what about [the fact of mind] not being associated with the five obscurations (such as sleep) from [the level of] heat onward?" There is no flaw because there are two [kinds of] sleep—the afflicting one that makes the consciousnesses that engage objects powerless during sleep and the one that makes the body flourish and is counted as virtue. Therefore, [the above dream signs refer to bodhisattvas on the bhūmis] lacking the former [kind of sleep] while possessing the latter one. [However,] if these signs appear in an untimely manner, they should be understood as representing the power of mantras or māras.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.7. The features of their fruitions

The final fruition is the buddhabhūmi and the temporary fruitions are the respectively next [bodhisattva]bhūmis.

2.2.2.2.1.2.1.1.4.4.2.3.2.3.3. Etymologies of the bhūmis (which possess said distinctive features)

As for the first [bhūmi, the *Mahāyānasūtrālaṃkāra* says]:

> Upon seeing that enlightenment is near
> And the welfare of sentient beings is accomplished,
> Utter joy will arise.
> Therefore it is called "Supreme Joy."[399]

On the second one, [it says]:

> Since it is free from the efforts of distorted ethics, {181}
> It is called "The Stainless Bhūmi."

The stains of effort refer to mentally engaging in other yānas.

On the third one, [the text says]:

> Since it causes the great radiance of dharma,
> It is The Illuminating One.

[This bhūmi is so called] because it is taught that [the bodhisattvas on it], through the power of samādhi, search for boundless dharmas and therefore create a great illumination of the dharma for others.
On the fourth one, [the text says]:

> Thus, the dharmas concordant with enlightenment
> Are like intensely burning light.
> Because it is endowed with these, this bhūmi
> Burns both [obscurations], thus being The Radiating One.

[On this bhūmi,] they dwell in the prajñā of the [thirty-seven] factors concordant with [enlightenment] that burns the two obscurations.
On the fifth one, [the text says]:

> Since they fully mature sentient beings
> And guard their own minds,
> This is difficult to master [even] by the intelligent.
> Therefore, it is called "Difficult to Master."

[This bhūmi is so called] because it is taught that [bodhisattvas on it] perform two activities—making efforts in maturing sentient beings and their own minds not becoming afflicted through the wrong practices of these [beings].
On the sixth one, [the text says]:

> Since saṃsāra and nirvāṇa
> Are both faced here,
> It is said to be "the Bhūmi of Facing,"
> Which is based on the pāramitā of prajñā.

[This bhūmi is so called] because it is taught that, based on the mother, [bodhisattvas] face the equality of saṃsāra and nirvāṇa—not abiding in either [saṃsāric] existence or peace.
On the seventh one, [the text says]:

> Due to being joined with the path of single progress,
> It is held to be the bhūmi Gone Afar.

[This bhūmi is so called] because it is taught that [bodhisattvas], through being seamlessly connected with the path of single progress (the eighth bhūmi), {182} have reached the end of the training of applying themselves with effort.
On the eighth one, [the text says]:

Since it is unmoved by the two discriminations,
It is named "The Immovable One."

It is taught that [bodhisattvas on this bhūmi] are not moved by the discriminations of making efforts toward both characteristics and what lacks characteristics.

On the ninth one, [the text says]:

The supreme mind of perfectly discriminating awareness
Is the bhūmi that is The Excellent One.

On the tenth one, [the text says]:

The two that are like clouds pervade the space[like] dharma.
Therefore, it is the Dharma Cloud.

It is the cloud of dharma because the clouds of samādhis and dhāraṇīs pervade the skylike foundation of attainment.[400]

The purifications of these bhūmis are explained in the passages [of the *Abhisamayālaṃkāra* starting with line I.48c]:

Intention, beneficial things, . . .[401]

A concise explanation of the twelve qualities of abstinence (which are explained in the context of the fourth purification of the fourth bhūmi) has two parts—(a) [explaining] each subdivision and (b) explaining the collective term.

a) Three [of these twelve are in terms of] alms; three, [in terms of] dharma robes; and six, in terms of bedding. (1) As the remedy for being attached to fine food, through eating just whatever one receives in households with which one is acquainted, one is content with whatever [alms] one receives. Also, having done one's [begging] round in due order from household to household and having taken [whatever one receives], one eats whatever one has obtained and does not go to [those households] that are commended, thinking, "From this household I will get as much food as I like." This means to do one's begging rounds progressively [from one household to another without selecting]. If these two are taken as subdivisions, the qualities of abstinence are thirteen and when they are not taken as subdivisions, [those qualities] are twelve. {183}

(2)–(3) As the remedies for being attached to a lot of food, one is a single-seater, who eats [only] while sitting on one seat and does not [eat] after having stood up from it. Also, after having sat down in order to eat, one does not eat until one has taken the entire amount of food that will sustain one's life [for a

day]. Thinking, "This will sustain me," one then eats all [this food] at once and does not take [any more food] after having eaten [that amount].

(4) As the remedy for being attached to a lot of clothes, one is a three-robe wearer, surviving with three [robes] (the patched robe, the upper robe, and the lower robe) and not keeping any more clothes than these.

(5)–(6) The following two are to relinquish attachment to soft and fine clothes. One is a [coarse] wool wearer, with one's three dharma robes and any further clothes being made of such wool, or, as the *Marmakaumudī* [says]:

> They are wool wearers since they wear wool, hemp, and so on.[402]

One wears the dress of a dung sweeper, that is, clothes that have been thrown out on garbage heaps and are soiled with impure [substances], such as urine and feces, and then are taken by a tailor, washed, patched together, and dyed.

(7)–(10) The following four are to relinquish attachment to bedding. In order to relinquish hustle and bustle, one lives in isolated places cut off from towns at the distance of an earshot; one is a tree-dweller who stays under trees; one is an open-air dweller who lives without anything over [one's head]; and one is a charnel ground dweller who stays in places where all dead people are deposited. {184}

(11)–(12) As the remedies for being attached to lying down on one's side and the comfort of sleeping, one sleeps in a sitting position, that is, one does not rest on one's back or one's side, but spends one's time resting while squatting on a bed, a platform, or a mat of grass. One leaves the ground as it is, that is, one makes a onetime bedding of grass and leaves, just as they are, without exchanging or fixing them up again and again. These are to relinquish attachment to beds, mats, and coverings.

These [qualities] are [described] according to the *Śrāvakabhūmi* and the *Marmakaumudī*. Some, by taking the last two as referring to conduct, explain [only] four to be in terms of bedding.

b) As for explaining the collective term, for example, if wool is not shaken and pulled apart, it is not suitable [to be made] into a thread, but it is suitable in the opposite case. Likewise, if one is attached to alms, dharma robes, and bedding, the mind is not workable. However, through these qualities, the mind is purified into being workable in order to abide in pure conduct. Therefore, they are called "qualities of abstinence."[403]

2.2.2.2.1.2.1.1.4.4.2.3.2.4. The equipment of the remedies, which is difficult to understand

The eight realizations in the meditative equipoises of the paths of seeing and familiarization that remedy the [respective] two sets of four conceptions about

apprehender and apprehended represent the equipment of the remedies. It may be said, "When the equipment of the remedies is taught as having the character of these two paths since these are [already] included in the equipment of the bhūmis, it is pointless to explain them [again] separately." If it were not taught that the equipment of the remedies has the character of said two paths, {185} it is possible to have qualms as to whether it exists apart from these two. Therefore, it is [taught separately] in order to relinquish [such qualms].

2.2.2.2.1.2.1.1.4.4.2.4. The practice of final deliverance[404]

(1) False imagination (the universes of the three realms, which have the nature of apprehender and apprehended not existing, yet appearing separately as such) is overpowered through realizing that it lacks real existence. [This is the final deliverance of] the aim—being finally delivered into the three greatnesses as the place to proceed to.

(2) [The final deliverance of] equality means that the stainless wisdom of realizing the emptiness of spacelike equality pervades all knowable objects.

(3) [The final deliverance of] the welfare of all sentient beings to be attained refers to guiding infinitely many sentient beings on the path to liberation.

(4) The final deliverance of spontaneous effortlessness means to be free from efforts of coming and going, just like space.

(5) The final deliverance into the nonabiding nirvāṇa beyond extremes refers to there being neither any initial limit (permanence), nor any later limit (extinction), nor any middle that is set up by these two.

(6) The final deliverance of the characteristic means that, through having trained in the mahāyāna, the noble ones of the three times attain the knowledge of all aspects, through which they attain the special state of having completed [all] types of qualities of each one of the three yānas.

(7) The final deliverance into the knowledge of all aspects means to be without clinging despite knowing all aspects of phenomena.

(8) The final deliverance of [the path] is the [cognizing] subject of the special path that consists of the six pāramitās free from observing the three spheres. {186}

Thus, there are seven on the path of nonlearning and one on the path of learning. These eight practices of final deliverance are what deliver [bodhisattvas] onto the eight levels of ultimate final deliverance and entail the manner of all phenomena being unobservable.[405]

> It is explained here that bodhisattvas, through taking nonclinging
> as the basis,
> Engage in listening to and practicing the instructions without
> clinging

And are finally delivered into the eight deliverances without
clinging,
Which is the excellent path to the knowledge of all aspects.

This completes the general topics of the first chapter, the chapter of the knowledge of all aspects, in *The Treatise on the Pith Instructions on Prajñāpāramitā*, The Ornament of Clear Realization.

2.2.2.2.1.2.1.2. Detailed explanation of the branches of the knowledge of the path (the means of attainment)[406]

This has two parts:

1) The branches of the path
2) The path that is endowed with these branches

2.2.2.2.1.2.1.2.1. The branches of the path

This has two parts:

1) The supports for the arising of the knowledge of the path
2) The distinctive features of the knowledge of the path that is supported [by them]

2.2.2.2.1.2.1.2.1.1. The supports for the arising of the knowledge of the path

In the context of the sūtra [passages] that explain the knowledge of the path, the natural light of the Tathāgata eclipses the light of the gods. {187} Through this, he overcomes their pride and makes them suitable vessels for the arising of the knowledge of the path. As illustrated by this, he makes one understand that those in whom pride is overcome are the vessels for the knowledge of the path. The *Abhiniṣkramaṇasūtra* says that one needs to be free from both pride and faintheartedness. Thus, [the supports] are like that.

2.2.2.2.1.2.1.2.1.2. The distinctive features of the knowledge of the path that is supported [by them]

This has three parts:

1) [The distinctive feature of] the manner of its arising
2) [The distinctive feature of] its nature
3) The distinctive feature of its function[407]

2.2.2.2.1.2.1.2.1.2.1. [The distinctive feature of] the manner of its arising

The mother sūtras say:

> Those sons of the gods who have not yet generated the mindset for unsurpassable perfect enlightenment should give rise to the mindset for unsurpassable perfect enlightenment. Those who have entered the certainty of what is truly flawless lack the power to give rise to the mindset for unsurpassable perfect enlightenment because they have severed the stream of saṃsāra.[408]

And

> However, I shall rejoice if they too give rise to the mindset for unsurpassable perfect enlightenment.

The meaning of the former and the latter sūtra [passages] is as follows. They respectively teach that the knowledge of the path arises solely in the mind streams of [those who] have given rise to bodhicitta (temporary definiteness) and that any beings to be guided who belong to the three [types] of possessing [one of the three] dispositions will [eventually] give rise to bodhicitta and [attain] unsurpassable perfect enlightenment (ultimate indefiniteness). As for the former sūtra passage, the meaning of "certainty about what is true [or flawless]" is explained as referring to the realizations on all śrāvaka paths {188} and the meaning of "have severed," as the cause for being born in saṃsāra having come to a end through having relinquished all afflictions without exception. The latter [passage] teaches that also śrāvaka and pratyekabuddha arhats and so on will [attain] unsurpassable perfect enlightenment.

A critical analysis of this has three parts:

1) The manners of asserting the three yānas as being expedient or definitive
2) Where śrāvakas and pratyekabuddhas enter the mahāyāna
3) Whether saṃsāra has or does not have an end

1) This is twofold—the manners of asserting [the three yānas] as being of definitive and expedient meaning, respectively.

1a) To assert the three yānas as being of definitive meaning has two parts:

a) The sūtras that are followed
b) How their meaning is explained

1aa) It is explained that [the sūtras] that are followed consist of the following. The *Samdhinirmocana[sūtra]* says that it is impossible for those śrāvakas who proceed to the peace [of their own nirvāṇa alone] to turn to the mahāyāna, while it is possible for those who transform [into perfect buddhahood] to turn to the mahāyāna. [It says] that the single yāna is of expedient meaning, while the three yānas are of definitive meaning. The *Daśadharmaka[sūtra]* and the *Ratnameghasūtra* [are also followed].

1ab) How their meaning is explained [is discussed in] three parts:
1) Presenting the specific system [of those who assert the three yānas as being of definitive meaning]
2) Eliminating [seeming] internal contradictions in it
3) Eliminating [seeming] contradictions with other sūtras

1ab1) As for presenting the specific system [of those who assert three yānas], the *Viniścayasaṃgrahaṇī* explains that it is impossible for śrāvakas to turn to the mahāyāna from [their nirvāṇa] without remainder, while they [can] turn [to it] from [the nirvāṇa] with remainder. As for their manner of turning [to the mahāyāna], it explains that they prolong their lifetime through the force of their miraculous powers and thus accomplish enlightenment. However, their own bodies {189} are blessed so as not to pass into nirvāṇa and, from the perspective of others, they demonstrate the manner of passing into [the nirvāṇa] without remainder with an emanated body. Thereafter, they dwell in isolated places, with their former [type of] body not being seen even by the gods, and fully complete the accumulations. During that time, due to being fond of their own welfare, they become heedless with regard to cultivating the path and are exhorted by buddhas and bodhisattvas.[409] In [the nirvāṇa] without remainder, [there is no continuum of] following [moments of] awareness that connect [with the last one]. Therefore, what remains is solely the stainless unconditioned dhātu, while all obscurations without exception have come to an end. In this, [said śrāvakas] are not different from tathāgatas, but since they have passed into nirvāṇa without having made aspiration prayers before and without the motivation to rise [from it], they do not perform the activities of tathāgatas.[410] Thus, [the text] explains that the continuum of conditioned phenomena has become extinguished. Also, Ratnākaraśānti establishes through many means of proof that the three yānas are of definitive meaning.

You may wonder, "So what are the means of proof for [the three yānas] being of definitive meaning?" They are twofold—scripture and reasoning. The scriptures consist of the statements in the *Saṃdhinirmocana[sūtra]* that were explained above, the *Laṅkāvatāra[sūtra]* speaking of five dispositions, the *Akṣayamatinirdeśa[sūtra]* saying, "These three are yānas that finally deliver," and the *Dhātubahutakasūtra*[411] teaching that sentient beings are of various mental constitutions. Likewise, also other sūtras speak of the three yānas as being distinct.

Secondly, the reasonings {190} are as follows. Some sentient beings possess the motivation to benefit others and others delight in the suffering of others. Likewise, some wish for the mere happiness of [saṃsāric] existence and create merit, others turn away from it and make efforts in order to liberate themselves, and some think that only others are to be liberated and thus accomplish generosity and so on as the causes for perfect enlightenment.

Therefore, one infers that there are different causes (the [above] wishes) [for different paths] in sentient beings because different results are produced by these causes. Since [sentient beings] would not have such different wishes if they did not have distinct dispositions, different disposition are established. Thus, the yānas as the results [of these different dispositions] are also of various kinds. Since arhats have relinquished [all] fetters of [saṃsāric] existence, they do not take birth there [anymore]. Therefore, it is impossible for them to attain the enlightenment [of a buddha] that is asserted to be attained via many lifetimes.

1ab2) As for eliminating internal contradictions in this [position], it may be said, "In the *Viniścayasaṃgrahaṇī* it is explained that arhats do not take rebirth and that, ultimately, the dispositions are different. This contradicts [Asaṅga's] commentary on the *Uttaratantra*. [For,] by quoting the *Śrīmālā[devī]sūtra*, it teaches that there are the inconceivable [forms of] death, transition, and rebirth, and that the two yānas [of śrāvakas and pratyekabuddhas] are temporary paths. By adducing a passage from the *Saddharmapuṇḍarīka[sūtra*, the *Uttaratantra]*[412] also says that śrāvakas are exhorted by the tathāgatas and thus brought into the mahāyāna." {191}

[The *Viniścayasaṃgrahaṇī*] does not contradict the first [statement in Asaṅga's commentary. For,] with regard to those śrāvakas who transform [into buddhahood] and dwell in isolated places with their [own physical] bodies [that possess the] sense faculties, the *Ratnagotravibhāgavyākhyā* has in mind that they are beyond any births and deaths within the three realms, but possess mental latencies (the foundation of the cognitive obscurations), the karma that is motivated by these, and the mental body that is supported by those two. [With this in mind, the text] explains that [said śrāvaka arhats] take rebirth with a mental body, for which the ground of the latent tendencies of ignorance and uncontaminated karma function as cause and condition, respectively.[413] However, when arhats have died, [there is no continuum of] following [moments of] awareness that connect [with their last one].

[The *Viniścayasaṃgrahaṇī*] does not contradict the second [statement in Asaṅga's commentary] either. [For the latter] explains that the fruitions of śrāvakas and pratyekabuddhas are temporary like a magically created city in the middle of a wilderness.[414] It is because śrāvakas and pratyekabuddhas only have limited [degrees of] relinquishment that [the text] teaches their possessing the fully qualified nirvāṇa as [representing a statement of] expedient meaning, but it does not teach that the three yānas are of expedient meaning by virtue of all śrāvakas and pratyekabuddhas [eventually] turning to the mahāyāna.

[The *Viniścayasaṃgrahaṇī*] does also not contradict the third [statement in the *Uttaratantra*]. For both the *Saṃdhinirmocana[sūtra]* and the *Viniścayasaṃgrahaṇī* explain the śrāvakas who are exhorted by the tathāgatas

toward the mahāyāna as being those who transform [into buddhahood], but not as those who proceed to peace, and there is no exception [to this principle] in said [passage in the *Saddharmapuṇḍarīkasūtra*] either.

1ab3) As for eliminating [seeming] contradictions with other sūtras, it may be said, "If the three yānas are of definitive meaning, how do you account for the statement, 'The yāna is just a single one' in the *[Saddharma]puṇḍarīka[sūtra]* and others ([which means] that the single yāna is of definitive meaning and the three yānas are of expedient meaning) as well as the statement that great śrāvakas such as Śāriputra {192} become buddhas?" [Such seeming] contradictions are eliminated by way of the *Mahāyānasūtrālaṃkāra* saying:

> Because of the dharma, identitylessness, and liberation
> Being the same because of different dispositions,
> Because of attaining the two attitudes because of emanating,
> And because of culmination, the yāna is a single one.[415]

Thus, to speak of a single yāna is done with having in mind these seven bases of intention. The seven are as follows. (1) The dharmadhātu of the three yānas in which to travel or of the [three kinds of] persons [who travel in them] is the same in not being different, just like space. (2) The yānas that represent the travelers—the three [kinds of] persons—are the same in being identityless. (3) The yānas for the sake of which one travels—their fruitions (liberation)—are the same. (4) Different dispositions being the same means that those with the uncertain śrāvaka disposition enter the mahāyāna and become buddhas. Therefore, [those with] two different dispositions enter a single path. (5) "Attaining the two attitudes" means that (a) tathāgatas, from the first bhūmi onward, find the equality of the nature of themselves and sentient beings not being two. (b) When certain śrāvakas whose disposition is certain temporarily engage in the conduct of bodhisattvas, then give it up, enter the śrāvakayāna, and attain the nirvāṇa of this [latter yāna], similar to tathāgatas thinking, "I became a Buddha by virtue of having engaged in the conduct of a bodhisattva before," they think, {193} "By virtue of my having engaged in the conduct of a bodhisattva through the power of a buddha before, I will become a buddha." Thus, they attain an attitude similar [to the one of a buddha] just briefly. (6) "Emanating" means that [buddhas], for the sake of those to be guided, demonstrate the manner of passing into nirvāṇa through the śrāvakayāna many times. (7) "Culmination" refers to there being no dharma that is more eminent than the mahāyāna. Therefore, by having in mind these seven [bases of intention], it is taught that the yāna is definitely a single one. As for the purpose [of this teaching], the same [text] says:

It is in order to guide some
And in order to take care of others
That the perfect buddhas
Taught a single yāna for those who are uncertain.[416]

"Some" refers to the śrāvakas and "others," to bodhisattvas with uncertain disposition. It is said that this does not contradict śrāvakas being prophesied as buddhas because such a [prophecy bears] the intention of [its referring to] emanated śrāvakas or śrāvakas who transform [into buddhas]. Furthermore, [the *Ālokā*] explains that these [people who assert three yānas] hold the sūtra [passage] on the definite object as being of definitive meaning and the sūtra [passage] on pervasiveness, as being of expedient meaning, with the [latter] meaning that [all beings] are pervaded by the disposition.[417]

1b) To assert the three yānas as being of expedient meaning has two parts:
  a) The sūtras that are followed
  b) The manner in which this is presented

1ba) The *Laṅkāvatāra[sūtra* says]:

As long as mind operates,
There is no limit for yānas.
But once mind changes state fundamentally,
There are no yānas and no traveling [in them].

It is the very lack of any presentation of yānas
That I refer to as the single yāna. {194}
But in order to guide childish beings,
I speak of different yānas.[418]

The "Chapter of the One Who Is Truthful" in the *[Saddharma]puṇḍarīka[sūtra]* and others are also followed.

1bb) The manner in which this is presented [has two parts]:
  1) How master [Nāgārjuna] explains the meaning of these sūtras
  2) The manner in which his followers eliminate disputes about this

1bb1) The *[Bodhi]cittavivaraṇa* says:

For those who are weary of the path of [saṃsāric] existence,
In order to give them a rest, [the Buddha] spoke of
Two [kinds of] wisdom that arise from the mahāyāna,
But this is not the case ultimately.[419]

The *Niraupamyastava* says:

> Since the dharmadhātu is without distinction,
> There is no difference between the yānas, O lord—
> Your declaration of three yānas
> Is for the sake of introducing sentient beings.[420]

The former [verse says] that the three yānas are of expedient meaning because, finally, śrāvakas and pratyekabuddhas need to be introduced to the mahāyāna. The latter one teaches the following. If the actuality of true reality is not realized [in a certain yāna], [this yāna] is not suitable as a fully qualified yāna that transcends [saṃsāric] existence. Since true reality is without distinction, there are no different manners of realization in the minds that realize this [true reality]. Therefore, any statements about three yānas by way of [saying that] hīnayāna and mahāyāna [have] different manners of realization are of expedient meaning. Thus, [these two verses] describe two ways of presenting [the three yānas] as being of expedient meaning. The latter one also represents a [scriptural] source for [the fact that one], through the śrāvaka- and pratyekabuddhayānas, realizes the lack of nature of phenomena.[421]

1bb2) As for the manner in which [Nāgārjuna's] followers eliminate disputes about this, {195} the scriptures adduced by the Vijñaptivādins do not invalidate [the above explanation] because [the sūtras] speak about three yānas with the intention that the dispositions are individually certain only for a certain while, but not for the reason that they are absolutely certain. For even in the *Laṅkāvatāra[sūtra]*'s statements about those who are without disposition, it is said that they eventually, through the power of a buddha, strive for roots of virtue.

One is also not able to prove [three yānas] through reasoning. If the certainty of three yānas is asserted by way of different practices and aspirations since sentient beings have countless manners of practicing and [countless] manners of aspiring, the number of yānas would be of an equally [countless] number. Nor is such certainty established through the manners of practice or the particular wishes [of beings]. For it appears that some who possess the motivation of wishing to benefit others, through meeting evil friends and so on turn into people who delight in others' suffering, while those who delight in others' suffering, under the influence of meeting spiritual friends and so on turn into the opposite. [Thus, the certainty of] three dispositions and, by virtue of that, the certainty of three yānas is not established due to said different wishes.

Also, the assertion that rebirths of arhats are terminated is not reasonable because the mother [sūtras] and the *Śrīmālā[devīsūtra]* say that, though their

births and deaths by virtue of karma and afflictions are terminated, they [still] have births and deaths that are inconceivable transformations and that their knowledge of termination and nonarising is of expedient meaning. {196} Therefore, through having relinquished the afflictions of the three [realms of] existence, their being born in the three realms is put to an end, but what is not put to an end is their dwelling in the uncontaminated dhātu through being born miraculously in a lotus bud in a pure realm.[422]

2) Where śrāvakas and pratyekabuddhas enter the mahāyāna

Though there is the explanation in the Chinese commentary on the *Saṃdhinirmocana[sūtra]*[423] that they enter [the mahāyāna] on the eighth bhūmi, most scholars hold that it is justified for them to enter on the path of accumulation. As for their manner of rising from the uncontaminated dhātu, it corresponds to what the *Laṅkāvatāra[sūtra* says]:

> Having attained the samādhi body,
> They do not awaken until the end of eons.
>
> Just as drunken persons awaken
> Once they are not drunk anymore,
> So they will attain my body,
> Which is called "the buddhadharmas."[424]

You may wonder, "In what time do they attain enlightenment?" Some assert that they are one countless eon slower than bodhisattvas and some assert that they are forty countless [eons slower].[425]

3) Whether saṃsāra has or does not have an end

[There are] two assertions, [saying] (a) that it does not have an end because the nature of saṃsāra is to be infinite and, just like space, interminable and (b) that it has an end because the remedial factors are able to terminate it, just like a film on gold. From among these, master [Haribhadra] obviously holds the latter one and Abhayākaragupta proves through both scriptures and reasoning that [saṃsāra] has an end. However, in general, the Bhagavān said both—that saṃsāra has and does not have an end. {197} Though there are means of proof for both, for the time being the approach of [saṃsāra] having no end is adopted [here] for the following reasons—the mistakenness [of thinking that] a result [(nirvāṇa as the end of saṃsāra)] arises definitely, though it is [only] suitable to arise; the realm of sentient beings not showing any decrease since it, just like space, is not established as having any extent in terms of [its beings] being more or fewer; and the explanation that the bearer of the emptiness of what is without beginning and end (that which is to be

empty) is saṃsāra. [However,] since this [issue] is not to be taken as something that is [definitely] decided [by the Buddha one way or the other], it is not of great significance.[426]

2.2.2.2.1.2.1.2.1.2.2. The distinctive feature of the nature [of the knowledge of the path]

Bodhisattvas who have given rise to the mindset for unsurpassable enlightenment, through gaining mastery over the afflictions [go through the process of] accomplishing enlightenment for a long time. During all aspects of the phases of the path, they do not relinquish the afflictions that are the causes for taking rebirth in saṃsāra because they engage in promoting the welfare of sentient beings for as long as saṃsāra lasts.

You may wonder, "What are these afflictions that they do not relinquish?" The answer to this has two parts:

1) Teaching the cause for taking rebirth
2) Ascertaining this through dispute and answer

1) Teaching the cause for taking rebirth has two parts:

1a) The explanation in the treatise

[In the context of the eighth among the twenty signs of irreversible bodhisattvas in AA IV.41d,] the *Vṛtti*[427] says that bodhisattvas do not even have the mere latencies of the contaminations of ignorance and views, but that they possess the latencies that consist of craving for the desire [realm] and existence. As a means of proof for this, [the text] presents [bodhisattvas'] assuming existences as they wish. {198} Since these two [types of craving] are explained as being the impregnations of the negative tendencies of desire with regard to the desire realm and the higher realms, [the afflictions that are not relinquished] must be asserted in this way.

1b) The explanation in the sūtras has two parts:

1ba) The explanation in the *Sāgaramati[paripṛcchā]sūtra* says:

> You may wonder, "What are their afflictions that are the causes for saṃsāra and are congruently associated with roots of virtue?" They are as follows—never being content with [their efforts in] seeking out the accumulation of merit, taking rebirth in [saṃsāric] existence as they wish, striving to meet buddhas, never being weary of maturing sentient beings, making efforts in grasping the genuine dharma, exerting themselves in whatever activities of [benefit for] sentient beings there are, not being separated from the activities of desiring the dharma, and not rejecting the trainings in the pāramitās.

Thus, [said afflictions] are these eight. As for the question of "afflictions that are congruently associated with roots of virtue" not being tenable since these are not afflictions, if they are roots of virtue, [the bodhisattva Sāgaramati asks] in the same [sūtra]:

> Bhagavan, if these are roots of virtue, for what reason are they called "afflictions"?

As the answer [to this, the Buddha says] that, though they are not actual afflictions, the reason for labeling them with this name lies in their being similar to [afflictions] in their function because afflictions connect one with the three realms [and] these [nominal afflictions] also connect [bodhisattvas] with the [three realms].

As for the invalidation of the explicit [statement of their being afflictions, the sūtra] says:

> This is because they are not able to afflict the mind. {199}

And

> Sāgaramati, thus, these afflictions that have such a nature connect bodhisattvas with the three realms—the three realms originate from the afflictions.

And

> They are [afflictions] because they connect [bodhisattvas] with the three realms for as long as these exist, but not because they afflict the mind.

The purpose of labeling [them as afflictions] is not explicitly stated in the sūtra, but since it teaches that "bodhisattvas emphasize the welfare of others," this is [the purpose]. [Bodhisattvas] know how to not relinquish said afflictions for their own welfare in order to connect [through them] with [saṃsāric] existence for the welfare of others.

1bb) What appears in the *Śrīmālā[devī]sūtra* is as follows:

> Bhagavan, for example, through the condition of grasping, the three [realms of] existence arise from contaminated causes. Likewise, Bhagavan, through the condition of the ground of the latent tendencies of ignorance, what arise from uncontaminated causes are

> the three bodies of arhats, pratyekabuddhas, and bodhisattvas who have attained mastery, which are of a mental nature.[428]

Thus, also this [sūtra] does not assert [these causes for being reborn in saṃsāra] as being contaminated karma and afflictions.

As for "the ground of the latent tendencies of ignorance," it consists of the subtle contaminated impregnations of negative tendencies that the *Viniścayasaṃgrahaṇī*[429] explains as being relinquished solely by the wisdom of a tathāgata. As an example for [these impregnations], former [masters] {200} explain that in a container into which musk was poured, one still smells it even if the [musk] is not [in it anymore], and that the same goes for the latencies that function as the supports for the [primary] afflictions and secondary afflictions even if [these afflictions] have been relinquished. As for "uncontaminated karma," it consists of the intentions that serve as the causes for [saṃsāric] existence, but are not mixed with afflictions. They manifest in the ways of the eight [afflictions] that were taught above.

2) Ascertaining this through dispute and answer has two parts:

a) Negating imputed extreme [positions on this]

b) Presenting the meaning as it is

2a) Negating extreme [positions on this]

Some earlier Tibetans say about the meaning of [bodhisattvas] not relinquishing the afflictions, "For promoting the welfare of others, bodhisattvas must take rebirth in [saṃsāric] existence. However since they also need afflictions as the causes for this, [these afflictions and their resulting rebirths] are presented as being like ferment and curdled milk." Atuladāsa asserts, "There are four capacities of afflictions—producing suffering, obstructing the arising of their remedies, taking birth in [saṃsāric] existence, and producing what is similar to their own type. From among these, the first two are relinquished and the latter two are not relinquished."

So, through what do the śrāvakas relinquish the [afflictions]? It may be said, "[They do so] through being familiar with personal identitylessness, whose mode of apprehension is mutually exclusive with ignorance as the root of the afflictions." However, since bodhisattvas have additionally familiarized with phenomenal identitylessness, they would have to relinquish the afflictions even if they wish to keep them because they have accomplished this powerful [remedy] that is mutually exclusive [with the afflictions]. Furthermore, since the contaminations in the [mistaken] explanation of the knowledge of the path being contaminated {201} must be asserted as ignorance, craving, and so on, they would have to be asserted [as existing] in buddhas as well because these [contaminations] are not relinquished in all respects through the knowledge

of the path and there is no other remedy either. Also, if ignorance, craving, and so on are needed as causes for taking birth, how would śrāvaka and pratyekabuddha arhats [re]adopt craving through entering the mahāyāna? It may be said, "[They do so] through the ground of the latent tendencies of ignorance and uncontaminated karma." [However,] this is exactly the same for bodhisattvas. Therefore, the [afflictions] of bodhisattvas are the very roots of virtue that are compassion, aspiration prayers, bodhicitta, and so on. They are labeled as such [afflictions] because they are similar to afflictions in their function. This discussion by the earlier scholar Jangchub Yeshé is an explanation of understanding the essential point of the sūtras and the commentaries.

Here the following is also to be said. If the causes for taking rebirth are fully qualified afflictions and karma, it would follow that noble bodhisattvas are born under the influence of karma. Also, if [the bodhisattvas] who have taken rebirth are harmed by the sufferings of the respective [type of] beings [as whom they are born], this is not reasonable—the *Uttaratantra* [says]:

> The root of the sufferings of death, sickness,
> And aging is removed by the noble ones.
> [Suffering] is born from the power of karma and afflictions,
> [But] they lack it, because they lack these.[430]

Furthermore, it is very much contradictory to conflate the causes for rebirth that are explained at the beginning of the *Sāgaramati[paripṛcchāsūtra]* with the [fully qualified] afflictions taught here and to assert that [the former] are not [just] nominal afflictions. {202}

2b) Presenting the meaning as it is

You may wonder, "What is the meaning of Āryavimuktisena and master [Haribhadra] saying that bodhisattvas do not relinquish the afflictions, while śrāvakas and pratyekabuddhas relinquish them? What are these afflictions?" The meaning of this is as follows. As for not relinquishing the afflictions in general and not relinquishing the afflictions that are the causes for taking rebirth in particular, this is not an explanation of not relinquishing the afflictions in terms of needing them as causes for taking rebirth. For if they were not factors to be relinquished, it would contradict their being afflictions. If they are [factors to be relinquished], they would [consequently] not be relinquished through the knowledge of the path and there is no remedy other than that either. Therefore, they would even exist once [bodhisattvas] have become buddhas. But if fully qualified afflictions were needed as the causes for their being reborn, this would contradict [the above] two sūtras. "So what are [these afflictions] then?" It is explained that [bodhisattvas] are not like śrāvakas (who are afraid of the result of the afflictions—[saṃsāric] existence—and thus mentally

cast them off), but do not relinquish the afflictions because of their motivation of striving to connect with [saṃsāric] existence for the welfare of others.

In brief, what is merely labeled as not relinquishing the [afflictions] is [the fact that bodhisattvas] do not relinquish the [seeming saṃsāric] existence that resembles [the actual saṃsāric existence which is] the result of the [afflictions]. Otherwise, it would be contradictory that the latencies of craving for the desire realm are not relinquished through having relinquished all latencies of ignorance without exception. For if the cause comes to an end, its result comes to an end [too]. Also, the *Vṛtti* says that since bodhisattvas, through mentoring prajñā and compassion, respectively, are not to be bound or liberated, this is the very point [here]. {203}

> The compassion of bodhisattvas
> Is to delight in [saṃsāric] existence.

Since it is thus said that, through compassion, bodhisattvas are not liberated from [saṃsāric] existence, it is this very compassion that is the cause for their being reborn in [saṃsāric] existence. As the *Ratnāvalī* says:

> It is solely through compassion
> That they connect with [saṃsāric] existence until enlightenment.[431]

Furthermore, since bodhisattvas gain mastery over the afflictions through means and prajñā, [the afflictions] do not give rise to flaws and even become aids for practicing the path. Therefore, unlike the śrāvakas, who take them exclusively as antagonistic factors, it is also [because of this that bodhisattvas] do not relinquish the afflictions.

This explanation of the causes of taking rebirth that is obtained in this way is the intention of commenting on the sūtras that combines the intentions of the sūtras, noble Nāgārjuna, noble Asaṅga, Āryavimuktisena, and master [Haribhadra], which represents the final essential point of bodhisattvas not abiding in peace by virtue of compassion.

2.2.2.2.1.2.1.2.1.2.3. The distinctive feature of the function [of the knowledge of the path]

[This function] consists of gathering those sentient beings who have not been gathered as the retinues [of bodhisattvas]; maturing those that have been gathered; and liberating those that have been matured.[432] {204}

2.2.2.2.1.2.1.2.2. The actual path that is endowed with these branches

This has three parts:

1) [The path of] śrāvakas
2) [The path of] pratyekabuddhas
3) The path of bodhisattvas[433]

2.2.2.2.1.2.1.2.2.1. The path of śrāvakas

This has two parts:

1) The path to be known
2) The manner of making it known

2.2.2.2.1.2.1.2.2.1.1. The path to be known

This has two parts in terms of the aspects of the two realities of

1) Afflicted phenomena
2) Purified phenomena

2.2.2.2.1.2.1.2.2.1.1.1. [The aspects of] afflicted phenomena

This has two parts:

1) Individual [aspects]
2) Common aspects

2.2.2.2.1.2.1.2.2.1.1.1.1. The [thirty-three] individual aspects of the two realities [of afflicted phenomena]

This has two parts:

1) [The aspects of] suffering
2) The aspects of its origin

2.2.2.2.1.2.1.2.2.1.1.1.1.1. The aspects of suffering

The four [aspects of the reality of suffering] are (1) impermanence, because of its arising and perishing, (2) suffering, because of its being contaminated and appearing like something undesired for the noble ones, (3) identitylessness, because of its being empty of an identity that is another referent, and (4) the peace of identitylessness, because of [this identitylessness] being its nature.

2.2.2.2.1.2.1.2.2.1.1.1.1.2. The aspects of its origin

The four aspects [of the reality of the origin of suffering] are (5) being like a disease, because of being the root cause of suffering, (6) being like an abscess, because of the origination of the skandhas of suffering, (7) being like a thorn/spear,[434] because of the sudden arising of intense suffering, and (8) being like evil, because of suffering arising in rapid succession. {205}

2.2.2.2.1.2.1.2.2.1.1.1.2. The common aspects of both suffering and its origin

The seven aspects [common to these two realities] are (9/16) being like an adversary, because of opposing [oneself], (10/17) having the quality of destructiveness, because of being what bears the property of destruction, (11/18) unsteadiness, because of their own natures not abiding for a long time,[435] (12/19) the aspect of disintegration, because of disintegrating through their respective remedies when the time has come, (13/20) frightening, because of their representing the ground for harm in both this [life] and the following, (14/21) being like a plague, because of representing the ground for injuries [caused] by [beings] with a mind (such as rakṣasas), and (15/22) calamity, because of representing the ground for harm [caused] by what lacks a mind (such as disturbances of the elements and lightning). The first two are the aspects of revulsion [on the path of seeing]; the next two, of freedom from desire [on the path of familiarization]; and the last three, of the cessation [of suffering and its origin on the path of nonlearning].[436]

2.2.2.2.1.2.1.2.2.1.1.2. The aspects of the set of purified phenomena

[This has two parts:]

1) [The aspects of the reality of] cessation
2) The aspects of [the reality of] the path

2.2.2.2.1.2.1.2.2.1.1.2.1. The aspects of the reality of cessation

The seven aspects [of the reality of cessation] are (23) identitylessness, because of there being no afflictions or suffering due to clinging to an identity, (24) peace, because of suffering and afflictions being at peace, (25) the aspect of being free, because of having the nature of bliss and purity (the character of excellence) or because of being free from impurity, (26) emptiness, because of the defining characteristic of ever beneficial final deliverance (lacking what is mine), (27) signlessness, because of lacking the signs of conditioned phenomena, (28) wishlessness, because of wishing for the three realms being terminated, and (29) nonformation, because of not forming any karma for being reborn in the future. {206}

2.2.2.2.1.2.1.2.2.1.1.2.2. The aspects of the reality of the path

The four [aspects of the reality of the path] are (30) path, because of causing one to travel to liberation, (31) appropriateness, because of functioning as the remedy for the afflictions, (32) the accomplishment of unmistakenly accomplishing mind, and (33) being conducive to deliverance, because of proceeding to the ever abiding nirvāṇa by virtue of not clinging to an identity.[437]

2.2.2.2.1.2.1.2.2.1.2. The manner of making [this path] known

[Altogether,] there are thirty-three aspects—the eight aspects of suffering and its origin, the seven each that they have in common (thus fourteen), the seven of cessation, and the four of the path. Bodhisattvas, the children of the victors, should know them by way of being endowed with three distinctive features—giving rise to bodhicitta at the time of preparation, dedicating at the end, and realizing the nature of these [aspects] without observing them as anything whatsoever during the time of the main [practice]. In this context, to mentally engage in [the aspects of] impermanence and so on represents the path of śrāvakas, which is what is to be known [by bodhisattvas] (this principle is also to be understood in the context of the path of pratyekabuddhas). To mentally engage in the aspects of the four realities without observing them is the path of the knowledge of the path. This is the gate or the means that makes [this path] known and the [persons] who make it known are the bodhisattvas.[438]

2.2.2.2.1.2.1.2.2.2. The path of pratyekabuddhas

This has seven parts:

1) Disposition
2) Path
3) Perfect accomplishment
4) Gathering the accumulations
5) Abiding
6) Wandering {207}
7) Explanation of the term

2.2.2.2.1.2.1.2.2.2.1. Disposition

[Pratyekabuddhas] are endowed with three distinctive features. Their afflictions are naturally few. Therefore, their minds do not like hustle and bustle and delight in solitude. Secondly, they have very little compassion. Therefore, their minds do not engage in teaching the dharma and in activities for the welfare of sentient beings, but they abide in little mental activity. Thirdly, they are of medium faculties and possess proud behavior. Therefore, they wish for enlightenment without a master and without rivals. [However,] delight in solitude is given up in the case of those who practice in groups.

2.2.2.2.1.2.1.2.2.2.2. Path

As for their manners of training on the path, [there are] three paths. As for the first path, [learning pratyekabuddhas] abide in the disposition of pratyekabuddhas, mature their mind streams for self-enlightenment through pleasing the buddhas who come into being during one hundred eons, and later attain this self-enlightenment. In order to do so, they become learned in

the six topics of erudition (these six are being learned in the skandhas, dhātus, āyatanas, dependent origination, what is and what is not the case,[439] and the [four] realities). This is the path of rhinolike [pratyekabuddhas].

Here some explain the following: "When [these pratyekabuddhas] have engaged in study and reflection for one hundred eons by focusing on the piṭaka of the śrāvakas and know that they still have to take [one] rebirth, at the point of being about to die and transit after having trained on the path before they make the following threefold aspiration prayer, 'May I be born in a realm without buddhas and śrāvakas! There, may I progress on the path without depending on others, but through the prajñā that I attained by myself! {208} After having attained enlightenment, may I engage in loving-kindness for those to be guided through physical [displays], but not through speech!' After their transition, they are born as men who are not of the śūdra caste in a realm empty [of buddhas and śrāvakas] on [any one among] the three continents [i.e., other than Uttarakuru].[440] From their homes, they go into homelessness and ordain themselves of their own accord, and then go to charnel grounds. Through reflecting upon where the bones [there] come from, they realize the progressive and reverse orders of dependent origination (from ignorance up through aging and death) and familiarize themselves with this actuality by relying on the actual fourth dhyāna. Through this, they manifest the four following paths [after the path of accumulation] in a single lifetime."

As for [the pratyekabuddhas on] the second path, they please the buddhas who come into being, rely on genuine beings, listen to the genuine dharma, and engage mentally [in it] in a proper manner. Based on this, they give rise to the first three [levels of the] path of preparation. Then, in order to clearly realize the dharma [on the remaining paths] later, they become learned in the six topics of erudition.

[Those on] the third path, based on the same [causes] as above, manifest either one of the first two fruitions [of stream-enterer and once-returner. Then, in order to attain the fruitions of nonreturner and arhat later, they also become learned in said six topics].

For these [latter] two [pratyekabuddhas], Tibetans respectively use the conventional terms "lesser and greater group practitioners."

2.2.2.2.1.2.1.2.2.2.3. Manner of accomplishing the fruition

Finally, [at a time] when no buddhas have come into being, without a master all three [types of pratyekabuddhas] cultivate the thirty-seven [dharmas] concordant with enlightenment, which causes them to attain [the remaining fruitions] up through arhathood, in which all afflictions have been relinquished. {209} It is in terms of these three [types of pratyekabuddhas] being able to give rise to many, a middling [number of], and few paths, respectively, during their

one last existence that their distinctive features are taught. [However,] those who follow the *Abhidharmasamuccaya* do not assert that rhinolike [pratyekabuddhas] give rise to their remaining four paths on the single seat [of one session of meditation], though they give rise to them in said single lifetime. Those who follow the *Abhidharmakośa* [quote its lines VI.24ac]:

> The teacher and the rhinos, up through enlightenment,
> Rely on the last dhyāna and accomplish all in one,
> Which is preceded by the factors conducive to liberation.

Thus, they explain that, at the time of their last existence, they attain the preparatory stage of the Peak of Existence before the path of seeing and thus become free from attachment to Nothing Whatsoever and [all levels] below. Through relying on the last—the fourth—dhyāna, they manifest their remaining four paths on a single seat. At that time, they relinquish the factors to be relinquished through seeing and just the nine [degrees of] the factors of the Peak of Existence to be relinquished through familiarization. According to this, they are [of the type of] those who have previously become free from attachment and become approachers to, and abiders in, [the fruition of] a nonreturner. Furthermore, the *Bodhisattvabhūmi* explains:

> Pratyekabuddhas are to be understood exactly like śrāvakas.[441]

Therefore since the natures of their paths are alike, it is suitable to count all eight [levels of] approachers and abiders [of śrāvakas for pratyekabuddhas too].[442]

2.2.2.2.1.2.1.2.2.2.4. Gathering the accumulations

The Sūtra of Repaying the Kindness [of the Buddha] says in general that pratyekabuddhas reach their culmination through [gathering the accumulations for] one hundred great eons. Thus, all three [types of pratyekabuddhas] are alike in gathering the accumulations for one hundred great eons. The *Abhidharmakośabhāṣya*[443] explains that the latter two among these three represent certain śrāvakas whose disposition was uncertain and who have become pratyekabuddhas. {210}

2.2.2.2.1.2.1.2.2.2.5. Abiding

Abiding is twofold—the abiding of (1) the mind and (2) the body. (1) All three [types of pratyekabuddhas] are alike in aspiring for what is very profound, emphasizing the realization of profound dependent origination, and mentally engaging, and abiding, in the three doors to liberation. (2) As for

the abiding of the body, rhinolike behavior is to abide in solitude, while the remaining two abide in groups.[444]

2.2.2.2.1.2.1.2.2.2.6. Wandering

For all of them, it is suitable to rely on, and abide in, any towns or villages. Through greatly guarding their bodies, controlling their [sense] faculties, and greatly abiding in mindfulness, they embark on their alms [rounds] in towns and so on. When they engage in loving-kindness for inferior [beings], they do so through their physical [conduct], but not through their speech because they teach the dharma through physical [displays] and do not teach it through their speech. Also, in order to counteract those who are hostile, they display many miraculous powers.[445]

2.2.2.2.1.2.1.2.2.2.7. Explanation of the term

The *Abhidharmakośabhāṣya* says:

> They are pratyekabuddhas because they become buddhas for the sake of (*prati*) themselves alone (*eka*) without any scriptures.[446]

In particular, the explanation of the term for the first [type of pratyekabuddhas] corresponds to [Yasomitra's *Abhidharmakośaṭīkā*] saying:

> Just as rhinos are without a second one, they abide without mingling with householders, those gone into homelessness, and other pratyekabuddhas. Therefore, they are called rhinolike ones.[447] {211}

2.2.2.2.1.2.1.2.2.3. The knowledge of the path of bodhisattvas

This has two parts:

1) The path of seeing
2) The path of familiarization

2.2.2.2.1.2.1.2.2.3.1. The path of seeing

This has two parts:

1) The supports for the arising of the path of seeing
2) The path of seeing that is supported [by these]

2.2.2.2.1.2.1.2.2.3.1.1. The supports for the arising of the path of seeing

This has two parts:

1) The physical supports
2) The mental supports

2.2.2.2.1.2.1.2.2.3.1.1.1. The physical supports

[The path of seeing can] arise in the [physical] supports of humans on the three continents (i.e., except for Uttarakuru) and the gods of the desire realm, while those in the lower realms and on Uttarakuru have obscurations of [karmic] maturation. In the higher realms [of form and formlessness], there is no weariness, and without weariness,[448] one is not able to realize the [four] realities. This is what the *Viniścayasaṃgrahaṇī*[449] and the *Abhidharmakośa*[450] explain.

2.2.2.2.1.2.1.2.2.3.1.1.2. The mental supports

[The mental supports can be] any of the six grounds of dhyāna, but [bodhisattvas] do not rely on the formless [absorptions to cultivate the path of seeing] because the superior insight [of these absorptions] is minor.[451]

2.2.2.2.1.2.1.2.2.3.1.2. The path of seeing that is supported [by these]

[This has three parts:]

1) Explaining how many moments [it has]
2) Instructing on the manner of relinquishing the factors to be relinquished through seeing
3) Explaining in how many moments it arises

2.2.2.2.1.2.1.2.2.3.1.2.1. Explaining how many moments [it has]

Though the followers of the [various hīnayāna] sects explain many ways of asserting [its moments] being more or less in number, the most well-known assertion is [found] in the *Abhidharmakośa*:

> Since the [first] fifteen moments among these
> See what has not been seen, they are the path of seeing.[452]

Thus, it asserts that the path of seeing [has] fifteen moments and that the subsequent cognition of [the reality of] the path is [the beginning of] the path of familiarization. In this *Alaṃkāra* of the mother, the *Abhidharmasamuccaya*, and other [texts], [the path of seeing] is explained as [having] sixteen moments.[453]

2.2.2.2.1.2.1.2.2.3.1.2.2. Instructing on the manner of relinquishing the factors to be relinquished through seeing

In the *Abhidharmakośa*, the four dharma readinesses {212} are explained as the uninterrupted paths that relinquish the factors of the desire realm to be relinquished through seeing; the four dharma cognitions, as the paths of liberation of these [uninterrupted paths]; the four subsequent readinesses, as the uninterrupted paths that relinquish the factors of the higher realms to be

relinquished through seeing; and the four subsequent cognitions, as the paths of liberation of these [uninterrupted paths].

The system of the *Abhidharmasamuccaya*[454] holds that the dharma readiness of [the reality of] suffering relinquishes the factors of all three realms to be relinquished through seeing with regard to [the reality of] suffering. The dharma cognition of suffering manifests the [corresponding] path of liberation. The subsequent readiness of suffering, through focusing on the two [preceding moments of] the dharma readiness of suffering and the dharma cognition of suffering, apprehends them as the causes for the dharmas of the noble ones. The subsequent cognition of suffering, through focusing on the [subsequent] readiness [of suffering], apprehends it in the same way as [the subsequent readiness did with the dharma readiness and dharma cognition] before. The same applies for the remaining three [realities]. Thus, as for the objects of these [moments of] wisdom, since the dharma readinesses and dharma cognitions focus on the true nature of the [four] realities, [they are the cognizing subjects of] the apprehended. Since the subsequent readinesses and subsequent cognitions focus on [their respectively preceding moments as] the wisdoms that are the subjects [of said objects], they are the subjects of the apprehender.

The duration of a moment [here] is asserted as ["moments"] of completing an action, that is, how long [it takes these sixteen moments] to realize their respective objects.[455] It does not refer to the smallest moments in time because these are not feasible on [the level of] conventions. Most scholars, such as master Haribhadra, follow this latter system [of the *Abhidharmasamuccaya*].

2.2.2.2.1.2.1.2.2.3.1.2.2.3. Explaining in how many moments it arises

This has three parts:

1) Presenting the assertions
2) Teaching which one is the tenable one
3) The manner of this being stated in the scriptures

2.2.2.2.1.2.1.2.2.3.1.2.2.3.1. Presenting the assertions

This is twofold. {213} The first system says that, in terms of its fruitional clear realization, the path of seeing [has] a single moment, but in terms of its discriminating clear realizations, [it has] sixteen moments. As for the meaning of the first [phrase], the activities to be performed by the path of seeing consist of, in due order, knowing, relinquishing, manifesting, and familiarizing with the four realities. Therefore, [the fulfillment of these activities] is its fruition and, in terms of this, it is a single moment. When [the reality of] suffering is seen, the factors to be relinquished through seeing with regard to [this reality of] suffering are relinquished. However, since these [factors to be

relinquished] are the origin [of suffering], its origin is relinquished too. Since said relinquishment represents cessation, cessation is manifested too. Since there is no [cessation] without having familiarized with the path, these [four activities] are simultaneous. As for the meaning of the second [phrase above], though [the path of seeing] is a single [moment] in this way, it is presented as [having] sixteen [moments] in terms of the progression of the arising of certainty subsequent to having cut through the various aspects of superimpositions onto each one of the [sixteen aspects of the four] realities. In this way, though [the path of seeing] lacks any progression in terms of the manner of performing the activities of knowing, relinquishing, and so on with regard to the four realities, in terms of the manners of inducing certainty, it arises as having the progression of sixteen [moments]. Thus, the presentation of approachers to, and abiders in, the path of seeing is suitable too.

The second system says that even the discriminating clear realization is a single moment. For once one has arrived at the culmination of familiarization through having familiarized oneself [fully] with [the fact that] all phenomena lack being entities, {214} through the arising of uncontaminated wisdom, which is the subject of the true reality of all four realities, there is nothing to be seen again that has been seen [already. This happens] in the manner of [the *Pramāṇavārttika* saying]:

> Within what is identical in nature
> With a referent and directly perceived,
> What other unseen parts to be examined
> Through valid cognition could there be?[456]

As for the manner of relinquishing the factors to be relinquished, the afflictions (such as attachment and the views about a real personality) are motivated by the clinging to entities, whereas being liberated from them is by virtue of seeing that they do not exist in the way that one clings to them. Therefore, there is no progression in the [discriminating clear realization] either.

2.2.2.2.1.2.1.2.2.3.1.2.2.3.2. Teaching which one is the tenable one

The latter system is not tenable. For in that case, by virtue of all aspects of the path of seeing to be realized being complete in a single moment, there is no cultivation of the path of seeing by way of any remaining aspects. So how could the presentation of approachers to, and abiders in, the path of seeing be feasible? If one, merely through seeing the true reality of the four realities, would not make any superimpositions [onto these realities] that represent their opposites, the discriminating clear realization would [indeed] be a single moment. However, by virtue of certain causes for mistakenness, during the

time of [such mistakenness] there exist other aspects that are said superimpositions which represent the opposites [of the sixteen aspects of the four realities]. Therefore, it is for the sake of eradicating these aspects [of superimposition] that there exists the familiarization by way of the other aspects [of the path of seeing] too. Consequently, also the presentation of approachers and abiders is tenable. Thus, though consciousness apprehends all aspects of the true reality of the four realities, it is through the power of its clear familiarity with certain elements and so on that it is able to eliminate said aspects of superimposition. {215} It is this very [ability] that eliminates the obscurations that represent the obstructions of these [respective elements]. Therefore, [said ability] represents the valid cognitions with regard to [the respectively corresponding ones of] these [elements], but not with regard to [any of] the other elements. This is just as seeing blue and [seeing its] momentariness are undifferentiated, but [seeing the former] is able to eliminate the superimposition of [blue] not being blue, whereas it is not able to eliminate the clinging to permanence.

One should also not say, "If certainty is not induced even if [the true nature of the four realities] is seen, what difference is there between noble ones and ordinary beings?" For it is by virtue of the extent to which the aspects [of the four realities] are clear [in their minds] that the [former] are more eminent due to their cognitions being lastingly free from the causes of mistakenness.

This presentation of the [above] assertions and the analysis as to wether they are or are not tenable correspond to what appears in the *Abhisamayālaṃkārālokā*,[457] which, accordingly, asserts the following. Since there are no parts in the true reality of the four realities, when it is seen, it is seen in its entirety, but this seeing does not necessarily induce certainty. Therefore, in order to eliminate superimpositions and give rise to certainty, one cultivates the path of seeing through sixteen moments. Consequently, its meditative equipoise arises in the manner of entailing the progression of the sixteen [moments of the] readinesses and cognitions. However, since these [moments] do not discord in their manner of realizing the object that is suchness, they represent a single continuum and thus a single moment [in the above sense of completing an action]. The sixteenfold explanation of distinct manners of realization is presented with regard to the manners of inducing certainty [about said sixteen moments] during subsequent attainment.

2.2.2.2.1.2.1.2.2.3.1.2.2.3.3. [The manner of this] being explained in the scriptures

This has two parts. As for what is explained in Madhyamaka, the *Yuktiṣaṣṭikā* says:

Right upon dharma cognition,
If there were a distinction in it,

Then those unlearned people
Who think that even very subtle entities
Arise through something {216}
Would not see the actuality of origination through conditions.[458]

The meaning of [these lines in] the root text and [Candrakīrti's] commentary is as follows. Through understanding that dependently originating phenomena are without arising and ceasing, it is realized that also the nature of suffering, its origin, and the path is to be without arising and ceasing. Since this nature is also the nature of cessation, the nature of the four realities is realized simultaneously—it is not that they are realized progressively through the manner of different aspects of realization after the dharma cognition [of suffering]. Therefore, there is only a single clear realization. However, the presentation [of the path of seeing] as [having] fifteen or sixteen moments is given in order to benefit those who are fond of elaborations. [In this vein,] it is asserted that the dharma readinesses [are taught] by virtue of not being afraid of the nature of the four realities; the dharma cognitions, by virtue of being aware of [this nature] properly; and the subsequent readinesses and subsequent cognitions, by virtue of possessing the power of not being afraid and being aware in said sense at the time of subsequent cognition too.

The *Viniścayasaṃgrahaṇī* says that [the presentation of the path of seeing is twofold]—the detailed presentation with reference points so that the teachings remain and the presentation of ultimate personally experienced awareness without reference points. In terms of the first presentation, there are the four dharma readinesses that accord with the factors that are the dharma cognitions, the four subsequent readinesses that accord with the factors that are the subsequent cognitions (together eight), and a single state of mind of calm abiding. Through these nine [states of mind, the path of seeing is fully completed].[459] However since this contains the [eight] cognitions, it is [nothing but] a presentation of sixteen [moments]. In terms of the second presentation, [the text] explains that [the path of seeing] is complete through a single state of mind that is the [cognizing] subject of suchness.[460] {217} The first presentation is an explanation with reference points from the perspective of those to be guided in order for the teachings to remain, while the second one is the one of the definitive meaning without reference points—the manner in which [the path of seeing] arises in the mind streams of yogins. Also the explanation about sixteen [moments] in the commentaries on the *Abhidharmasamuccaya* is given as a mere presentation.

In this way, if one, for the time being, accepts the latter assertion by taking it to be one with the intention of master [Nāgārjuna] that was explained above, for now, such is convenient to maintain.[461]

2.2.2.2.1.2.1.2.2.3.2. The path of familiarization

This has two parts:

1) The function of the path of familiarization
2) The path of familiarization that has this function

2.2.2.2.1.2.1.2.2.3.2.1. The function of the path of familiarization

[The function of the path of familiarization] is sixfold—(1) being at peace through being disciplined and lacking pride; (2) bowing down to all [beings] by virtue of having attained this very [peace] in an eminent manner;[462] (3) being victorious over the afflictions through having overcome the weapons of the afflictions of oneself and others; (4) being invulnerable to attacks through not being harmed by any of the following—being sprinkled with poison, spells being cast, being thrown into a pit of fire, being struck with weapons, being given poison, or being thrown into the water; (5) enlightenment—viewing the minds of all sentient beings after having attained unsurpassable perfect enlightenment; and (6) the foundation of worship—making the places where [bodhisattvas on the path of familiarization] dwell foundations of worship for all sentient beings.

These [functions] are taught before the path of familiarization [because they represent] a more concise topic [than the path of familiarization itself] {218} and because they introduce [those to be guided] into the path of familiarization through generating enthusiasm [for it].[463]

2.2.2.2.1.2.1.2.2.3.2.2. The path of familiarization that has this function

This has two parts:

1) The contaminated [path of familiarization]
2) The uncontaminated [path of familiarization]

The difference between these two is asserted as their respectively being the subsequent attainments that entail conceptions of dualistic appearances and the meditative equipoises that lack these [conceptions].[464]

2.2.2.2.1.2.1.2.2.3.2.2.1. The contaminated [path of familiarization]

This has three parts:

1) The division of the contaminated path of familiarization
2) The nature of each element in this division
3) Summary by way of their functions

2.2.2.2.1.2.1.2.2.3.2.2.1.1. The division of the contaminated path of familiarization

This has two parts:

1) The actual division
2) Instruction on the boundary lines

2.2.2.2.1.2.1.2.2.3.2.2.1.1.1. The actual division

If the contaminated path of familiarization is divided, it is threefold, that is, [it consists of] the three mental engagements of aspiration, dedication, and rejoicing. The reasons for such a division are that [these types of the contaminated path of familiarization] respectively accumulate roots of virtue, make them inexhaustible, and increase them. [In his *Abhisamayālaṃkāravṛttipiṇḍārtha*,][465] Prajñākaramati asserts this to be a division in terms of the triad of preparation, actual main phase, and conclusion. [One should also know that] these three are different entities because they are divided by virtue of different modes of apprehension.

2.2.2.2.1.2.1.2.2.3.2.2.1.1.2. Instruction on the boundary lines

Aspiration is threefold—(1) aspiration in terms of one's own welfare, because the seeds of being proud about oneself are not terminated due to the afflicted mind operating up through the seventh bhūmi; (2) aspiration in terms of the welfare of oneself and others, because [bodhisattvas] who dwell in peace for their own welfare on the eighth bhūmi are made to rise again [from this peace] by the perfect buddhas for the welfare of others; and (3) aspiration in terms of the welfare of others, because the promotion of the welfare of others during the subsequent attainment of the tenth [bhūmi] equals the [one of] buddhas. The two [mental engagements] of dedication and rejoicing {219} are presented [as taking place] on all nine bhūmis [of the path of familiarization].

2.2.2.2.1.2.1.2.2.3.2.2.1.2. The nature of each element in this division

This has three parts:

1) Aspiration
2) Dedication
3) Rejoicing

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1. Aspiration

This has two parts:

1) The actual [aspiration]
2) Its benefit

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1.1. The actual [aspiration]

This has four parts:

1) The objects of aspiration
2) The nature of aspiration
3) The causes of aspiration
4) The function of aspiration

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1.1.1. The objects of aspiration

The *Abhisamayālaṃkārālokā*[466] explains [the objects] as being all three prajñāpāramitās–scriptural, path, and fruitional. The *Śuddhamatī*[467] explains that since [bodhisattvas] aspire for writing and reading the object that is the scriptural [prajñāpāramitā] and for venerating it with flowers and so on, it is the object of aspiration.

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1.1.2. The nature of aspiration

As for the nature in general, the *Prasphuṭapadā*[468] [says] that it is to ascertain the entities to be certain of, thus identifying it as being the same as what the *Abhidharmasamuccaya* explains as the mental factor aspiration. The *Śuddhamatī* explains it as trusting confidence and desire for the object [that is the scriptural prajñāpāramitā]:

> Aspiration is confidence and striving, that is, it has the defining characteristics of trust and desiring.[469]

As for the nature in particular, the *Vṛtti* [says]:

> The aspiration in terms of one's own welfare is what accomplishes one's very own welfare and it also promotes the welfare of others in that it has the nature of [the latter] being its aim. [The aspiration in terms of] the welfare of oneself and others is what accomplishes both welfares. [The aspiration in terms of] the welfare of others is for the welfare of others alone.[470]

Thus, it says that, though [all three types of aspiration] do not lack the motivation [of aspiring for] the welfare of others, their difference lies in the application [of this motivation. The text continues]:

> In the second [type of aspiration], the application is [still] interrupted [sometimes] and in the third one, the application {220} is uninterrupted.[471]

Thus, [the text] speaks of their difference as engaging or not engaging in the application in a continual manner.

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1.1.3. The causes of aspiration

[The causes of aspiration] are pure scriptures and reasonings.

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1.1.4. The function of aspiration

According to the former [text (the *Prasphuṭapadā*),[472] the function of aspiration] is to counteract doubts about [one's own] philosophical system. According to the latter [text,[473] it means that] the certainty about, and the striving for, the mother become great through counteracting the lack of trust [in her] and the lack of desire [for her].

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1.2. Its benefit

This has two parts:

1) Nature
2) Division

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1.2.1. Nature

[Aspiration] has the defining characteristic [or nature] that consists of the factor of buddhas and bodhisattvas unmistakenly realizing the factual qualities, just as they are, of those who cultivate said aspiration and, through being certain in this way, proclaiming [these qualities. However,] it does not have the nature of flattery, that is, overly praising them to their face with beautiful words.

2.2.2.2.1.2.1.2.2.3.2.2.1.2.1.2.2. Division

Its main division is threefold—praise on the level of aspiration in terms of one's own welfare, eulogy on the level of aspiration in terms of both welfares, and laudation on the level of aspiration in terms of the welfare of others. As for these three, the *Sārottamā* [says]:

> Through dividing [aspiration] in terms of the lesser, medium, and great proclamations of the qualities [of those who familiarize with it], it consists of praise, eulogy, and laudation.[474]

2.2.2.2.1.2.1.2.2.3.2.2.1.2.2. The path of familiarization as dedication

This has three parts:

1) Its being special
2) Its function
3) Its nature

2.2.2.2.1.2.1.2.2.3.2.2.1.2.2.1. Its being special

Through making their roots of virtue common to all sentient beings, bodhisattvas dedicate them to unsurpassable enlightenment in a nonreferential manner. Thus, they are superior to the virtues of all sentient beings and the virtues of śrāvakas and pratyekabuddhas. {221}

2.2.2.2.1.2.1.2.2.3.2.2.1.2.2.2. Its function

It serves as the cause for teaching the path of becoming delivered through the three yānas to all sentient beings.

2.2.2.2.1.2.1.2.2.3.2.2.1.2.2.3. Its nature

The *[Mahāyānasūtr]ālaṃkāra* says:

> The aspiration of the steady ones
> Consists of intention associated with resolve.[475]

Accordingly, [dedication] consists of the intention to give one's roots of virtue to enlightenment and the resolve of desiring them to be inexhaustible, as is appropriate. However, the prajñā of realizing the lack of nature is also necessary.[476]

2.2.2.2.1.2.1.2.2.3.2.2.1.2.3. The path of familiarization as rejoicing

This is [discussed] in two parts. You may wonder, "In what do [bodhisattvas] rejoice?" [They rejoice in] all the mundane and supramundane virtues of themselves and others, such as [the virtues of] the tathāgatas from their having generated bodhicitta up through their becoming buddhas, [the virtues of] their passing into nirvāṇa, the virtues until the genuine dharma vanishes, [the virtues of] sentient beings having been matured through the three yānas, and [those of] learners and nonlearners.

You may wonder, "In what manner do they rejoice?" On the level of the seeming, through being skilled in means, they do so by observing [these virtues] as being illusionlike. Ultimately, through prajñā, they do so by realizing that they are not observable as anything whatsoever.[477]

2.2.2.2.1.2.1.2.2.3.2.2.1.3. Summary by way of their functions

Among the three [types of] the contaminated path of familiarization that there are, through mentally engaging in aspiration [bodhisattvas] bring together a lot of merit. The sūtras say:

> For those who have confidence in the inconceivable,
> Their maturation is also inconceivable.

Accordingly, [aspiration means] trusting confidence in the unsurpassable object. The example for gathering [new merit] {222} is a lump of gold coming forth from a gold mine.

Through mentally engaging in dedication, [bodhisattvas] make the virtues collected by aspiration into branches (that is, causes) of completely perfect enlightenment—through prajñā and compassion, they give roots of virtue to perfect enlightenment. The example for these transforming into causes [for enlightenment] is a goldsmith transforming a gold nugget into some person's ear ornaments and so on.

Through mentally engaging in rejoicing, the merits of the one who cultivates rejoicing and the others who accomplish merit attain the same function. For through having terminated envy, [bodhisattvas] cultivate joy about what others have done in the same way as [they are joyful about] what they themselves have done. It is explained that [one attains] the same if one's mindset is the same, and that one accordingly attains [something different] if it is not the same.

As for dedication [being taught] here first and rejoicing being taught first in the *[Prajñāpāramitā]saṃcayagāthā*, it is explained that these two point out each other in that the virtues of dedication are increased through rejoicing and the virtues of rejoicing, through dedication.[478]

2.2.2.2.1.2.1.2.2.3.2.2.2. The uncontaminated [path of familiarization]

This has two parts:

1) The path of familiarization as accomplishment
2) The pure path of familiarization

The difference between these two refers to the single uncontaminated meditative equipoise that, by way of its manner of realizing its object, accomplishes what is to be attained and, by way of its manner of overcoming the factors to be relinquished, eliminates the stains. Through these two, [the uncontaminated path of familiarization] is taught from the perspective of isolates. Therefore, one [should] not think of these two as being different entities.

2.2.2.2.1.2.1.2.2.3.2.2.2.1. The path of familiarization as accomplishment

This has two parts:

1) The nature that causes accomplishment {223}
2) The power that depends on what is accomplished

2.2.2.2.1.2.1.2.2.3.2.2.2.1.1. The nature that causes accomplishment

[The nature of the path of familiarization as accomplishment] is threefold. (1) The distinctive feature of its nature is to directly see the unmistaken freedom from reference points with regard to all phenomena. (2) As for the distinctive

feature of its being eminent, just as blind people without a guide are not able to enter a city, even if they are many, without being embraced by this [uncontaminated pāramitā of prajñā] one is not able to attain buddhahood through the other, or contaminated, pāramitās. Therefore, this [pāramitā of prajñā] outshines all other pāramitās. (3) The distinctive feature of its aspect is to accomplish [the path] through realizing all afflicted and purified phenomena as equality in that they are without arising, ceasing, and observability.

2.2.2.2.1.2.1.2.2.3.2.2.2.1.2. The power that depends on what is accomplished

(4) Temporarily, [this path] produces all qualities of the path in the mind streams of yogins in the manner of not observing [anything] as any characteristics. (5) Ultimately, it causes the attainment of buddhahood, the great fruition that is the goal to be attained.[479]

2.2.2.2.1.2.1.2.2.3.2.2.2.2. The pure path of familiarization

This has two parts:

1) The causes of purity
2) The actual purity

2.2.2.2.1.2.1.2.2.3.2.2.2.2.1. The causes of purity

This has two parts:

1) The causes for its arising
2) The causes for its not arising

2.2.2.2.1.2.1.2.2.3.2.2.2.2.1.1. The causes for its arising

[The causes] are three—(1) pleasing countless buddhas through paying honor and service to them for a long time, (2) perfecting the pāramitās (such as generosity), and (3) being skilled in cultivating nonreferential and nonobserving calm abiding when practicing the six pāramitās.

2.2.2.2.1.2.1.2.2.3.2.2.2.2.1.2. The causes for its not arising

These are four—(1) being harmed by māras due to not having accumulated roots of virtue before, {224} (2) not aspiring for the profound dharma—freedom from reference points—due to not having purified the mahāyāna disposition, (3) clinging to the skandhas and so on as being entities due to not having become familiar with the actuality of phenomenal identitylessness, and (4) having come under the influence of bad friends due to not having accustomed oneself to spiritual friends.

2.2.2.2.1.2.1.2.2.3.2.2.2.2.2. The actual purity

This has two parts:

1) General introduction to purity
2) Particular explanation [of purity]

2.2.2.2.1.2.1.2.2.3.2.2.2.2.2.1. General introduction to purity

The sūtras say:

> Subhūti, what is the purity of form is nothing but the purity of the fruition . . . What is the purity of the fruition is nothing but the purity of prajñāpāramitā. What is the purity of prajñāpāramitā is nothing but the purity of form. It is thus that the purity of form, . . . the purity of the fruition, and the purity of prajñāpāramitā do not exist as two, cannot be made two, are not different, and are not divisible.[480]

This is [explained] in three parts:

1) [Explaining] the nature of the three bases of purity (the subject)
2) [Explaining] the three purities being one (what is to be proven)
3) Explaining the meaning of being divided into four such as not existing as two (the means to prove this)[481]

1) As for the three bases of purity (the subject), prajñāpāramitā represents [here] the path of familiarization. Its fruition is the fruition of the uninterrupted path—the path of liberation. Form and so on are the focal objects or objects of the path of familiarization. {225}

2) As for the manner of the purity of these three being one, for as long as clinging to objects arises, they are presented as impure, but when this clinging is relinquished through its remedy since there is only a single stain to be purified, both [cognizing] subject and object are without difference as to whether they are or are not the purity of this stain not arising.

3) As for the four such as not existing as two (the means to prove this), "not existing as two" refers to apprehender and apprehended not existing as two. "Cannot be made two" means that one is not able to make them two through indirect intentions, that is, the mind cannot make apprehender and apprehended into two either. "Inseparable" or "not different" refers to the lack of many distinct natures. "Not divisible" means the lack of many branches or parts. Alternatively, what is taught by the former two is explained by the latter two.

2.2.2.2.1.2.1.2.2.3.2.2.2.2.2.2. Particular explanation of purity

This has two parts:

1) The actual division of the path
2) The distinctive features of the path of completion

2.2.2.2.1.2.1.2.2.3.2.2.2.2.2.2.1. The actual division of the path

[The division of the purity of the path] is fourfold. The purity of śrāvakas consists of the relinquishment of the afflictive obscurations. The purity of

pratyekabuddhas consists of the relinquishment of one part of the cognitive obscurations, that is, the conceptions about the apprehended. The purity of bodhisattvas consists of the purity of the obscurations of [all] three paths, that is, said two [obscurations] and the conceptions about the apprehender. The purity of buddhas consists of the purity of all aspects of obscurations, which is utter or consummate purity.

2.2.2.2.1.2.1.2.2.3.2.2.2.2.2.2.2. The distinctive features of the path of completion

You may wonder, "If śrāvakas, pratyekabuddhas, and buddhas are all three equal in their respective paths of completion, {226} what is the reason for explaining here that the purity of buddhas is utter [purity] in all aspects, while the purity of śrāvakas and pratyekabuddhas is limited?" This is due to the distinct features of their respective paths. Since the ninefold path of familiarization of the mahāyāna as the remedy for the nine factors to be relinquished through familiarization (the antagonistic factors in dependence on the nine levels [of saṃsāra]) is the cause that purifies all stains without exception, the purity of buddhas is utter [purity]. For if this cause is what purifies all stains, its result must be being liberated from all stains without exception. The lesser, medium, [and great] paths of familiarization of śrāvakas and pratyekabuddhas (the remedies for their respective factors to be relinquished) are the causes that purify something other than all aspects of the stains, that is, [only] certain parts of them (merely the afflictive obscurations or merely these and the conceptions about the apprehended, respectively). Therefore, the purities of śrāvakas and pratyekabuddhas are limited. For if said causes are the remedies for limited stains, the results attained through them represent being liberated only from certain parts of the stains.[482]

In this context, [the path of familiarization] is ninefold due to the supports of both the factors to be relinquished and their remedies. The supports of the factors to be relinquished are the nine levels of the three realms. The supports of their remedies are two distinct [sets]. In the abhidharma, the following nine are asserted as the supports of the uncontaminated [path of familiarization]. Since the Peak of Existence is not very lucid and the desire realm is not very much at peace, the uncontaminated [path of familiarization] does not rely on these two, but on the six grounds of dhyāna and the first three formless [absorptions]. Others say that this [presentation] is [only] in terms of the śrāvakas, who are not skilled in means. But since bodhisattvas are skilled in means, {227} their uncontaminated [path of familiarization] relies also on the desire realm and the Peak of Existence. Therefore, [their nine supports of the remedies] are the nine levels [of the three realms], such as the desire realm. In any case, these represent the mental supports of the path of familiarization.

As for the physical supports, as the support for the arising [of the path of familiarization] that has not [yet] arisen, one needs a human or divine [body] within the desire realm. As the support for abiding in [a path of familiarization] that has already arisen, since noble bodhisattvas are not born in the formless realm, [they can possess any of] the supports of the desire and form realms, while śrāvakas [can] possess [any] supports among all three realms. However, it is in order if the nine bhūmis explained here are explained as the supports for relinquishing the factors to be relinquished.[483]

> To study, reflect, and meditate on the excellent paths of the three yānas without clinging
> And, through teaching the excellent paths of the three yānas with out clinging to all beings,
> To establish them well in the three [kinds of] enlightenment
> Is explained here to be the practice of the children of the victors.

[This completes] the chapter (the second one) that explains the general topics of the knowledge of all paths.

2.2.2.2.1.2.1.3. Detailed explanation of the branches of the knowledge of entities (what is to be relinquished)

This has six parts:

1) The nature of the knowledge of entities
2) The reasons for presenting closeness and distance
3) The divisions of the factors to be relinquished and their remedies
4) The manner of practicing it
5) The fruition of having practiced in this way
6) The concluding summary of the three knowledges {228}

2.2.2.2.1.2.1.3.1. The nature of the knowledge of entities

This has two parts:

1) The mahāyāna knowledge of entities that is taught through the entailment
2) The hīnayāna knowledge of entities that is taught through the reverse

2.2.2.2.1.2.1.3.1.1. The mahāyāna knowledge of entities that is taught through the entailment

[The mahāyāna knowledge of entities] consists of (a) seeing, through the prajñā of realizing the lack of nature of [saṃsāric] existence, the shortcomings of abiding in it exclusively, (b) through the compassion that focuses on

all sentient beings without exception, promoting the welfare of others, and (c) realizing [all] phenomena as being equality. Therefore, this is the knowledge of entities that is close to the perfect mother.

2.2.2.2.1.2.1.3.1.2. The hīnayāna knowledge of entities (the reverse)

[The hīnayāna knowledge of entities] is devoid of the compassion and loving-kindness of promoting the welfare of others as well as the prajñā of realizing the lack of nature, and it lacks the knowledge of the three times being equality. Therefore, it is the knowledge of entities that is distant from the perfect mother.[484]

2.2.2.2.1.2.1.3.2. The reasons for presenting closeness and distance

It may be said, "It follows that it is not tenable to present being close to, and distant from, the [fruitional] mother by virtue of respectively having or not having the realization of the three times as being equality in said way. For śrāvakas and pratyekabuddhas also have the realization of the basis—the actuality of dependent origination—and, in the texts of the mahāyāna, dependent origination is taught to have the nature of emptiness. [Thus,] if dependent origination is realized, it is established that the freedom from reference points or equality is realized." {229}

Though it is true that the nature of dependent origination (the object) is emptiness, there is a difference as to whether the mind realizes or does not realize it to be this way. Since śrāvakas and pratyekabuddhas [lack] spiritual friends and companions who teach them that all phenomena lack a nature (the outer condition) and [also] lack skill in means (the inner condition), they cling to dependently originating phenomena (such as form) as being really existent. Therefore, they lack the realization of phenomena as being equality. Bodhisattvas possess the unmistaken pith instructions that truly delight mahāyāna spiritual friends (the outer condition) and also possess the skill in means of their study, reflection, and meditation being based on both seeming and ultimate reality (the inner condition). Therefore, they possess the prajñā of realizing [all] phenomena as being equality.[485]

In this context, the explanation of whether śrāvakas and pratyekabuddhas realize or do not realize phenomenal identitylessness has two parts:

1) The manner in which this is discussed in the sūtras
2) How it is commented on in the treatises

1) [The manner in which this is discussed in the sūtras] has two parts. The manner of [śrāvakas and pratyekabuddhas] not realizing phenomenal identitylessness is discussed in many [sūtras], such as the *[Mahāpari]nirvāṇa[sūtra]*, the *Śrīmāla[devīsūtra]*, and the *Saṃdhinirmocana[sūtra]*. Since this is very well known, I do not write out these [scriptural] sources.

As for [certain other sūtras] saying that [śrāvakas and pratyekabuddhas] realize phenomena as being without nature, the *Daśabhūmika[sūtra]* states:

> O children of the victors, it is as follows. For example, it is merely through his being born that a prince born in the royal caste who is endowed with the [proper] signs {230} outshines the entire assembly of ministers under the authority of the king, but not because of [being able to perform] any analysis through the power of his mind [as a child]. [However,] when he has grown up, it is through what he produces by the power of his mind that he goes very much beyond all activities of the ministers. O children of the victors, likewise, immediately upon having generated bodhicitta, bodhisattvas outshine all śrāvakas and pratyekabuddhas through the greatness of their superior intention, but not because of any analysis through the power of their minds. Bodhisattvas who dwell on this seventh bodhisattvabhūmi, through abiding in the greatness of knowing its object, go very much beyond all activities of śrāvakas and pratyekabuddhas.

Also the mother [sūtra in eight thousand lines] says that those who wish to train in the bhūmis of the śrāvakas should train in prajñāpāramitā and so on.[486]

The first [source] says that until [bodhisattvas] attain the seventh bhūmi, they are not able to outshine śrāvakas and pratyekabuddhas through their realization. Therefore, śrāvakas and pratyekabuddhas possess the realization of the lack of nature. Otherwise, why would the [bodhisattvas] not outshine them? The second [source] also teaches that śrāvakas and pratyekabuddhas possess the realization of phenomena lacking a nature. For it says that it is the mother itself who is the cause of the enlightenments of śrāvakas and pratyekabuddhas and that those who cling to [anything], be it permanence, impermanence, an existing identity, or identitylessness, do not engage in the mother. This is also not invalidated by the mother [sūtras] saying that the prajñā of śrāvakas and pratyekabuddhas {231} does not even amount to a fraction of having cultivated the prajñā of bodhisattvas for a day and so on.[487] For [the sūtras] teach the difference in generating [their respective] mindsets as the reason for this, but they do not teach a difference in their prajñās.

Also the sūtras taught to the śrāvakas [say]:

> Form is like a ball of foam.
> Feelings resemble bubbles.
> Discrimination is like a mirage.
> Formations are equal to a banana tree.

> Consciousness is like an illusion.
> Thus spoke the friend of the sun.[488]

This was taught in order that the śrāvakas relinquish the afflictive obscurations.

2) [How this is commented on in the treatises] has two parts—those who follow (a) the first and (b) the second sūtras, respectively.

2a) The *Mahāyānasūtrālaṃkāra* says:

> Those people who reject the greatly valuable generation of the mindset
> Progress toward peace, but reject the happinesses
> Of intending the welfare of others, achieving the means for that,
> And seeing the actuality of the great intention and supreme true reality.[489]

Thus, it says that those who reject the generation of the mahāyāna mindset lack the happiness of seeing supreme true reality, that is, phenomenal identitylessness. Also, in the explicit words of the other dharmas of Maitreya, except for [sometimes stating] a mere difference with regard to the pratyekabuddhas, there is no explanation of śrāvakas and pratyekabuddhas realizing phenomenal identitylessness. Following this, in the texts of Asaṅga, his brother, Sthiramati, and others, there appears no explanation of śrāvakas and pratyekabuddhas realizing phenomenal identitylessness either.

Even among Madhyamaka masters, {232} the great master Bhāvaviveka, master Śāntarakṣita and his disciples, as well as Āryavimuktisena and Haribhadra with their followers (all of whom follow prajñāpāramitā) say that śrāvakas and pratyekabuddhas do not realize phenomenal identitylessness. This position [is held by] very many Indian and Tibetan scholars.

In this *Alaṃkāra* of the mother, in the context of the paths of preparation of śrāvakas and pratyekabuddhas, it appears as if it speaks about [these paths] entailing the aspect of phenomenal identitylessness, but given the general scope [of this text], it is not in order [for this to actually be the case].

2b) This has three parts:
- a) Presenting the scriptures of master [Nāgārjuna]
- b) Explaining the meaning of these scriptures
- c) Rebutting disputes about this

2ba) The *Yuktiṣaṣṭikā* says:

> If one accepts [real] entities,
> One grasps at awful bad views

That arise from desire and hatred.
From that, disputes arise.

This is the cause of all views.
Without it, the afflictions do not arise.
Therefore, if this is thoroughly understood,
Views and afflictions disappear.

"Through what is this understood?"
Through seeing dependent origination.
The supreme among the knowers of true reality
Said that what arises in dependence does not arise.[490]

The *Ratnāvalī* says:

For as long as the clinging to the skandhas exists,
For that long there is [the clinging to] them as "me."
If there is the clinging to "me," [there is] also karma
And, from that, rebirth too.

With three paths[491] without beginning, middle, or end
Serving as its mutual causes,
This round of saṃsāra spins
Like the round of a circling firebrand.

Since this [round] is neither obtained as oneself, {233}
Nor others, nor both, nor in the three times,
The clinging to "me" is exhausted,
And thus karma and birth too.[492]

2bb) As for explaining the meaning of these scriptures, the former one says that if there is the clinging to [real] entities, attachment and so on operate and, without it, they are put to an end. The latter one speaks about the following entailment. If there is the clinging to entities, there are the clinging to "me" and the views about a real personality. From these afflictions [comes] the karma motivated by them and, by virtue of these two, one is born in [saṃsāric] existence. Through seeing that these are not established as any nature of themselves, others, or the three times, the clinging to "me" and so on are put to an end. Therefore, [these texts] teach that śrāvakas and pratyekabuddhas possess the realization of phenomenal identitylessness because he asserts [in his *Bodhicittavivaraṇa*] that śrāvaka and pratyekabuddha arhats

have relinquished all views about a real personality, attachment, hatred, and so on without expection and are not reborn under the influence of karma and afflictions. One is also not able to explain what is said in the *Ratnāvalī* as being [meant] in terms of bodhisattvas. [For it] states the same as the above [quote from the *Yuktiṣaṣṭikā*] and, at the end of [its verse which] teaches that, without grasping, one passes into nirvāṇa, [it says]:

> Thus, through seeing in this way,
> Bodhisattvas firmly desire enlightenment.[493]

Following these [scriptures], glorious Candrakīrti, Jayānanda, master Śāntideva, Prajñākaramati, Kalyānadeva, and Vimalamitra hold that śrāvakas and pratyekabuddhas possess the realization of [all] phenomena being without nature.

2bc) As for rebutting disputes about this, {234} you may wonder, "So how do you account here for the [first] sūtras and Maitreya stating that śrāvakas and pratyekabuddhas do not realize phenomenal identitylessness?" Well, how do you account for other scriptures speaking about the existence of an inexpressible person:

> There is the person who carries the load,
> Inexpressible as either permanent or impermanent.

You may say, "This is [a statement] that entails an intention, being said in order to guide those who cling to views about a self." Well, [likewise,] it is for the sake of guiding those who propound referents and so on and who are afraid of the teachings on the lack of nature that it is taught on a temporary basis that they will be liberated through [familiarizing with] personal identitylessness [in the form of the sixteen aspects of the four realities], such as impermanence.

Thus, the basis of the intention of presenting the path of impermanence and so on to śrāvakas and pratyekabuddhas and thus teaching that they do not realize phenomenal identitylessness is that they lack the familiarization with phenomenal identitylessness in a complete manner. The purpose [of this teaching] has already been described. As for the invalidation of its explicit statement, if the [śrāvakas and pratyekabuddhas] had no other path than the sixteen [aspects] of impermanence and so on, which entail the clinging to phenomena [as being real], it would not be suitable to accept their having relinquished the afflictions at the root and being fully qualified noble ones. For both the path and the afflictions are equal in focusing on the very same phenomena of the skandhas as their focal objects and thus in wrongly engaging in the true nature of these [phenomena]. Since the mind would thus stray from the [ultimate] nature of the four realities, it would not see these realities exactly as they are. Furthermore, the afflictions (such as attachment) entail

the cause that consists of the clinging to the skandhas as being really existent. {235} So if the [śrāvakas and pratyekabuddhas] cling to the skandhas as being really existent in all [aspects], since this cause has not come to an end, how could all its results without exception be put to an end?

You may say, "If śrāvakas and pratyekabuddhas possessed the realization of phenomenal identitylessness, there would be no difference from the mahāyāna." The *Ratnāvalī* answers:

> In the śrāvakayāna,
> The aspiration prayers of bodhisattvas,
> Their conducts, and their dedications are not explained.
> Therefore, how could they be bodhisattvas?[494]

[The text furthermore] explains that they also lack the familiarization with phenomenal identitylessness in a complete manner. If one understands these differences, any concerns about whether śrāvakas and pratyekabuddhas are or are not fully qualified noble ones will stop.

Furthermore, in the meditative equipoises of these [śrāvakas and pratyekabuddhas], there are no manifest conceptions of [the skandhas] being real as being impermanent and so on because [these meditative equipoises] represent yogic perceptions and therefore are free from terms and conceptions. The *Pramāṇasamuccaya* declares:

> On the basis of [meditating on] the teachings of the guru of yogins,
> Sheer reality unmixed [with thoughts] is seen.

Thus, it says that yogic perception takes the phenomena of the four realities as its objects without mixing them with names [and thoughts]. Also, the *Abhidharmasamuccaya*[495] states that when supramundane cognition engages the aspects of the realities, it sees the actuality of impermanence, but not [the term] "impermanence." As it is for impermanence, so it is for the remaining aspects too.[496] {236}

2.2.2.2.1.2.1.3.3. The divisions of the factors to be relinquished and their remedies

This has three parts:

1) [The factors to be relinquished and their remedies in terms of clinging to the characteristics of] entities and the path
2) [The factors to be relinquished and their remedies in terms of clinging to the characteristics of] conduct
3) The factors to be relinquished and their remedies in terms of clinging to the characteristics of the fruition

2.2.2.2.1.2.1.3.3.1. [The factors to be relinquished and their remedies in terms of clinging to the characteristics of] entities and the path

This has two parts:

1) The factors to be relinquished
2) The remedies

2.2.2.2.1.2.1.3.3.1.1. The factors to be relinquished

[The factors to be relinquished] consist of the discriminating notions of entities (the phenomena of the skandhas, such as form, and the phenomena that are included in the three times) having characteristics and the discriminating notions of the path (the phenomena from generosity up through the knowledge of all aspects) having characteristics.

2.2.2.2.1.2.1.3.3.1.2. The remedies

[The remedies consist of not entertaining discriminating notions about entities and the path and] correspond in number to said three factors to be relinquished. [The sūtras say]:

> When bodhisattva mahāsattvas who are skilled in means engage in the mother, they do not entertain discriminating notions of form being "form."[497]

And

> Nor do they entertain discriminating notions of past phenomena being "past phenomena."

And

> When bodhisattva mahāsattvas who are skilled in means engage in the mother, they do not think, "I give a gift," "I give a gift to him," "I give such a gift"... "I shall purify the buddha realm," "I shall mature sentient beings," or "I shall attain the knowledge of all aspects."

2.2.2.2.1.2.1.3.3.2. The factors to be relinquished and their remedies in terms of [clinging to the characteristics of] conduct

This has two parts:

1) The factors to be relinquished
2) The remedies

2.2.2.2.1.2.1.3.3.2.1. The factors to be relinquished

[These factors to be relinquished] consist of [the kinds of] conduct that entail characteristics and are dedicated to enlightenment through clinging to the mind that dedicates and the virtue to be dedicated as having characteristics. {237} [The sūtras say]:

> Bodhisattva mahāsattvas entertain discriminating notions about bodhicitta, entertain discriminating notions about generosity . . . entertain discriminating notions about the eighteen unique buddhadharmas, entertain discriminating notions about buddhas, and entertain discriminating notions about the roots of virtue generated with regard to buddhas. After having collected [all] these roots of virtue, combined them into one, and measured them, they dedicate them to unsurpassable perfect enlightenment. This, Kauśika, is the attachment of bodhisattva mahāsattvas.

2.2.2.2.1.2.1.3.3.2.2. The remedies

[The sūtras say]:

> Bodhisattva mahāsattvas do not think, "I give a gift," . . . or "I engage in bodhisattva conduct." It is in this way that bodhisattva mahāsattvas should teach others, encourage them to take up [this conduct], make them enthusiastic, and greatly delight them.

2.2.2.2.1.2.1.3.3.3. The factors to be relinquished and their remedies in terms of clinging to the characteristics of the fruition

This has two parts:

1) The factors to be relinquished
2) The remedies

2.2.2.2.1.2.1.3.3.3.1. The factors to be relinquished

The antagonistic factors of the bodhisattva path are to physically prostrate to the tathāgatas, verbally praise them, and so on through taking them to have characteristics. You may wonder, "Since these [activities] are the remedies, it is contradictory for them to be the [antagonistic factors]." Though they are the remedies for certain karmic obscurations and so on, they are of the nature of subtle attachment and therefore not remedies in all aspects.

2.2.2.2.1.2.1.3.3.3.2. The remedies

{238} [Such] attachment is relinquished through knowing that phenomena are of a single nature in that they are without nature. [The sūtras say]:

> Since all phenomena do not have two natures, Subhūti, the nature of phenomena is nothing but one. What is the nature of phenomena is not a nature. What is not a nature is their nature. What is this nature is unconditioned. Subhūti, if bodhisattva mahāsattvas understand and see, in this way, the single nature of phenomena that is a nonnature and unconditioned, all extremes of attachment will be completely relinquished.[498]

2.2.2.2.1.2.1.3.4. The manner of practicing [the knowledge of entities]

This has two parts:

1) The nature of the training
2) The aspects [of the training]

2.2.2.2.1.2.1.3.4.1. The nature of the training

This has two parts:

1) The yogas of bodhisattvas, which are taught explicitly
2) The trainings of śrāvakas and pratyekabuddhas, which are taught implicitly

2.2.2.2.1.2.1.3.4.1.1. The yogas of bodhisattvas, which are taught explicitly

In general, [here] "the path of training" is said to refer to the mere yoga of training in [or connecting with] its repective objects without focusing on them [as such objects], but not to [the path of preparation[499] as] one of the five paths. Therefore since this training in the knowledge of entities represents the cultivation of the remedies for clinging to any characteristics of view, meditation, conduct, fruition, subject, and object, one must cultivate it for as long these characteristics arise. Consequently, it is presented as [ranging] from the path of accumulation {239} up through the tenth bhūmi.

This training in the knowledge of entities is tenfold—(1) the training in form and so on ([the sūtras say], "If bodhisattva mahāsattvas, while being engaged in the mother, do not engage in form and so on, they engage in the mother"),[500] (2) the training in impermanence and so on ("If they do not engage in 'form being permanent' or 'impermanent,' they engage in the mother"), (3) the training in being complete or incomplete ("If bodhisattva mahāsattvas, while being engaged in the mother, do not engage in 'form being incomplete,' . . ."), (4) the training in detachment ("If bodhisattva mahāsattvas, while being engaged in the mother, do not engage in 'form being with attachment' or 'without attachment,' . . ."), (5) the training in changelessness ("No matter whether this profound mother is taught or not taught, it does not diminish. No matter whether it is taught or not taught, it does not increase."), (6) the training in there being no agent ("No matter whether the true nature of phenomena is

taught or not taught, it is just as it is."), (7) the training in the three [kinds of] what is hard to do ("Those who don the armor for the sake of sentient beings exert themselves to liberate space"; "Those who wear the armor for the sake of sentient beings exert themselves to support space by space"; "The bodhisattva mahāsattvas who want unsurpassable perfect enlightenment for the sake of sentient beings attain great vigor."), (8) the training in fruitfulness ("Then, another fully ordained monk thought, 'I pay homage to the Bhagavatī . . . in whom there is no arising or ceasing and who can be designated as the skandha of ethics {240} . . . who can be designated as turning the wheel of dharma.'"), (9) the training in being independent of others ("If a son of good family or a daughter of good family dwells in the mother as it was taught, just this will be their protection, guard, and shelter."), and (10) [the training according to] Indra's question, "When bodhisattva mahāsattvas engage in the mother, to what extent will they understand all phenomena as being like dreams, illusions, mirages, echoes, reflections, cities of gandharvas, and magical creations?" and Subhūti's answer that if [bodhisattvas] lack the fourfold conceit about [phenomena according to] these seven [examples], they understand [all phenomena] as being like [dreams and so on].

As for the meaning of "form and so on being complete or incomplete" in the context [of training (3)], the *Abhisamayālaṃkārālokā* says:

> Imaginary form is incomplete because it is empty of characteristics. The form of the nature of phenomena is complete because it is replete with the collection of qualities.[501]

As for the meaning of this, [some Tibetans] explain the following. If one focuses on them, [that is, the perfect and imaginary natures, resepectively,][502] said qualities arise or do not arise. Therefore, [these two types of form] are respectively complete or incomplete as the foundation of qualities. However, this is not the intention [of the *Ālokā*] because it speaks of being empty of characteristics as the reason for [imaginary form] being incomplete. So what is [the meaning then]? Since imaginary form is merely what is conceptually superimposed as form, it is not established through any characteristics or nature. Therefore, ultimately, it does not exist. The form of the nature of phenomena is the nature of form—the emptiness of conceptual imaginations. {241} Since it abides as being inseparable from the naturally pure qualities, it is called "complete" or "abiding ultimately."[503]

As for [the three things] that are hard to do [in training (7)], in due order, it is hard to take the knowledge of all aspects as one's aim, it is hard to generate the knowledge of the path in one's mind stream, and it is hard to teach the knowledge of entities to others. At the time of this training, [bodhisattvas]

take said three things that are hard to do as their objects and understand these three as lacking anything to be attained, what causes attainment, and so on, just like space, but it is not that the training is constituted by these three things that are hard to do.

In the context of the seven kinds of appearances [in training (10)] that make [bodhisattvas] understand [all phenomena as dreams and so on], there are four [distinct features] for each one. Where [or for what] do they appear? [They appear] for the subsequent attainment of bodhisattvas. What appears? It is inner and outer entities. How [do they appear? They appear] like dreams. The reason for this is that consciousness, by virtue of the sleep of latent tendencies, appears as being transformed into such and such. By applying these four features to the following [six of] the seven [examples] too, [phenomena are like] illusions because they arise from the coming together of ignorance's mantra and elixir; mirages, because they appear contradictory by virtue of appearing as real, but not existing; echoes, because they appear in dependence on conditions; and optical illusions, because they appear in the manner of not going beyond the way of being of knowable objects, that is, the ways in which these are propelled by inner latent tendencies (which resemble the factors that bring about a reflection). Here the sūtras [say] "reflection" and the *Abhisamayālaṃkārālokā* says "optical illusion." The smaller *Bṛhaṭṭīkā*[504] [explains] this as the appearance of falling strands of hair for those who have blurred vision and some explain it as a swiftly circling firebrand and so on. {242} [Furthermore, phenomena are like] cities of gandharvas because they appear on their own without any support to dwell on. [They are like] magical creations because they appear as activities of body and speech, which lack any causes in true reality. Through these seven [examples], bodhisattvas are made to understand all phenomena as being equal to said [examples]. Therefore, they are called "the seven appearances that make one understand." During subsequent attainment, [bodhisattvas] should understand all phenomena to be illusionlike and, if they have any clinging to even this very being illusionlike, they must stop [such clinging] by way of the fourfold lack of conceit.

[In his *Abhisamayālaṃkāravṛttipiṇḍārtha*,] Prajñākaramati holds that these ten trainings increase more and more through casting off their respective clingings.[505] However since they, ultimately, are just divisions by way of their respective objects, their nature is one in that they [all] represent nonclinging.

2.2.2.2.1.2.1.3.4.1.2. The trainings of śrāvakas and pratyekabuddhas, which are taught implicitly

[These refer to] cultivating [the trainings] by way of entailing clinging, that is, the opposite of what was [explained] above as "familiarizing through stopping engaging in clinging."[506]

2.2.2.2.1.2.1.3.4.2. The aspects of the training

[Bodhisattvas] cultivate the [above ten] trainings by way of realizing subject and object as being equality. [The sūtras say]:

> Furthermore, when bodhisattva mahāsattvas engage in the mother, their minds lack conceit [about form] as being form, their minds lack conceit by virtue of form, their minds lack conceit about form as being "mine," and their minds lack conceit about form.[507]

The same is said for [all phenomena] up through the knowledge of all aspects. Here the smaller *Bṛhaṭṭīkā*[508] explains that since [bodhisattvas realize that] form is not established ultimately, [the first, second, and fourth lack of conceit above mean] that they are not conceited [by respectively thinking], "This is form," "Through this form, that kind of entity is established," "I should benefit or harm form in this way." {243} The larger [*Bṛhaṭṭīkā*][509] explains the third one as not being conceited about [form and so on representing] entities [as in the relationship between] a master and servants. Master [Haribhadra's *Ālokā*][510] says that the first one is the clinging to a nature of form and so on; the second one, the clinging to conventional characteristics[511] [with regard to form]; the third one, the clinging to the classificational elaborations [of form and so on]; and the fourth one, the clinging to what is realized through [what is conducive to] penetration and so on.[512]

2.2.2.2.1.2.1.3.5. The fruition of having practiced in this way

[This fruition] is the path of seeing, which [is discussed] in two parts:

1) Explaining the actual path of seeing
2) The reason for not explaining the path of familiarization

2.2.2.2.1.2.1.3.5.1. Explaining the actual path of seeing

This has two parts:

1) The path of seeing of bodhisattvas, which is taught explicitly
2) The paths of seeing of śrāvakas and pratyekabuddhas, which are taught implicitly

2.2.2.2.1.2.1.3.5.1.1. The path of seeing of bodhisattvas, which is taught explicitly

[The path of seeing of bodhisattvas] is the direct seeing of the true nature of the four realities through being free from the thirty-two superimpositions—the sixteen aspects of the four realities, including their opposites (such as permanence and impermanence, happiness and suffering, empty and not empty, and identity and identitylessness).

2.2.2.2.1.2.1.3.5.1.2. The paths of seeing of śrāvakas and pratyekabuddhas, which are taught implicitly

[The paths of seeing of śrāvakas and pratyekabuddhas] consist of the opposite of what is free from the thirty-two superimpositions—the path of seeing of bodhisattvas, which is taught explicitly in a positive manner. That is, they consist of familiarizing with the sixteen aspects such as impermanence {244} through clinging to them.

2.2.2.2.1.2.1.3.5.2. The reason for not explaining the path of familiarization

The *Vṛtti* says:

> You may wonder, "Due to which point is it that, unlike with the knowledge of the path, there is no separate path of familiarization for the knowledge of entities?" This is because [the sūtras] say that bodhisattvas view the excellences of śrāvakas and pratyekabuddhas through understanding and seeing them and then go beyond them.[513] Therefore, the other one [(the path of familiarization of bodhisattvas)] is taken to be primary here.[514]

The realizations as they are realized by śrāvakas, pratyekabuddhas, and so on are only something that is to be known by bodhisattvas, but not something with which they have to familiarize and acquaint themselves again and again. Therefore, a path of familiarization of how bodhisattvas have to familiarize with the knowledge of entities of śrāvakas and pratyekabuddhas is not taught. You may wonder, "But why not teach the very paths of familiarization of śrāvakas and pratyekabuddhas, on which [bodhisattvas] familiarize with the actualities that these śrāvakas and pratyekabuddhas themselves have seen [on their respective paths of seeing]?" Though they are not taught, they are easy to understand. For in the context of bodhisattvas teaching the paths of śrāvakas and pratyekabuddhas to others, it is sufficient for them to teach, "The path of familiarization is to familiarize with the very actuality as you have seen it," but [bodhisattvas] themselves do not familiarize with this [actuality].[515] {245}

2.2.2.2.1.2.1.3.6. The concluding summary of the three knowledges

[The sūtras] give the following concluding summary of the knowledge of entities:

> Subhūti, this mother is neither what makes one attain nor what does not make one attain any dharma. The same applies for her neither showing nor not showing [any dharma], neither bestowing nor taking them away, neither making them permanent nor extinct, neither

> of the same meaning nor of various meanings, neither coming nor going, neither afflicted nor purified, neither decreasing nor increasing, neither making them arise in the past, nor in the future, nor in the present.[516]

The concluding summary of the knowledge of the path is as follows:

> Again, Subhūti, this mother is neither what makes one utterly transcend the desire realm nor what makes one dwell [there]. The same goes for the two other realms. It is neither what bestows the pāramitā of generosity nor what takes away miserliness . . . It is neither what bestows the knowledge of all aspects nor what takes it away.

The concluding summary of the knowledge of all aspects is as follows:

> Again, Subhūti, this mother is neither what bestows the buddhadharmas nor what takes them away. The same applies for the dharmas of ordinary beings, the dharmas of śrāvakas and pratyekabuddhas, and conditioned and unconditioned dharmas.

As the justification for this [the sūtras continue by] saying that, no matter whether tathāgatas arise or do not arise, the nature of phenomena abides [just as it is]. {246} After the tathāgatas have fully realized this, they teach it to others and so on.

[Thus,][517] everything that is stated in this third chapter—the chapter of the knowledge of entities—is not taught in order to respectively adopt and reject all the phenomena of skandhas, dhātus, and āyatanas (the entities) by way of clinging to dualistic phenomena, such as attaining or not attaining, bestowing or taking them away. Rather, it is stated for the sake of cutting through the reference points of clinging through stopping the conceptions that cling to any extreme whatsoever.

Whatever is taught in the second chapter—the chapter of the knowledge of the path—is not taught in order to adopt nirvāṇa and reject saṃsāra through regarding the phenomena that make up saṃsāric existence as the set of the antagonistic factors that are to be relinquished and the phenomena that make up what is purified (nirvāṇa) as the set of the remedies that are to be adopted. Rather, it is taught for the sake of cutting through the clinging to what is to be adopted and to be rejected through realizing [saṃsāric] existence and peace as being equality.

Whatever is taught in the first chapter—the chapter of the knowledge of all aspects—does not instruct on a knowledge of all aspects that is explained

through relinquishing some really established nature of what is to be relinquished, attaining some really established nature of what is to be attained, and knowing some really established nature of all phenomena. Rather, the knowledge of all aspects is the utter peace of all reference points of clinging to saṃsāra as what is to be relinquished and nirvāṇa as what is to be adopted {247} being taught to be free from superimpositions and denial, once the primordially abiding true nature of all phenomena is fully realized [as it is]. Thus, it is taught for the sake of cutting through the clinging to what is to be attained and what causes attainment. This represents the concluding summary by way of stating how the three knowledges are taught and what the purposes of teaching them are.

As for the meaning of the commentaries [explaining] here that the three knowledges are taught completely, this does not mean that all points of the three knowledges are taught here in a complete manner, but [this statement] teaches that the explanation of the three knowledges has been completed.

As for [the AA] providing a concluding summary for the three knowledges, but not mentioning the other five clear realizations, this is because the three knowledges are the primary [clear realizations] by virtue of their including all points of the eight clear realizations and because, through having explained them in detail, the others have been explained implicitly too.

> What entails clinging, even if it is a remedy, is a factor to be
> relinquished.
> In the actual realization of nonclinging there is nothing to be
> adopted or to be rejected.
> The difference between clinging and nonclinging being in this way
> Is what is explained here as what is to be adopted and to be
> relinquished by the children of the victors.

This completes the explanation of the general topics of the chapter (the third one) on the knowledge of all entities. {248}

2.2.2.2.1.2.2. Detailed explanation of the branches of the four trainings (the practice)

This has two parts:

1) [Detailed explanation of the branches that are the cause and result of] gaining mastery
2) Detailed explanation of the branches that are the cause and result of stabilizing [this mastery]

2.2.2.2.1.2.2.1. [Detailed explanation of the branches that are the cause and result of] gaining mastery

This has two parts:

1) [Detailed explanation of the branches of the complete training in] all aspects—the cause that makes one gain mastery
2) Detailed explanation of the branches of the culminating [training]—the result over which mastery is to be gained

2.2.2.2.1.2.2.1.1. [Detailed] explanation of [the complete training in] all aspects—the cause that makes one gain mastery

This has two parts:

1) The special training that is produced in the mind stream
2) The progressive familiarization through which the special training is produced in the mind stream

2.2.2.2.1.2.2.1.1.1. The special training that is produced in the mind stream

This has four parts:

1) The aspects to be trained in
2) The persons who train
3) The training's own nature
4) The preliminary dharmas of the training {249}

2.2.2.2.1.2.2.1.1.1.1. Explaining the aspects to be trained in

This has two parts:

1) General [topic]
2) The meaning of the branches

2.2.2.2.1.2.2.1.1.1.1.1. General topic

This has four parts:

1) Identifying the aspects
2) The manner in which they are described in the sūtras
3) The manner in which they are summarized in the treatise
4) The manner in which to familiarize [with them]

2.2.2.2.1.2.2.1.1.1.1.1.1. Identifying the aspects

[The aspects] are the divisions that are the particulars or instances of afflicted and purified phenomena. [They are summarized as] the two [types of] particulars of the phenomena that exist in the four realities (what is to be realized) and the three knowledges (that which realizes), which are the aspects of the objects and the agents, respectively. For these two, the conventional terms "referent aspects" and "cognitive aspects" are also used.

2.2.2.2.1.2.2.1.1.1.1.1.2. The manner in which they are described in the sūtras

The sūtras say:

> "This mother is the pāramitā of what is not." The Bhagavān said, "Because, Subhūti, space is not existent." . . . "This mother is the pāramitā of the buddhadharmas." The Bhagavān said, "Because, Subhūti, all phenomena are completely perfectly realized in all aspects."[518]

[In this way,] Subhūti presents the theses and the Tathāgata pronounces their justifications.

2.2.2.2.1.2.2.1.1.1.1.1.3. The manner in which they are summarized in the treatise

Venerable [Maitreya] {250} delineates the outline of these sūtra [passages] through [verse VI.2], "Beginning with the aspect of nonexistence . . ." [Thus, he says that,] from this [passage] to that [passage in the sūtras], respectively, the aspects of the knowledge of entities, the knowledge of the path, and the knowledge of all aspects are taught. For the first two knowledges [in this order], [the aspects of] all four realities [are described] and for the last one, the aspects of the reality of the path are said to be trifling. The reason for this reality of the path being explained to be trifling and its aspects being the referent aspects and the cognitive aspects of the knowledge of all aspects will be explained in the section [on the aspects of the knowledge of all aspects below].

2.2.2.2.1.2.2.1.1.1.1.1.4. The manner in which to familiarize [with them]

Earlier [masters] explain that the referent aspects are what one should familiarize with because, through the 173 cognitive aspects, one should familiarize with the 173 referents by way of cutting through superimpositions [onto them]. However, the text's statement that one, through the training, familiarizes with the aspects appears to be primarily a familiarization with the cognitive aspects because the meaning of familiarizing with the aspects through the training is as follows. The paths that entail the focal objects and [cognitive] aspects which consist of the distinct instances of the wisdoms of the three knowledges (the subjects) realizing the particular phenomena of the four realities (the objects) in said manner are generated as the union of means and prajñā through two [among the twenty trainings within the complete training in all aspects]—the training in nonabiding [in form and so on] and the training in nontraining.

As for [those paths that exist] solely on the buddhabhūmi versus those that exist in the mind streams of śrāvakas and pratyekabuddhas, to generate certain paths that are of concordant type with said [paths] is labeled as familiarizing with, and generating, these [paths], just as in the example of bodhisattvas

being said to generate the paths of śrāvakas and pratyekabuddhas. Therefore, {251} in this chapter [of the complete training in all aspects], it is held that, no matter whether these aspects are taught [by way of] the different supports of the mahāyāna, the hīnayāna, buddhas, or bodhisattvas, or by way of subject or object, they point out the focal objects and [cognitive] aspects of the particular wisdoms of realizing the triad of bases, paths, and aspects to be without arising that are to be generated in the mind streams of bodhisattvas. It is in this way that [the text] speaks about such and such focal objects and aspects of the distinct instances of the wisdoms of the three knowledges. [Thus, the text] speaks of the aspects as the objects with the intention that, once the focal objects and aspects that are to be generated are understood, they are generated in the mind stream through the training as [described] above. In this way, just as in the cases of familiarizing with identitylessness and compassion, from among the two [manners] of familiarizing with an object and familiarizing with [its] subject (the mind in its character of [bearing] said [object]), here [the manner of familiarization] is to be identified primarily as the latter one.[519]

2.2.2.2.1.2.2.1.1.1.1.2. The meaning of the branches

This has three parts:

1) [Detailed explanation of the aspects of] the knowledge of entities
2) [Detailed explanation of the aspects of] the knowledge of the path
3) Detailed explanation of the aspects of the knowledge of all aspects

2.2.2.2.1.2.2.1.1.1.1.2.1 [Detailed explanation of the aspects of] the knowledge of entities

This has two parts:

1) [The aspects of] the first three realities
2) The aspects of the reality of the path

2.2.2.2.1.2.2.1.1.1.1.2.1.1. [The aspects of] the first three realities

The twelve aspects of the three [realities] of suffering, its origin, and cessation are described through the twelve conventional terms such as "the aspect of nonexistence." The four [aspects] of the reality of suffering are (1) not existing as something permanent, (2) conventionally, arising as suffering, but not arising in true reality, or not arising for more than a single instant, (3) being free from a self that is an agent, and, (4) by virtue of lacking a self, not being subdued by the flaw of conceiving of a self. {252}

The four [aspects] of the reality of the origin [of suffering] are as follows. (5) Conventionally, it is the cause for the production of name and form, but, in true reality, there is no basis for their production. (6) Conventionally, it is associated with the activities of coming and going, but, in true reality, it lacks these two and thus is like space. (7) Conventionally, there are inner

expressions, examinations, and analyses, but, in true reality, they and their results are inexpressible. (8) Conventionally, there is the craving that is the condition for rebirth and arises from feelings (a subdivision of name and form), but, in true reality, there are no names.

The four [aspects of the reality] of cessation are as follows. (9) It is something to be manifested through the body of prajñā, but lacks going anywhere [in the sense] of being something to be attained through having gone from one mind stream to another. (10) By virtue of its being primordial peace, it [cannot be] taken away, that is, it cannot be grasped as an object of mental delimitation. (11) It is inexhaustible since it has the nature of the dharmadhātu. (12) It is without arising since there is no cause of arising that produces one or many.

2.2.2.2.1.2.2.1.1.1.1.2.1.2. The aspects of the reality of the path

This has two parts:

1) [The subdivisions of] the path as the support
2) The subdivisions of the aspects as what is supported

2.2.2.2.1.2.2.1.1.1.1.2.1.2.1. [The subdivisions of] the path as the support

This has two parts:

1) The actual subdivisions of the path
2) A critical analysis

2.2.2.2.1.2.2.1.1.1.1.2.1.2.1.1. The [actual] subdivisions of the path

These are threefold. The remedy for the afflictive obscurations is one—the uncontaminated path of the hīnayāna. The remedies for the cognitive obscurations are two—the contaminated path of familiarization and the uncontaminated path of seeing. [Within] this [scope of the aspects of the knowledge of entities,] the remedies for the cognitive obscurations consist of the pratyekabuddhas' remedies for the conceptions about the apprehended. {253}

2.2.2.2.1.2.2.1.1.1.1.2.1.2.1.2. A critical analysis

This has four parts.

1) The reasons for presenting the first four [aspects of the reality of the path as the remedies for] the afflictive obscurations and the remaining eleven as the remedies for the cognitive obscurations are as follows. The first four appear as bearing the aspect of the lack of a personal self, and the clinging to a personal self is the cause of the afflictive obscurations. These four represent [the four aspects of the reality of the path in the abhidharma] (such as path and appropriateness) and the sixteen [aspects] such as impermanence are the subdivisions of the remedies for the afflictive obscurations. Therefore, the first four [aspects of the reality of the path] are the remedies for the afflictive obscurations. As for the reasoning of the remaining ones [being the

remedies for the cognitive obscurations], they must be taught as remedies for the obscurations, but since [the four remedies for] the afflictive obscurations have already been taught, [the remaining eleven] are not suitable [as remedies for the afflictive obscurations].

2) As for presenting the first five among the remedies for the cognitive obscurations as being contaminated and the last six as being uncontaminated, they are presented as such because the first five point out [the phase of] subsequent attainment, during which objects appear while not existing. The latter six point out [the phase of] meditative equipoise, which is without appearances.

3) As for presenting [these two sets] as the contaminated path of familiarization and the uncontaminated path of seeing, respectively, [this is done] because the meditative equipoise of the path of seeing [arises] in an uninterrupted manner, while the path of familiarization, by virtue of being longer in time, arises by way of [meditative equipoise] alternating with manifest [phases of] subsequent attainments.

4) As for the remedies for the afflictive obscurations not being subdivided [in the above manner] while the remedies for the cognitive obscurations are subdivided, this is due to these two [obscurations] respectively being easier or more difficult to relinquish.[520]

2.2.2.2.1.2.2.1.1.1.1.2.1.2.2. The subdivisions of the aspects as what is supported

This has three parts:

1) [The subdivision into] four
2) [The subdivision into] five
3) The subdivision into six

2.2.2.2.1.2.2.1.1.1.1.2.1.2.2.1. [The subdivision into] four

Among the three paths that there are [here as explained above], the first path exhibits uncontaminated aspects. (13) Through realizing that there is no person who is an agent, it functions as the remedy for clinging to such a [person]. {254} (14) Through realizing that there is no person who is a cognizer, it functions as the remedy for clinging to such a [person]. (15) Conventionally, there is a transition by way of leaving inferior levels behind and taking hold of more eminent stages [on the path], but, in true reality, there is no transition. (16) Conventionally, one passes into nirvāṇa through subduing the afflictions, but, in true reality, there is no subduing. In due order, these four correspond to the four [aspects of the reality of the path in the abhidharma] (such as path).

2.2.2.2.1.2.2.1.1.1.1.2.1.2.2.2. [The subdivision into] five

The five aspects that exist on the second path (the contaminated path [of familiarization]) are as follows. (17) Just as in a dream, outer apprehended

[objects] appear as objects, but lack any real nature. (18) Just like a reverberation or an echo, they do not arise from a real cause. (19) Just like an optical illusion ([such as] a reflection or the appearance of two moons), their mere aspects are unimpeded. (20) Just as with the water in a mirage, [in these objects all] reference points are at peace primordially. (21) Just like the horses and elephants in an illusion, they are naturally pure. As for the manner in which these [five] function as remedies, through familiarizing with each one of them (such as the realization that apprehended [objects] are dreamlike), one is able to relinquish all clinging to their being realy existent.

2.2.2.2.1.2.2.1.1.1.1.2.1.2.2.3. The subdivision into six

The six aspects that exist on the third path (the uncontaminated path [of seeing]) are as follows. (22) Outer apprehended [objects] do not exist as afflicted entities to be rejected. (23) They do not exist as purified entities to be adopted. (24) Their untainted nature is luminosity. (25) They lack the elaborations of any divisions such as forms or sounds. (26) There is nothing to be conceited about, that is, being conceited about the realization of realizing that said [objects] are empty of a nature.[521] {255} (27) The emptiness of their being empty of a nature is immovable, which is the aspect of realizing that it abides for as long as [saṃsāric] existence lasts.

These represent the remedies for six conceptions that are cognitive obscurations. You may wonder what these six are. They are the cognitive obscurations of conceiving of outer apprehended [objects] as afflicted phenomena to be rejected, and, in the same way, [conceiving of] them as purified phenomena to be adopted, [conceiving of] their nature as being stained in that it is tainted by the latent tendencies of the afflictions, [conceiving of] their having elaborations of subdivisions from form up through tangible objects, [conceiving of] one's own realization, due to having realized that they are empty of a nature, as being the realization that previously existing apprehended [objects] do not exist later, and conceiving of their nature of being empty of a nature as [involving] deterioration since one apprehends it as being empty for a while, but being reversed later and thus not being empty.

2.2.2.2.1.2.2.1.1.1.1.2.2. [The aspects of] the knowledge of the path

This has four parts:

1) [The reality of] the origin [of suffering] taught by way of the factors to be relinquished and their remedies
2) The reality of the path [taught by way of] its concordance with the thesis
3) The reality of suffering [taught by way of] its general and specific characteristics
4) The reality of cessation taught by way of emptiness

2.2.2.2.1.2.2.1.1.1.1.2.2.1. [The reality of] the origin [of suffering] explained by way of the factors to be relinquished and their remedies

(1) The aspect of the knowledge of the path that consists of turning one's back on objects and being free from desire is the remedy for the desirous striving to look at objects and so on. (2) The aspect of not dwelling on objects through clinging is the remedy for desire, that is, the clinging that is preceded by desire toward objects. {256} As for these two [aspects], since striving is the cause and desire is its result, if one is free from the one, one is also free from the other. It is merely for this reason that [striving and desire and said two aspects] are matched as factors to be relinquished and their remedies. (3) The aspect of characteristics and flaws being at utter peace is the remedy for becoming, that is, delighting in future divine and human physical supports. These three factors to be relinquished represent the aspect that is the nature of the origin [of suffering, that is, its] being a *cause*.[522] (4)–(6) The aspects of lacking the triad of desire and so on are the remedies for the triad of desire and so on. These three factors to be relinquished represent the aspect of the origin [of suffering] that is *origin*. (7) The aspect of the lack of afflictions by virtue of being free from the cause of the afflictions (improper mental engagement) is the remedy for imagining them as being purity, happiness, and so on. This factor to be relinquished represents the aspect of the origin [of suffering] that is *arising*. (8) The aspect of realizing the lack of a sentient being or a self is the remedy for the views about a real personality, that is, the clinging to being a sentient being. This factor to be relinquished represents the aspect that is the nature of the origin [of suffering, that is, its being] a *condition*. Thus, [the prajñāpāramitā sūtras and the AA] do not teach the actual [four] aspects of the origin [of suffering], but discuss their remedies because this teaches that the origin [of suffering] is what is to be relinquished.

2.2.2.2.1.2.2.1.1.1.1.2.2.2. The aspects of the reality of the path [taught by way of its concordance with the thesis]

(9) [The aspect of] being immeasurable teaches the nature of [the aspect of the reality of the path that is] the *path*—the mahāyāna that provides the opportunity for all sentient beings [to progress to buddhahood]. (10) [The aspect of] being disconnected from the two extremes teaches the reason for how this [path] provides said opportunity for all sentient beings {257} because it promotes the welfare of others through being free from clinging to the two extremes of [saṃsāric] existence and peace. For if one clings to either [saṃsāric] existence or peace, the promoting of immeasurable welfare does not occur. (11) [The aspect of] not being different teaches the nature of [the aspect of the reality of the path] that is the *appropriateness* of realizing that all phenomena without exception are not different in their being

the dharmadhātu. (12) [The aspect of] no clinging to superiority teaches the reason for how said appropriateness of the mahāyāna is the realization of everything without exception [being the dharmadhātu] because it is not content with merely the levels of śrāvakas and pratyekabuddhas, but accomplishes all qualities of the mahāyāna. For if one takes the levels of śrāvakas and pratyekabuddhas to be superior, this [only] represents a partial appropriateness. (13) [The aspect of] nonconceptuality teaches the nature of [the aspect of the reality of the path] that is the *accomplishment* which makes one realize the object [—the nature of phenomena—] without conceiving it as the two [kinds of] identity. (14) [The aspect of] being unassessable teaches the reason for how this mahāyāna accomplishment does not conceive [the nature of phenomena as the two kinds of identity]. For preceded by being free from the clinging to regressing from what was already attained as being inferior and [the clinging to] attaining what was not attained as being excellent, the nature of phenomena is not clung to as an object that can be known. (15) The aspect of lacking attachment teaches the nature of [the aspect of the reality of the path that is its being] *conducive to deliverance* in that it, just like space, is free from attachment to any phenomena. That [the sūtras] do not give a justification for this is by virtue of the thinking of those to be guided who were close [at the time]. In this way, the sūtras discuss the reality of the path as being distinguished by way of [the above] pairs of theses and reasons {258} because the path is what is to be relied upon in the mind stream.

2.2.2.2.1.2.2.1.1.1.1.2.2.3. The aspects of the reality of suffering [taught by way of its general and specific characteristics]

(16) Since it abides as the nature of arising and ceasing, [suffering] is *impermanent*. (17) Since it is pervaded by the suffering of [all-pervasive] formation, it is *suffering*. (18) Since it is not connected with a self that functions as its support, it is *empty*. (19) Since [suffering] itself is not a self [either], it is *identityless*. (20) The fifth [item] in this enumeration refers to the nature of the aspect of its not having any characteristics or nature because, in true reality, all phenomena are not established. Thus, [here the aspects of the reality of suffering] are five. The former four represent its specific natures, while the last one is the nature of all four and pervades all. Therefore, they are the specific and general characteristics, respectively, [of suffering]. That [the [sūtras] teach the reality of suffering through its specific and general characteristics is because suffering represents what is to be known.

2.2.2.2.1.2.2.1.1.1.1.2.2.4. The aspects of the reality of cessation [taught by way of emptiness]

They are taught as sixteen, from the aspect of the emptiness of the internal up through the aspect of the emptiness of the nature of nonentities. You may

wonder how the aspects of cessation are taught through these [emptinesses]. This has five parts—cessation of (a) entities, (b) imputations, (c) agents, (d) mistakenness about objects, and (e) a nature.

a) (21)–(23) The three aspects of the emptinesses of the internal, the external, and both teach the aspect of the nature of the reality of cessation that is the very nature of *cessation*. For these [three aspects] respectively consist of the cessation of the contaminated entities of the internal (such as eyes), the external (such as form), and what is both internal and external (the sense organs).

b) {259} (24)–(31) The eight from the aspect of the emptiness of emptiness up through the aspect of the emptiness of what is not rejected teach the aspect of the nature of the reality of cessation that is the nature of its aspect of *peace* because the eight [kinds of] clinging that have the nature of superimpositions onto the following eight are at peace. [In due order, these eight refer to] the remedy of regarding [emptiness] as emptiness; the world that is the container which consists merely of arranged forms; the ultimate being the [remedial] factor that is not established as the ultimate; conditioned phenomena merely in dependence on the characteristics of unconditioned phenomena; unconditioned phenomena (their opposite); the lack of the extremes of permanence and extinction because a middle that posits extremes is not established; saṃsāra being without beginning and end [in the sense] that, just as its being without beginning and end, also its middle corresponds to the nature of phenomena; and the concordant dharmas [of realization] that are not rejected at the time of the path because they, just like a raft, are to be relinquished at the time of the fruition.

As for the meaning of the former [three aspects] being called "[the cessation of] entities" and these [eight], "the cessation of imputations," the former refer to [the cessation of] suffering in terms of contaminated objects, while these here refer to the cessation of the clinging of superimposing subjects onto objects.

c) (32) The aspect of the emptiness of the primordial nature teaches the aspect of the nature of the reality of cessation that is *excellence*. It puts an end to the primordial nature and the agents (such as Īśvara) that are imputed by others, such as the tīrthikas, because it is not fabricated by them, but represents the purity that is naturally free from flaws. {260}

d) (33)–(35) The three aspects of the emptinesses of all phenomena, specifically characterized phenomena, and the unobservable teach the aspect of the nature of the reality of cessation that is the aspect of how it is *final deliverance*. They put an end to the three [kinds of] mistakenness about mere imputations, characteristics, and time. These three [kinds of mistakenness] have the nature of mistaking all phenomena, [characteristics] such as what is suitable as form, and [the three times] (such as the past) for being [actual] objects. Since final deliverance[523] is what is to be attained, the way in which said three [kinds of]

mistakenness are eliminated through final deliverance teaches the manner in which this [final deliverance] is attained.

e) (36) The single aspect of the emptiness of the nature of nonentities teaches the aspect of the nature of cessation that is the aspect of what is *final deliverance*. It puts an end to the four natures of entities, nonentities, self[-entity], and other[-entity].[524] What is put to an end here is anything that is real as the nature of what is to be attained through final deliverance since said four natures are taught to not exist. In this way, [the sūtras] teach cessation through the ceasing of the obscurations because it is taught as what is to be manifested.[525]

2.2.2.2.1.2.2.1.1.1.1.2.3. The aspects of the knowledge of all aspects

This has two parts:

1) Brief introduction
2) Detailed explanation

2.2.2.2.1.2.2.1.1.1.1.2.3.1. Brief introduction

This has two parts:

1) The actual brief introduction
2) The reasons for dividing the aspects of the knowledge of all aspects into three

2.2.2.2.1.2.2.1.1.1.1.2.3.1.1. The actual brief introduction

If the aspects of the knowledge of all aspects are divided, they are divided by way of the three omnisciences. {261} Therefore, they consist of the thirty-seven aspects that exist in śrāvakas, the thirty-four [aspects] that exist in bodhisattvas, and the thirty-nine aspects that exist in buddhas. Through adding them up, they are 110 [altogether].

2.2.2.2.1.2.2.1.1.1.1.2.3.1.2. The reasons for dividing the aspects of the knowledge of all aspects into [those of] the three knowledges

Some [earlier masters] assert, "Since the knowledge of all aspects contains the qualities of all noble persons in the manner of the lower being incorporated in the higher, the thirty-seven and the thirty-four that arise in the mind streams of śrāvakas and bodhisattvas exist in the knowledge of all aspects in an approximately concordant manner. They are merely taught through being labeled with the names of these [qualities as they arise in śrāvakas and bodhisattvas] because [AA IV.4c] says that they are 'in approximate concordance with the reality of the path.'"

Some [others] say, "Since all the yānas [that consist of said thirty-seven and thirty-four aspects] are the causes for buddhahood, they are presented as the aspects that are the causes of the knowledge of all aspects. However, in actual

fact, the aspects of the knowledge of entities and the knowledge of the path are counted as adduced above."

However, our own system is not to assert said thirty-seven and thirty-four aspects as either the cognitive aspects of the knowledge of all aspects or its causal aspects, but to assert them as the referent aspects that are the objects of the knowledge of all aspects. The knowledge of all aspects is the [cognizing] subject of all aspects without exception that are based on the three [sets of] objects (entities, the path, and [all] aspects) and their subjects (the three knowledges). Therefore, when its aspects are taught, the aspects of both the knowledge of entities and the knowledge of the path must be taught too. Since these [two sets of aspects] were taught by way of their defining characteristics before, here these two [sets] are taught by way of their instances. {262} The factors that make one realize the two [sets of] referent aspects that consist of the above twenty-seven [aspects of the knowledge of entities] and the thirty-six [aspects of the knowledge of the path] are the thirty-seven [aspects of the knowledge of entities] and the thirty-four [aspects of the knowledge of the path] in this [explanation of the aspects of the knowledge of all aspects]. Hence, when these [two sets of cognizing] subjects are explained as the focal objects [of the knowledge of all aspects], their objects—the four realities—also become the focal objects of this [knowledge of all aspects]. For without identifying the focal objects and aspects of the path as being such and such, they are not able to be made known. It is by virtue of seeing this implication that what this treatise explains explicitly are the limited aspects that are based on the reality of the path. This is also not a repetition of what was explained before. For the above [twenty-seven aspects of the knowledge of entities and thirty-six aspects of the knowledge of the path] were taught as the respective factors to be realized by these two [knowledges], while here [the thirty-seven aspects of the knowledge of entities and the thirty-four aspects of the knowledge of the path] are taught as factors to be realized by the knowledge of all aspects. Therefore, this is what refers to their being "in approximate concordance with the reality of the path," but such is not tenable if it were to refer to [these aspects] being [merely] nominal—since [being concordant with the reality of the path] applies to all three paths, it would also follow for the thirty-nine [aspects of the knowledge of all aspects within the knowledge of all aspects that they are merely nominal].[526]

2.2.2.2.1.2.2.1.1.1.1.2.3.2. Detailed explanation

This has three parts:

1) [Detailed explanation of the aspects of] the knowledge of entities
2) [Detailed explanation of the aspects of] the knowledge of the path
3) Detailed explanation [of the aspects] of the knowledge of all aspects

2.2.2.2.1.2.2.1.1.1.1.2.3.2.1. Detailed explanation of the aspects of the knowledge of entities

This has two parts:

1) General [topic]
2) Meaning of the branches

2.2.2.2.1.2.2.1.1.1.1.2.3.2.1.1. General topic

This has three parts:

1) On which paths one familiarizes with them
2) The difference between substantial and imputational [aspects]
3) Explanation of the term ["factors concordant with enlightenment"]

2.2.2.2.1.2.2.1.1.1.1.2.3.2.1.1.1. On which paths one familiarizes with them

In general, the scriptures of the mahāyāna say that, on the path of accumulation, one cultivates the first three sets [of remedies];[527] on heat and peak, the [five] faculties; on poised readiness, the [five] powers; on the path of seeing, the [seven] branches of enlightenment; and {263} on the path of familiarization, the [eight] branches of the path [of the noble ones]. The last two [sets] are [matched with the paths of seeing and familiarization, respectively, in terms of their] being predominant or primary [on these paths], but the [eight] branches of the path [of the noble ones] also exist on the path of seeing.

Abhidharmakośa [VI.70] explains that, on the path of accumulation, [one cultivates] the foundations of mindfulness and, on the path of preparation, the four [sets] from the correct efforts up through the [five] powers. On the path of familiarization, [one cultivates] the branches of enlightenment because it is closer to enlightenment than the path of seeing. As for the paths within the mundane [yānas], they are divided in terms [of the different realms] of beings, so the path of seeing proceeds much faster than the path of familiarization. Therefore, on the [path of seeing, one familiarizes with the eight] branches of the path [of the noble ones]. Since this progression is the assertion of the Vaibhāṣikas, master Vasubandhu too refutes it in his autocommentary [on the *Abhidharmakośa*].

The explanation by some that the former and the latter positions represent the manners in which bodhisattvas and śrāvakas, respectively, cultivate [said seven sets of meditations just shows] that they do not distinguish between the manner in which the clear realizations arise in the mind streams of noble ones and the superimpositions of [certain] proponents of [Buddhist] philosophical systems. For the Vaibhāṣikas present it the way they do in terms of all noble persons and the mahāyāna [presents it the way it does] in terms of [applying] in general. Therefore, how could it be certain that what is explained in the philosophical system of the Vaibhāṣikas [actually] happens in this way for

śrāvakas and pratyekabuddhas? Otherwise, [there would be] infinite [flaws, such as] having to assert that the minds of śrāvakas and pratyekabuddhas lack self-awareness, that an ālaya[-consciousness] is impossible in them, and that, ultimately, their skandhas and so on are not empty.

2.2.2.2.1.2.2.1.1.1.1.2.3.2.1.1.2. The difference between substantial and imputational [aspects]

The *Abhidharmakośa* says:

> In terms of names, ten are substantial—
>
> Confidence, vigor, mindfulness,
> Prajñā, samādhi, {264} equanimity, joy,
> Thought, ethics, and suppleness.[528]

Thus, by condensing [correct] speech, aims of action, and livelihood into one, [namely, ethics, the above aspects] are explained as the ten substantial ones. The autocommentary says:

> According to the Vaibhāṣikas, the actions of body and speech are different and not of similar type. Therefore since the [above three] branches of ethics represent two [different] substances, there are eleven substantial [aspects].[529]

2.2.2.2.1.2.2.1.1.1.1.2.3.2.1.1.3. Explanation of the term ["factors concordant with enlightenment"]

This corresponds to the *Abhidharmakośa* [saying]:

> The knowledge of termination and nonarising
> Is enlightenment. Since they are concordant with it,
> These thirty-seven are the factors that concord with it.[530]

2.2.2.2.1.2.2.1.1.1.1.2.3.2.1.2. Meaning of the branches

This has seven parts:

1) [The path of] examining entities
2) [The path] that arises from effort
3) [The path of] training in samādhi[531]
4) [The path of] preparing for clear realization
5) [The path of] connecting with clear realization
6) [The path of] clear realization
7) The path that is conducive to pure final deliverance

1) The first one among these seven sets is explained as the path of examining objects, that is, entities such as the body. It consists of the fourfold foundation of mindfulness. You may wonder, "(a) What are their objects, (b) in which way are they examined, (c) through which nature, and (d) for what purpose?"

1a) The objects [range] from the body up through phenomena. As for the body, there are three. The internal body consists of the five inner sense faculties that posssess form (the greater *Bṛhaṭṭīkā* and [Ratnākara]śānti [saying that this] refers to the six sense faculties does not accord with the *Abhidharmasamuccaya*). The external body consists of the five objects (such as forms and sounds) that are not the sense organs. {265} The body that is both internal and external consists of (a) the outer āyatanas that possess form and function as the sense organs and (b) the five sense faculties in the continua of others. Feelings are pleasant, unpleasant, and indifferent. Mind consists of the skandha of consciousness. Phenomena consist of [all] mental factors except feelings, nonassociated [formations], and unconditioned phenomena. As for the internal, [external, and combined aspects] of these last three [sets of objects], in due order they arise through being based upon said three bodies or through focusing on them. These four are the objects that childish beings respectively conceive as the support of the self, the basis of the experiences of the self, the nature of the self, and the basis of the self becoming purified.

1b) As for the manner in which they are examined, the body and so on are examined by way of both their specific and their general characteristics. Their general characteristics are [explained as] "What is conditioned is impermanent, what is contaminated is suffering, and all phenomena are empty and identityless." The specific characteristics are explained as regarding the respective specific natures of the elements and the elemental derivatives [that make up] the body, of the experiences that are feelings, of the observer that is the mind, and of the mental factors and so on that are phenomena as being the [respective specific natures of these objects]. Furthermore, [one considers] the conceptual images of rotten corpses, their disintegration through bugs, and so on that arise in the mind and [the fact that] one's own natural body which has not died [yet] {266} bears such properties, has such a nature, and is not beyond these characteristics. [In this way,] one regards [one's body] as being equal in its impurity [to a corpse]. Said three phrases are applied to one's past, present, and future body. One [further] familiarizes with feelings as being suffering; states of mind as being impermanent since they arise as various different [states] due to different supports and focal objects; and phenomena as being sheer afflicted and purified phenomena devoid of a self. This is the common cultivation [of the four foundations of mindfulness].

The uncommon [cultivation of bodhisattvas entails] three differences [in terms of] (a) its focal objects, (b) its mental engagement, and (c) its attainment. (a) Śrāvakas and pratyekabuddhas [focus] only on their own bodies and so on, while bodhisattvas focus on those of both themselves and others. (b) Śrāvakas and pratyekabuddhas [familiarize with these objects] through mentally engaging in them as being impermanent and so on, while bodhisattvas familiarize with them through not observing the characteristics of phenomena as such [characteristics]. (c) Śrāvakas and pratyekabuddhas familiarize [with said objects] only in order to become free from their contaminated bodies and so on, while bodhisattvas do not [familiarize with them] in order to either become free or not become free from their [bodies and so on], but in order to accomplish the nonabiding nirvāṇa.

1c) As for the nature [of the foundations of mindfulness, the *Abhidharmasamuccaya* identifies it as] "prajñā and mindfulness." Accordingly, it consists of the prajñā of discriminating the specific and general [characteristics] of the body and so on and the mindfulness of retaining [these characteristics] as they were discriminated, without forgetting them.

1d) As for the purpose [of the foundations], one familiarizes with them in order to engage in the four realities as what is to known, relinquished, manifested, and cultivated, respectively. In this way, through the mindfulness of the body, {267} one knows that the contaminated body has the nature of the suffering of the impregnations of negative tendencies. Through the mindfulness of feelings, one realizes, by way of their results, that they are the causes for the craving to be separated from unpleasant feelings and to not be separated from pleasant ones. This craving is the primary [factor] of the origin [of suffering] and is therefore relinquished [in this way]. Through the mindfulness of mind, one analyzes the mind (the basis for the clinging to a self) as being impermanent and so on and thus puts an end to the clinging to its being such [a self]. Therefore, by virtue of not having any concerns about the self being extinguished, one is not afraid of cessation as what is to be manifested. Through the mindfulness of phenomena, when one understands that all afflicted phenomena are the antagonistic factors and that purified phenomena are their remedies, one understands the [latter] as being the means for putting an end to [all] harm and thus gives rise to them. In these ways, one engages in the four realities. For the *Madhyāntavibhāga* says:

> Because of the impregnations of negative tendencies, because of
> being the cause of craving,
> Because of being the basis, and because of not being ignorant,
> One should engage in the four realities.
> Therefore, one cultivates the foundations of mindfulness.[532]

Furthermore, one relinquishes the four mistakennesses of clinging to purity, happiness, permanence, and a self, cuts through clinging to the four that consist of the contaminated body and so on, and attains being free from these four.

You may wonder, "Why are these four called 'foundations of mindfulness'?" [According to the *Abhidharmakośabhāṣya*,][533] the Vaibhāṣikas assert that, just like seizing split wood with a wedge, through the power of mindfulness not forgetting the focal objects and aspects, prajñā engages in its objects. However, master [Vasubandhu] says that prajñā [first] discriminates entities as distinct focal objects. Subsequent to that, through mindfulness {268} seizing these [objects], mindfulness settles on the objects of prajñā. This is excellent.[534]

2) As for the path that arises from effort, it is within the engagement in entities (such as the body) through examining them by way of their specific and general characteristics that the vigor of rejecting the factors to be relinquished and adopting their remedies arises. Therefore, on this path, there are the four correct efforts. As before, [their explanation has four parts].

2a) As for [the question] on which objects one focuses and thus exerts oneself, they are four—[already] arisen and not [yet] arisen virtues (purified phenomena) and nonvirtues (afflicted phenomena).

2b) As for the manner in which one exerts oneself, one applies the vigor that serves as the cause for the following four. Through discontinuing one's engagement in the afflicted phenomena that have arisen [already], one relinquishes them and does not give rise to those that have not arisen in the mind stream before. One increases the purified phenomena that have arisen [already] and gives rise to those that have not arisen in the mind stream before. In the sūtras, these four are discussed by linking each one of them to "giving rise to striving," "making effort," "applying vigor," "holding the mind," and "settling." These sūtra [passages] teach the cultivation of vigor including its basis. Thus, striving is the basis because it is the preliminary of vigor. "Making effort" represents the mental engagement in the characteristics of calm abiding, holding, and equanimity. Through mentally engaging in the characteristics of these three, this is the time of cultivating flawless remedies. {269} Since superior insight is predominant [here] and calm abiding is not so strong, just like a butter lamp in the wind, the mind is very agitated. Therefore, since true reality is not seen clearly, at that point one mentally engages in the characteristic of calm abiding. When the opposite of this [happens], just as when falling asleep, true reality is not seen clearly either. Therefore, at that point one mentally engages in the characteristic of holding the mind. When one rests naturally, with calm abiding and superior insight being well balanced, at that point one mentally engages in the characteristic of equanimity. This is [the meaning of] "making effort." "To apply vigor" is [to do so] for the sake of

eliminating dullness and agitation. For thereafter, one speaks of "holding" and so on. That is, when one sinks into inner dullness, through mentally engaging in a buddha statue and so on one holds the mind [in the sense] of uplifting the mind. If one is agitated toward the outside, one settles the mind through mentally engaging in things that make one weary of saṃsāra. Through these two [methods], dullness and agitation are eliminated.

2c) The nature [of the correct efforts] is vigor.

2d) As for [the question] for what purpose one exerts oneself, through the first two [correct efforts] one obtains the deterioration of all antagonistic factors without exception and, through the last two, the increase of all remedial factors without exception. You may wonder, "Why are these four called 'correct efforts'?" They are labeled with the name of a part of them since one relinquishes both arisen and unarisen factors to be relinquished.[535] Alternatively, the *Abhidharmakośabhāṣya* says:

> You may wonder, "Why is vigor explained as correct settling?" Because body, speech, and mind are correctly settled through it.[536]

3) As for the path of training in samādhi, in those who are endowed with the vigor of rejecting the factors to be relinquished and adopting their remedies, the mind becomes workable through samādhi. On this path there are the four limbs of miraculous powers. As before, [their explanation] has four parts.

3a) You may wonder, "Through focusing on which object is mind trained?" It is [through focusing on] the activities of miraculous powers, such as turning a single body into many and many into one.

3b) "In what manner is mind trained?" The *Madhyāntavibhāga* says:

> Which follows upon cultivating
> The eight applications that relinquish the five flaws.[537]

Accordingly, one cultivates the eight relinquishing applications. These eight are striving, effort, confidence, suppleness, mindfulness, alertness, intention, and equanimity. They bear this name because they are applied in order to relinquish [the five flaws]. To be endowed with them is [regarded] as a cause. The first four among them are desiring, vigor, trust, and body and mind being workable. In due order, they are presented as support, supported, cause, and result. Since desiring precedes effort, it is its support and, therefore, effort is what is supported [by it]. The cause of striving (the support) is confidence. For if one has the confidence of having trust in cause and result, one desires

the activity of resting in meditative equipoise. {271} The result of effort (the supported) is suppleness. For through applying vigor, the suppleness of body and mind being workable arises.

You may wonder, "They are applied in order to relinquish what?" [They are applied in order to relinquish] the five factors to be relinquished, which are stated in the *Madhyāntavibhāga*:

> Laziness, forgetting the instructions,
> Dullness and agitation,
> Nonapplication, and application—
> These are asserted as the five flaws.[538]

Accordingly, [the factors to be relinquished] are five since dullness and agitation are taken to be one. The first one is the flaw [at the time] of preparing [for meditative equipoise]; the second one, [the one at the time] of joining with it; the third one, [the one at the time] of resting in meditative equipoise; the fourth one, [the one at the time] when dullness or agitation occur; and the fifth one, [the one] at the time when dullness and agitation have subsided. For in due order, [they mean that] one does not prepare [for meditative equipoise], mind will not be resting in meditative equipoise, mind will not become workable, one does not mentally engage in the remedies for dullness and agitation when necessary, and one mentally enages in them when unnecessary.

As for the manner in which these [flaws] are relinquished, the first four [applications] are the remedies for laziness. Though [the actual remedy] is vigor, [all four are presented] in terms of the causes and the result [of vigor]. The latter four [applications] relinquish the latter four factors to be relinquished. For as the *Madhyāntavibhāga* says:

> Not forgetting the focal object,
> Recognizing dullness and agitation,
>
> Application to relinquish them,
> And natural flow upon their subsiding.[539]

3c) As for mind being trained through which nature, this has two parts. The general nature [of the four limbs of miraculous powers] {272} is samādhi. Here *Abhidharmakośa* [VI.68d–69c says] that the explanation of the first three sets [of the factors concordant with enlightenment] being prajñā, vigor, and samādhi, respectively, is one given [in terms of their] predominantly [representing these three factors]. As for the specific natures [of the four limbs of miraculous powers], they respectively consist of the devoted application of

the intense striving for virtue, the continuous application of constant vigor, the flourishing of the seeds of mind having cultivated samādhi before, and the samādhi of mind's one-pointed abiding that is based on analysis due to the instructions of others.

3d) As for [mind] being trained for which purpose, through directing one's mind toward the respective miraculous powers and so on that one wishes to manifest, they will be manifested. You may wonder, "Why are these four called 'the limbs of miraculous powers'?" The *Abhidharmakośabhāṣya* says:

> "Why is samādhi explained as 'the limbs of miraculous powers'?" Because it is the foundation of obtaining all qualities.[540]

The greater *Bṛhaṭṭīkā*[541] asserts that, with miraculous powers referring to the supramundane path, [they are called] limbs because they are the basis or matrix for it.[542]

4) As for the path of preparing for clear realization, it is within having trained the mind through the eight [remedies] such as striving that the preparations of heat and peak, which make one clearly realize the [four] realities, arise. On this path there are the five faculties. [Their explanation] also has four parts.

4a) The objects [of the five faculties] are the four realities. For since these [five] are included in the preparation for the path of the noble ones, they bear the aspects of said realities. {273}

4b) As for the manner in which to cultivate them, through relying on the respectively former ones existing as the causes one engages in the respectively latter ones.

4c) As for their nature, from the faculty of confidence up through the faculty of prajñā, in due order, they consist of trust in the four realities, enthusiasm for realizing them, not forgetting the focal objects and aspects in terms of this, the factor of mind's being one-pointed with regard to their actuality, and thoroughly discriminating each one of them. If you wonder to which stages of the path these [faculties] belong, [they belong] to the stages of heat and peak.

4d) Their fruition is to swiftly attain the path of seeing and to accomplish [all] four [stages of] the path of preparation. You may wonder, "Why are these five called 'faculties'?" The *Ālokā* says that they "are the sovereigns of accomplishing the path of the noble ones."[543]

5) As for the path of connecting with clear realization, it is within having attained the five faculties (the natures of heat and peak) that the five powers (the natures of poised readiness and the supreme dharma) arise.

5a–b) Their focal objects and manner of cultivation are like [those of the five] faculties.

5c) As for their natures, they consist of the power of confidence up through the power of prajñā. The difference between these and the [five] faculties corresponds to what the *Abhidharmakośabhāṣya* [says]:

> You may wonder, "Why are nothing but the faculties also explained as the powers?" Because they, through their difference in being small and big, respectively, [can be] overwhelmed and cannot be overwhelmed [by the afflictions or other mundane phenomena].[544]

The *Ālokā* says:

> The arising of the antagonistic factor (such as lack of confidence) and {274} its remedy (such as confidence) in a mixed manner is called "faculty." The arising of solely the remedy, without being mixed with its antagonistic factor, is called "power."[545]

5d) The fruition is the accomplishment of the two latter [stages of] the path of preparation and the path of seeing. As for it being said that the above [path of preparing for clear realization] and this path respectively prepare for clear realization and connect [with clear realization], in fact, both are [doing] both. However, [they are called so with] the intention that they prepare for the path of seeing (the clear realization of the [four] realities) from some distance and are closely connected to it, respectively.

6) As for the path of clear realization, it is within having attained the fourfold path of preparation (the nature of the paths of preparing for and connecting with clear realization) in said ways that the path of clear realization—the path of newly seeing the [four] realities—arises. Therefore, on this path, there are the seven branches of enlightenment. You may wonder, "What are their (a) focal object, (b) manner of cultivation, (c) nature, (d) manner of being branches, and (e) fruition?"

6a) Their focal object is the true reality of the four realities.

6b) As for the manner of cultivating them, through correct mindfulness (the branch of enlightenment) focusing on suffering one seeks to be separated from this [suffering] and abides in that. Through its focusing on the origin [of suffering] one seeks to be free from the desire for this [origin] and abides in that. Through its focusing on the cessation of suffering one seeks to manifest this [cessation] and abides in that. Through its focusing on [the path] that will relinquish suffering by way of accomplishing one's progressing toward

the cessation of suffering, {275} one seeks to cultivate this [path]. The same [applies] for the remaining six [branches].

6c) As for their nature, that through whose power the other branches are rendered not being distracted from their focal objects and aspects is the branch of the matrix [of enlightenment]. This is [the aspect of] the branches of enlightenment that is correct mindfulness ([the phrase] "the aspect of the branches of enlightenment that is correct . . ." is to be applied to the following [branches] too). The branch that is the nature [of enlightenment] is the thorough discrimination of phenomena since it is the nature of nonconceptual wisdom. The branch of final deliverance is vigor since it makes one go far beyond the level of an ordinary being. The branch of benefit is joy since it benefits body and mind. The branch of the lack of affliction consists of suppleness, samādhi, and equanimity since they are the basis of the lack of affliction, the matrix of its lack, and the nature of its lack. For the first one, through making body and mind workable, relinquishes the impregnations of the negative tendencies of body and mind not being workable. The second one, through the power of meditative equipoise, gives rise to correct prajñā and thus relinquishes the afflictions. The third one functions as the remedy for the afflictions that consist of mind's being imbalanced in that it abides in accordance with the afflictions, its not resting in its own natural flow, and its entailing effort. [Here] the difference between "basis" and "matrix" lies in being the basis of activity and being the agent, respectively. Thus, the *Madhyāntavibhāga* says:

> The branch of the nature, {276} the branch of the matrix,
> The third being the branch of final deliverance,
>
> The fourth being the branch of benefit,
> And three aspects being the branch of the lack of afflictions—
> These are taught as basis,
> Matrix, and nature.[546]

6d) As for the manner of their being branches, the *Madhyāntavibhāgaṭīkā* says:

> The complete and perfect enlightenment of true reality is the nonconceptual wisdom of enlightenment. Since the six[547] such as mindfulness concord with enlightenment, they are its branches. As for the discrimination of phenomena, since it has the character of realization, it *is* enlightenment. [But] since it serves as an aid for the [others], it is [also taken as] a branch.[548]

6e) The fruition is the relinquishment of all factors to be relinquished through seeing without exception.[549]

7) As for the path that is conducive to pure final deliverance, it is within having attained the path of the clear realization of directly seeing the [four] realities that the path that is conducive to pure final deliverance (the nature of the path of familiarization) arises. On this path, there is the eightfold path of the noble ones.

7a–b) Its focal objects and manner of cultivation are as above [under the path of clear realization].

7c) As for the nature [of its branches], just as personal and phenomenal identitylessness were realized on the path of seeing, on the path of familiarization one correctly follows what was viewed previously, thinking, "I realized it in this way." This is the aspect of the branches of the path of the noble ones that is correct view ([the phrase "the aspect of the branches of the path] of the noble ones that is correct . . ." is to be applied to the remaining [branches] too). In general, the mundane [wisdom of] subsequent attainment delimits the realization during the time of having been in the meditative equipoise of the path of seeing. {277} Therefore, [the branch of the correct view, which represents said delimitation,] must be presented as [a part of] the path of familiarization. However, in the context of presenting it as the path of seeing, though the actual correct view does not arise during the meditative equipoise of the path of seeing, the attainment of the powerful ability to give rise to it [during the following subsequent attainment] is presented as the attainment of the [correct view]. Correct thought is to delimit the presentation of the realization that was realized through the correct view and to engage in the meaning of the Buddha's words, such as the sūtra collections, that present [said correct view]. Correct speech is to be pure of verbal acts such as lying. Correct aims of action are to be pure of physical acts such as killing. Correct livelihood is to be pure of both physical and verbal actions such as corrupt ethics. Here the *Madhyāntavibhāgaṭīkā*[550] says that, when linked to the path of seeing, [correct] thought and speech both refer to obtaining, during meditative equipoise, the power for their arising [during subsequent attainment]. Correct effort means to cultivate the remedies for the factors to be relinquished through familiarization (or for the cognitive obscurations) for a long time without becoming weary. Correct mindfulness is to cultivate, through not forgetting the characteristics of calm abiding, holding [the mind], and equanimity, the remedies for the obscurations of the paths of calm abiding and superior insight that are to be manifested in order to be without dullness and agitation. Correct samādhi is to cultivate the remedies for the obscurations that prevent the accomplishing of special qualities, such as the supernatural knowledges. The *Mahāyānasūtrālaṃkāra* {278} says:

Thereafter, they follow their realization,
Just as it is, understand
The presentation of this realization, just as it is,
And engage in this presentation.

The three actions become pure
And they familiarize with the remedies
For the cognitive obscurations,
[Those] of the path, and [those] of special qualities.[551]

As for "the three actions becoming pure," here the triad of [correct] speech, aims of actions, and livelihood is asserted as representing the physical and verbal actions that are free from inferior physical and verbal actions. As for the assertion by the Vaibhāṣikas that these two [kinds of actions] are fully qualified [entities] that possess form, the second Buddha, [Vasubandhu,] refutes it in his *Abhidharmakośabhāṣya* and *Karmasiddhiprakaraṇa* and presents [both] as [the mental factor] intention. Therefore, they refer to cognition and do not refer to matter.

7d) The fruition is the relinquishment of the factors to be relinquished through familiarization.

These eight branches are [summarized] into four branches. [Correct] view is the branch of delimiting the realization in meditative equipoise. Motivated by [correct] thought, [correct] speech makes [others] understand. Therefore, [these two] constitute the branch of making understand. Through verbal explanations and elaborate discourses, [others gain trust] in the pure view. By virtue of [correct] aims of action, one does not do what is not to be done and thus [makes others gain trust] in pure ethics. By virtue of [correct] livelihood, one uses dharma robes and so on just as they happen to appear and thus [makes others gain] trust in being content with few daily necessities. Therefore, these three represent the branch of instilling trust in others. [Correct] effort [functions as the remedy for] the afflictions that are factors to be relinquished through familiarization. Mindfulness [functions as the remedy for] the secondary afflictions dullness and agitation. {279} Samādhi, by virtue of accomplishing special qualities (such as the supernatural knowledges), functions as the remedy for the antagonistic factors of these [qualities]. Therefore, these three make up the branch of remedies. The *Madhyāntavibhāga* says:

Delimiting, making understand,
The three aspects that instill trust in others,
And the remedies of antagonistic factors
Are the eight branches of the path.

View, ethics, and being content with [few] daily necessities
Are asserted as what make others aware.
[The remaining] are the remedies for afflictions, secondary afflictions,
And the antagonistic factors of power.[552]

2.2.2.2.1.2.2.1.1.1.1.2.3.2.2. Instruction on the aspects of the knowledge of the path

This has six parts:

1) [The path of] the remedies
2) [The path of] manifesting
3) [The path of] blissfully abiding amidst visible phenomena
4) The supramundane [path]
5) [The path of] relinquishment
6) The path of buddhahood

1) The path of the remedies consists of the three aspects that are the three doors to liberation. In general, there are many ways of presenting the three doors to liberation, but according to the *Abhidharmasamuccaya*, [one speaks of the door of] emptiness because the two aspects "empty" and "identityless" of the reality of suffering are realized as its being empty of a self that is another referent or its nature.[553] [One speaks of the door of] signlessness because, [among] the eight aspects of [the realities of] cessation and the path, [the first four] represent being free from conceptions about characteristics and [the latter four], being what makes one free [from such conceptions]. [One speaks of the door of] wishlessness because the two aspects "impermanence" and "suffering" of the reality of suffering and the four aspects of [the reality of] its origin are realized as being the bases for revulsion. In due order, these three [doors] function as the remedies for three [factors]—the clinging by virtue of viewing [the skandhas] as a self and what is mine, {280} the conceptions about characteristics that are the results of the views about a real personality, and wishing for the three realms, that is, craving.[554] Therefore, they constitute the path of the remedies.

[According to the *Viniścayasaṃgrahaṇī*],[555] the statement that emptiness, signlessness, and wishlessness are without difference is a general instruction on their [equally] arising from the triad of study, reflection, and meditation. When they are used as the terms for [the corresponding three] samādhis, they refer to both mundane and supramundane [factors] arisen from meditation. When they are used as the terms for the [three] doors to liberation, they represent supramundane [factors] arisen from meditation.[556]

2) The path of manifesting consists of [the first] three [of the eight] liberations—(a) looking at form through what possesses form, (b) looking at form through what is formless, and (c) the liberation [of notions] of [specific] beauty.

2a) Looking at form through what possesses form has six parts:

a) [Looking] with which supports
b) [Looking] by relying on which ground
c) [Looking] at which objects
d) [Looking] in what manner
e) Hermeneutical etymology
f) Looking for which purpose

2aa) As for the supports, in the case of the mahāyāna they are [the paths] from the greater path of accumulation onward. In the hīnayāna, they are the nonreturners who are a bodily witness and those arhats who are liberated by virtue of both elements, [that is, prajñā and meditative absorption]. *Abhidharmakośa* [VIII.37d] says that the first three liberations arise in a human [psychophysical] support and arise as the actual grounds [of dhyāna] in a [psychophysical] support of the desire realm. However, I think that bodhisattvas are [also] able to cultivate them in [psychophysical] supports of the form realm and [those of] the gods in the desire realm.

2ab) *Abhidharmakośa* [VIII.32ab] {281} asserts that since the first two liberations are progressively cultivated as the remedies for the desire for the colors of the desire realm and the first two dhyānas, they are based on the first two dhyānas. However, in that system, the first two [liberations] are held to be the meditation on repulsiveness, which is not what they are identified as here. Therefore, here, according to what the *Abhidharmasamuccaya* says, [the first three liberations] rely on the culmination of the actual fourth dhyāna.

2ac) As for which objects are looked at, [their objects] are small forms, whether they have nice colors, ugly colors, or are bad or good. The same goes for big forms. "Nice colors" are those that appear to be beautiful. "Ugly colors" are the opposites of those. "Bad" refers to [objects] from sounds up through tangible objects that are unpleasant. "Good" means the opposites of those. "Small" refers to the forms of sentient beings and the possessions that they enjoy. "Big" means [things such as] huts and houses.

2ad) As for the manner of looking, with the notion of oneself as the inner looker possessing form, one looks at big, small, good, and bad [forms in the sense] that there is no absolute certainty about their being bigger, smaller, and so on than they [are]. No matter whether the objects that one looks at in this manner are good or bad, one must be free from attachment to them. However, even if one is free from attachment, one has not yet attained mastery over

the creative willpower [to manifest these objects] as one wishes and therefore [looks at them] with the wish to attain [such mastery]. In this context, since one must [mentally] establish the notion of oneself as [possessing] form {282}, this is easy if one is not devoid [of form]. But even if one is devoid [of form] through having attained a formless [absorption], one must establish the notion of [oneself possessing] form without [physically] manifesting [in any form].

2ae) The reason behind the hermeneutical etymology [of looking at form through what possesses form is] that one establishes the notion of oneself as [possessing] form.

2af) The purpose for which one is looking [in this way is that such looking serves] as the remedy for the obscurations that prevent one from manifesting outer entities just as one wishes. [However,] this is just [one] example—the *Yogācārabhūmi*[557] explains that [this liberation] is [cultivated] in order to furthermore accomplish the totalities, [the āyatanas of] overpowering, the miraculous powers of the noble ones, dispassion, the knowledge through aspiration, the discriminating awarenesses, and so on.

2b) As for the liberation of looking at form through what is formless, [except for the following] all other points are as above. The distinct feature of its support is the attainment of the first liberation. The manner of looking is to look with the notion of oneself not possessing form, [that is, with the notion of] the four space[like] names.[558] In this context, if one has attained a formless [absorption], [such looking] is easy, but even if one has not attained [a formless absorption], one must [mentally] establish the notion of not possessing form. The *Bahubhūmivastu*[559] explains that, even if one has attained a formless [absorption], one merely establishes a mental state of formlessness, but does not give rise to that actual [formless] meditative absorption. Therefore, the statement in some texts that the supports of the [first] two [liberations can be] any of the dhyānas and formless [absorptions] entails the intention that even in those who [cultivate these liberations on the basis of] having attained a formless [absorption], there is only the cultivation [of the notion of not possessing form]. On the other hand, there are numerous statements that, within the actual formless [absorptions], forms are [by definition] not taken as objects. Therefore, {283} [the first two liberations] do not rely on the formless [absorptions]. The reason behind the hermeneutical etymology [of looking at form through what is formless is] that the notion of oneself as [possessing] form is destroyed. The meaning of these two establishing or not establishing the notion of oneself as [possessing] form derives from the two [facts] of the manifester appearing or not appearing at the time of manifesting [forms].

2c) [The explanation of] the liberation [of notions] of [specific] beauty has four parts. (a) The persons [who can cultivate it] differ from the former [two]

in having attained the first two liberations. (b) As for the ground, they rely on the fourth dhyāna. (c) The purpose is [that this liberation serves] as the remedy for the arising of mental states of wishing to manifest beautiful forms and not wishing to manifest ugly ones. (d) As for the manner in which [it is cultivated], one relies on the three notions of (1) mutual dependence, (2) mutual connection, and (3) mutually being of one taste. (1) [One starts with] a beautiful, an ugly, and a neutral form (such as a golden, a silver, and a copper vase). In dependence on the copper vase, the silver vase is beautiful, but in dependence on the golden vase, it is ugly. Through meditating on these three [forms in this way], one puts an end to the clinging to [forms] being independently beautiful or ugly. (2) Through meditating on [the fact] that both being ugly in dependence on the golden vase and being beautiful in dependence on the copper vase are connected within the single silver vase, one puts an end to the clinging to beautiful and ugly being different. (3) Through having meditated according to the former two [steps], without apprehending everything that is beautiful or ugly as being absolutely distinct, one attains the notion of everything being of one taste as [having the aspect of] being beautiful or being an aspect that one wishes to manifest. This is the time of having accomplished [the third liberation]. {284}

You may wonder, "Why is the path of manifesting presented as the [first] three liberations?" If one does not look at small, big, good, and bad as not being definite, one is not able to manifest them as something other. Therefore, even if one has attained the first two [liberations] and the conviction that the [properties of big, small, good, and bad] are not definite, if one does not put an end to the clinging of being biased about beautiful and ugly, one does not wish to manifest what [one thinks] is ugly. But if one does not manifest what [one thinks is ugly], one has not completed [the power to] manifest [all kinds of things]. Therefore, one must cultivate the third [liberation].[560]

3) [The path of blissfully abiding amidst visible phenomena consists of the remaining five liberations.] You may wonder, "In what does one rest in meditative equipoise?" To blissfully abide amidst visible phenomena (that is, [the appearances of] this life) is the path that benefits body and mind, which is fivefold. What are these [five]? First, on the path of abiding in concordance with liberation (nirvāṇa) and being free from the manifest fetters [of the afflictions], there are the four actual formless absorptions. These are the [four] formless liberations. One cultivates them through distancing oneself from the craving for relishing the formless levels in order for them not to be mixed with such [craving]. Second, in the nature of the path of abiding in the utter peace of the afflictions (such as attachment), or of [primary] minds and mental factors, there is the one liberation of the cessation of feelings and discrimination since these are the main factors to be ceased [here]. This [meditative absorption] is

manifested in order to be liberated from the obscurations of the cessation of feelings and discrimination. As for the difference between the [regular] four formless [absorptions] and the meditative absorption of cessation versus said [five] liberations, they are [presented as] meditative absorptions by virtue of being balanced with regard to their focal objects that consist of the great elements of the body or [primary] minds and mental factors. {285} They are presented as liberations from the point of view of being liberated from the fetters of their own respective levels and not being mixed with them.

The followers of the *Abhidharmakośa* assert that [the liberations] also [include] the preparatory stages [of the dhyānas and formless absorptions, saying that] since the meaning of "liberation" is to turn one's back on lower [levels], the uninterrupted paths of the preparatory stages are not liberations, while their paths of liberation are. Thus, [among] the eight [liberations], the first three arise for the welfare of others, while the next five, while entailing the aim of the welfare of others, are liberations in terms of blissfully abiding in the actuality that is seen by oneself.

4) The supramundane path consists of nine [meditative absorptions]. These nine are the eight dhyānas, the formless [absorptions], and the meditative absorption of cessation. Since these constitute aspects in relation to the knowledge of the path, they are identified as said [meditative absorptions] in the mind streams of bodhisattvas. As for their being presented as the supramundane path, though the Ābhidharmikas assert that there is nothing uncontaminated within the Peak of Existence, in the mahāyāna it is held that there is. Therefore, since it is the uncontaminated elements of the eight dhyānas and formless [absorptions] that represent the nature of the supramundane path, they are presented as such. Cessation [is said to belong to the supramundane path] by virtue of the need to gain certainty through the supramundane [path].

Here a critical analysis of the meditative absorption of cessation has seven parts:

a) Which persons [enter this meditative absorption]
b) Based on which mental states [they enter it]
c) Through which mental engagement [they enter it]
d) Which factors to be ceased are ceased
e) Its nature
f) Its time
g) In which realms [this meditative absorption is entered]

a) As for which persons enter this meditative absorption, {286} [the position of] the hīnayāna corresponds to what the *Viniścayasaṃgrahaṇī* says:

> The nonreturning learners who are a bodily witness and the non-learners who are liberated by virtue of both elements are the ones who enter this meditative absorption.[561]

In the mahāyāna, [bodhisattvas] are able to enter it from the path of seeing onward. Ordinary beings, stream-enterers, once-returners, and [arhats] who are liberated by virtue of the element of prajñā [alone] are not able to enter it. For in order to enter it, the afflicted mind must have ceased and the mental state of the Peak of Existence must have been attained—the first lack the first [criterion] and the remaining lack the latter. In the *Daśabhūmika[sūtra]* it is said that bodhisattvas enter the meditative absorption of cessation from the sixth bhūmi onward. Since this is held to be the cessation within the dhātu free from all reference points, the name is the same but the meaning is different.

b) As for the mental states based on which [one enters this meditative absorption, according to *Abhidharmakośa* VIII.33b] the Ābhidharmikas assert the following. Since the mental state of the Peak of Existence is very subtle, based on it it is easy to cease the flux of [primary] minds and mental factors. Therefore, it is the one on which one relies [here]. However, in the mother sūtras it is explained that one can rely on any one of the nine levels. Therefore, the former [position] must be asserted as [applying only to] the time of first making efforts [to enter this meditative absorption].

c) As for the mental engagement [through which one enters this meditative absorption], it is through the mental engagement of seeing that one is not free from the coarse flux of feelings, discrimination, and so on, and thus [giving rise to] the discriminating notion of [wishing to] abide in the peace [of said flux having ceased] through this [meditative absorption].

d) As for which factors to be ceased are ceased, it is seven that are ceased—the six collections [of consciousness] and the afflicted mind {287} together with their accompanying [mental factors]. For if the afflicted mind has not ceased, [just] in terms of whether they are or are not peaceful there is no difference between this [meditative absorption] and the meditative absorption without discrimination.[562] This [explanation] refers to the desire realm. However, in the form realm the nose and tongue consciousnesses [do not exist] and, in the formless realm, [all] five collections [of the sense consciousnesses] do not exist. Therefore, [in these realms, only] five and two, respectively, [of the above seven consciousnesses] cease. As for the śrāvakas saying that only the [first] six collections [of consciousness] cease since the śrāvaka texts only explain six collections, they [also] explain that only that many [can] be ceased. However, the *Viniścayasaṃgrahaṇī* explains that, actually, also the afflicted

mind ceases. Since the ālaya[-consciousness] exists in this state, it is "[a state] of being endowed with mind."[563]

e) As for its nature, both the proponents of referents and the followers of the mahāyāna assert that it is a nonassociated formation. However, the Vaibhāṣikas assert that it is substantially established, while [the others] from the Sautrāntikas on up hold that it is imputedly existent.

Some say, "The explanation of its being a nonassociated formation accords with the factions of the śrāvakas. However, in the mahāyāna's own system, it is held to be a special [type of] samādhi. For the *Daśacakrakṣitigarbhasūtra* says:

> Bodhisattvas, through abiding in the samādhi of cessation, completely sever the three discriminations and the three feelings.

Also, the mother sūtras explain it as [belonging to] the samādhi of crossing in one leap, speak of it as a meditative absorption, and [even] explain it as the wisdom dharmakāya of realization. Therefore, it is the nonconceptual wisdom of the noble ones of the mahāyāna." {288}

[However,] noble Asaṅga and his brother [say that,] let alone the nature of this [meditative absorption] being cognition, the assertion of the Vaibhāṣika monk Vasumitra that there is an unclear mental consciousness in this state is refuted based on the scriptures stating that if there is the mental consciousness, [the mental factors] contact, feelings, and so on arise [too]. Also, when they establish that the ālaya[-consciousness] exists for the śrāvaka factions [too], they say that since the six collections do not exist when having entered the meditative absorption of cessation, if the ālaya[-consciousness] did not exist, this would be just like being dead and so on.[564] Therefore, the texts of these [two] brothers say that it is by virtue of the ālaya[-consciousness] that, during the meditative absorption of cessation, mind exists, but they do not say that mind exists [in it] by virtue [of the existence] of any other [kinds of] consciousness. Since there is no other great mahāyāna scriptural system that comments in a way that does not accord with this either, one cannot [simply] explain the intention of the sūtras and Maitreya through one's own power. Therefore, it is obvious that this comment of the meditative absorption of cessation being a nonconceptual samādhi is not tenable. Furthermore, if this [meditative absorption] were a nonconceptual samādhi, it would have to be a mental consciousness. But in that case, such is not tenable [either] because [Vasubandhu's] *Triṃśikā* [says]:

> The mental consciousness occurs always

Thus, it explains the time of its arising in general and then specifically contrasts this with its not arising during the following five states:

> Except for in those without discrimination,
> In the two kinds of meditative absorption,
> [Deep] sleep, fainting, and also the state without mind.[565]

Therefore, it is with the intention that [this meditative absorption] is attained through the power of the path and that buddhas {289} also have the capability to manifest it that it is explained as the wisdom dharmakāya [in the prajñāpāramitā sūtras]. However, it is not the case that a substantial [entity] of this [meditative absorption] is generated in the mind streams of buddhas. [Also,] the statement that buddhas enter this [meditative absorption entails] the intention of their having attained the capacity [to do so]. This is not invalidated through [this meditative absorption] being explained as [belonging to] the crossing in one leap either—it is just as in the case of the mind that is not in meditative equipoise. As for the intention of its being described as a meditative absorption, it is the intention that the state of mind that enters it is a meditative absorption, or that it puts the great elements of the body into a balanced state. It does not exist before the [first] seven collections [of consciousness] have ceased, but exists once they have ceased. Therefore, it is referred to by the conventional term "conditioned."

f) As for the length of time during which this meditative absorption is entered, some assert, "Bodhisattvas enter this meditative absorption only for seven days because [otherwise] they reject the welfare of others." However, it is taught that this is not tenable because, [for bodhisattvas,] to enter this meditative absorption also represents the welfare of others.

g) As for in which realms [this meditative absorption is cultivated], *Abhidharmakośa* [II.44cd] explains that, after it has first been generated in the [psychophysical] support of a human, later, [it can be] generated in the form [realm too]. The explanation in the *Viniścayasaṃgrahaṇī*[566] accords with that, but explains that it is the presentation that needs [to be made] if the ālaya[-consciousness] is not accepted. If the ālaya[-consciousness] is accepted, [this meditative absorption can be] manifested in all three realms. Thus, this represents the difference between the existence and the nonexistence of a basis of cessation.

5) The path of relinquishment consists of the aspects of the uninterrupted paths that are the dharma readinesses {290} which represent the [cognizing] subjects of the four realities. These are the four dharma readinesses [that have the] defining characteristic of not being associated with the

afflictions to be relinquished through seeing. Though this [path] is explained as the dharma cognition that is the end of the continuum, [according to the *Munimatālaṃkāra*,][567] to assert it as the path of seeing is the intention of Āryavimuktisena and Haribhadra.

6) The path of buddhahood consists of the ten pāramitās (such as generosity) that, on the path of progressing to true reality, do not engage in their ten antagonistic factors (the six [factors] from miserliness up through corrupted prajñā, the two of what are not [skill in] means and aspiration prayers, and the two of little power and ignorance).

You may wonder, "If the thirty-seven [aspects of the knowledge of all aspects in terms of the knowledge of entities] are also cultivated by bodhisattvas, while [all] the [aspects] from the three doors to liberation up through the path of relinquishment exist in śrāvakas too, why are these two [sets of aspects] explained to respectively exist in the persons who are śrāvakas and bodhisattvas and [why] are they explained as the aspects of the knowledge of entities and the knowledge of the path, respectively, [among the three] knowledges?" They are explained [in this way] by virtue of the thirty-seven aspects [being primary for] śrāvakas and the thirty-four being primary for bodhisattvas. How are they [primary]? The specific aim that the śrāvakas desire is the mere nirvāṇa of being liberated from the afflictions, and said thirty-seven [aspects] represent the branches that are indispensable for accomplishing that. For it is said that, though the realization of phenomenal identitylessness exists in these thirty-seven, they primarily entail the completion of the focal objects and aspects of personal identitylessness, and the afflictions arise from the views about a personal identity. [On the other hand,] the eight liberations, the nine meditative absorptions, and the ten pāramitās are cultivated as the remedies for the cognitive obscurations because the final desire of bodhisattvas {291} is the omniscience of having relinquished the cognitive obscurations [too].

Alternatively, it is not that the realization of phenomenal identitylessness is presented from the perspective of the isolates of said thirty-seven [aspects of the knowledge of entities]. Therefore, [such a realization is attained] through the power of being embraced by the other paths that represent the extraordinary realizations of identitylessness. Consequently since said thirty-seven [aspects] are the ones that entail the focal objects and aspects of personal identitylessness, they represent the aspects of [the knowledge of all aspects that correspond to] the knowledge of entities. In the context of the thirty-four [aspects of the knowledge of all aspects that correspond to the knowledge of the path], the first and the fifth paths both constitute the remedies for the afflictive obscurations. Among the remaining [paths], the liberations and meditative absorptions [constitute the remedies for] the cognitive obscurations

that [bodhisattvas and those in] the hīnayāna have in common, while the ten pāramitās are the remedies for the uncommon cognitive obscurations [of bodhisattvas alone]. In brief since these [thirty-four] teach the aspects of the remedies for all of the two obscurations without exception, they are presented as the aspects of [the knowledge of all aspects that correspond to] the knowledge of the path of bodhisattvas.

2.2.2.2.1.2.2.1.1.1.1.2.3.2.3. Explanation of the extraordinary aspects of buddhahood

This has four parts:

1) The subdivisions of the qualities
2) Their nature
3) Whose [qualities] they are
4) For what aim they are

2.2.2.2.1.2.2.1.1.1.1.2.3.2.3.1. The subdivisions of the qualities

[The qualities are subdivided into] four [sets].

(1) The first one consists of the ten aspects of the powers. What are they?

a) The power of knowing what is the case and what is not the case consists of knowing such [things] as the following. Through generosity, it is the case that [one will obtain] large possessions, while it is not the case that one will be destitute (through miserliness, the opposite [will happen]); through corrupt ethics, it is the case that one will be reborn in the lower realms, while it is not the case that one will be reborn in the pleasant realms (through ethics, the opposite [will happen]); through a malicious mind, it is the case that one will be of ugly appearance, while it is not the case that one will be beautiful {292} (through patience, the opposite [will happen]).

b) The power of knowing karmic maturations is the knowledge about karma as distinguished by virtuous and evil actions, and about the inferior and the special maturations of [certain] motivations and the actions that [are motivated by] them.

c) The power of knowing various inclinations is the knowledge about various [inclinations of beings], such as dwelling in desire, being inclined toward hatred, the opposites [of these], the inclinations or wishes of śrāvakas, pratyekabuddhas, and so on.

d) The power of knowing various constituents (dhātus) is the knowledge about the many constituents of the world—the eighteen such as the eye constituent, the six such as the earth constituent, and so on.[568]

e) The power of knowing superior and nonsuperior faculties is the knowledge about faculties such as confidence being sharp, dull, medium, nonexistent, and so on.

f) The power of knowing the paths that go everywhere is the knowledge about [all] paths that are definite in being the correct paths that go everywhere in [saṃsāric] existence and peace, those that are indefinite, those that accord with them, and those that are definitely wrong.

g) The power of knowing dhyānas and liberations is the knowledge about the afflicted phenomena of relishing the four dhyānas, the eight liberations, the three samādhis (such as conceptual ones), the four formless [absorptions], and the nine [meditative absorptions] of progressive abiding as well as about the purified phenomena of not observing them, such as entering and rising from the lion's sport or crossing in one leap. {293}

h) The power of knowing the recollection of former states is the recollection of many former states of birth of oneself and others.

i) The power of knowing death, transition, and rebirth is the knowledge, through the divine eye, about the present and future deaths, transitions, and rebirths of sentient beings.

j) The power of knowing [the termination of the contaminations is the knowledge] about the partial and complete terminations of the contaminations from śrāvakas up through buddhas.

Since these [ten] aspects have overcome all antagonistic factors and [can]not be suppressed by them, they are [called] powers.

2) The second [set] consists of the four aspects of the fearlessnesses.

(a) The first one among these four is to be fearless about proclaiming one's consummate realization. The *Sūtra [in Twenty-five Thousand Lines]* says:

> If I proclaim, "I have completely and perfectly realized these phenomena," in the world neither śramaṇas, nor brahmans, gods, māras, Brahmā, or anyone else [can] see any reasons for disputing [this] in accordance with the dharma, such as saying that I have not realized these phenomena. Since no such reasons are seen here, through experiencing the attainment of bliss, the attainment of the lack of cowardice, and the attainment of fearlessness, I proclaim this as the stance of a mighty bull. I utter the lion's roar among those that surround me. In the world I shall turn the wheel of Brahmā[569] {294} that cannot be turned in accordance with the dharma by either śramaṇas, brahmans, gods, māras, Brahmā, or anyone else in the world.[570]

b) As for being fearlessness about [proclaiming] consummate relinquishment, [the sūtra says:]

> If I proclaim, "I have terminated the contaminations" . . . neither śramaṇas . . . saying that I have not terminated these . . .

c) As for being fearless about [proclaiming] obstructing phenomena, [the sūtra says:]

> There is no basis such as that what I taught as obstructing phenomena not becoming obstructing phenomena if relied upon. Thus, neither śramaṇas . . .

d) As for being fearless about [proclaiming] the path of final deliverance, [the sūtra says:]

> If one practices what I taught as what is conducive to final deliverance for the sake of perfectly terminating suffering, which functions as the noble path that is conducive to final deliverance, there is no basis for its not becoming what is conducive to final deliverance for the sake of perfectly terminating suffering. Thus, here, to me, neither śramaṇas . . . [saying], "Even if it is practiced correctly, suffering will not be terminated perfectly."

Here śramaṇas and brahmans refer to those who are conceited due to prajñā; gods and demons, to those with excellence due to the divine eye, knowing the minds of others, and so on; and Brahmā, to those with great power and miraculous powers. Therefore, these are mentioned due to their being greatly conceited [in these ways]. Through the power of [buddhas] having attained the bliss of being without their body hairs standing on end [due to fear], shyness, and so on, {295} they proclaim their stance of the all-knowing steed and the [mighty] bull because the enlightened activity of their bodies is pure. Through the power of having attained [the state of] their speech being without any trepidation (such as being timid or inferior), they utter [this stance] like a lion's roar because the enlightened activity of their speech is pure. Through the power of having attained the fearlessness of their minds being without doubt, faintheartedness, and so on, they turn the wheel like Brahmā because the enlightened activity of their mind is pure. Alternatively, Brahmā refers to being a tathāgata because of being nobler than everybody [else].

3) The third [set] consists of the four aspects of the discriminating awarenesses. What are they?

a) The discriminating awareness of dharmas is to engage in [the objects that consist of] the twelve branches of [a buddha's] speech or the objects that consist of the synonyms that are means of expression (such as "the one with white light" and "the one with a rabbit")[571] without any attachment of relishing them and any obstruction of cognitive obscurations.

b) [The discriminating awareness of] meanings [is to engage,] as before, in the objects that consist of what is expressed by the twelve branches or the specific and general characteristics of phenomena.

c) [The discriminating awareness of] semantics [is to engage,] as before, in the objects that consist of the languages within the six [realms of] beings or the languages of each country.

d) [The discriminating awareness of] self-confidence [is to engage,] as before and in order to teach others, in the objects that consist of the manifest triad [(a)–(c)] of dharmas and so on or the subdivisions of the natures and the aspects of phenomena, such as their existing substantially or existing imputedly.

Since these four [awarenesses] are without attachment and obstruction with regard to said four [sets of] objects, they are discriminating awarenesses. {296}

4) The eighteen dharmas of the buddha qualities that are unique compared to others are (a) the six that consist of conduct, (b) the six that consist of realization, (c) the three that consist of enlightened activity, and (d) the three that consist of wisdom.

a) The six flaws that will be explained [in the following] are possible for arhats of the hīnayāna, but tathāgatas [lack them. (1) They lack] being harmed by fierce elephants, cattle, dogs, and so on, and lack any mistakenness such as crushing black snakes under their feet. Therefore, their physical actions are pure. (2) They lack chatter, such as spoiling the path and thus uttering chattering sounds and, under the sway of latent tendencies, guffawing like a horse. Therefore, their verbal actions are pure. (3) They lack any deterioration of mindfulness in terms of failing to do something by virtue of forgetfulness and it then being too late [to do it]. (4) At all times, they lack [a mind that is] not settled in meditative equipoise, no matter whether they rest or do not rest in meditative absorption. (5) They lack discriminations in terms of [saṃsāric] existence and nirvāṇa being different by way of clinging to them as being discordant or concordant. (6) They lack the indifference of forsaking the welfare of sentient beings through not examinining [whether] the time for guiding them [is right or not] and so on. These four aspects represent the purity of their mental actions. Thus, [these] are the six [aspects of unique conduct].[572]

b) [As for the six aspects of unique realization,] (7) tathāgatas lack any deterioration of their striving because they always promote the welfare of sentient beings and incessantly wish for the dharmas such as great love and compassion. {297} (8) They lack any deterioration of vigor in that they, for the sake of each single sentient being, go to the places of [all] buddha realms that exceed [the number of the grains of] sand in the River Gaṅgā. (9) They lack any deterioration of mindfulness in that they, after having become buddhas, place the mental behaviors of all beings in the three times, the means to guide them, and so on onto the path of mindfulness and therefore do not have to think about these [things] later. (10) They lack any deterioration of the samādhi of resting in meditative equipoise in the suchness of all phenomena. (11) They lack any deterioration of prajñā because their knowledge of the mental behaviors of sentient beings and teaching the dharma is inexhaustible. (12) They lack any deterioration of their inexhaustible liberation within their promoting the welfare of sentient beings for as long as saṃsāra exists. Thus, [these] are the six aspects [of unique realization]. Among these six, striving is the support; the middle four, the faculties; and the last one, the fruition. For those in the hīnayāna, there is no deterioration of these six once they have been attained, but there is deterioration when they have not been attained [fully]. However, for tathāgatas, there is no [deterioration] in either [case].

c) [As for the three aspects of unique enlightened activity,] the enlightened activities of [a buddha's] body guiding sentient beings through radiating light, walking, opening his eyes, and so on; the enlightened activities of his speech instructing sentient beings in accordance with their thinking and their latencies; and the enlightened activities of his mind having relinquished all latent tendencies without exception and being endowed with great love {298} arise from the cause of wisdom having arisen before them. Therefore, these are the three aspects of [said enlightened activities both] being preceded by wisdom and, since they flow together with wisdom, following wisdom.

d) The three aspects of [unique] wisdom are that [this wisdom], through the mere wish [to know them], knows all knowable objects in the three times that occur in the past, the future, and the present. By virtue of that, it is not attached to them and, by virtue of knowing everything, it is not obstructed [with regard to them either].

2.2.2.2.1.2.2.1.1.1.1.2.3.2.3.2. Their nature

It is only by virtue of the differences of those to be guided that the buddhas who appear teach three yānas or a single one, but it is not possible for them to not teach suchness. Therefore, the suchness that is explained by all buddhas is the nirvāṇa of being pure of all stains without exception.

2.2.2.2.1.2.2.1.1.1.1.2.3.2.3.3. Whose [qualities] they are

To have gained mastery over all conditioned and unconditioned phenomena is through the power of what is self-arisen, that is, self-arisen wisdom. [In general,] what is self-arisen is twofold—the dharmadhātu and the wisdom of someone in their last existence realizing all knowable objects. In terms of the first one, this corresponds to what the *Gaṇḍavyūhasūtra* [says]:

> Though some worldly realms,
> Inconceivable [in their number], are burned,
> Space will not be destroyed.
> Self-arisen wisdom is just like that.

As for the second one, through bodhisattvas having familiarized with the instructions of spiritual friends for a long time, without depending on a master, [their final wisdom] is self-arisen. {299} As it is said:

> Having arrived, I am a buddha.
> I have nobody as a master.

Since the first one of these [two kinds of what is self-arisen] is the suchness that is explained by all buddhas, it is the second one that is to be taken here [as that which possesses the above qualities].[573]

2.2.2.2.1.2.2.1.1.1.1.2.3.2.3.4. For what aim they are

[The aim is represented by] the aspect that is buddhahood—the perfect realization of all aspects of suchness and variety.

Thus, the [last] three [among these thirty-nine aspects of the knowledge of all aspects are suchness, what is self-arisen, and buddhahood]. When the wisdom of the knowledge of all aspects is attained through having focused on suchness, it is by virtue of its being endowed with the power of mastering all entities [that it is presented] as what is self-arisen. By virtue of its knowing all kinds of knowable objects without mixing them, it is presented as buddhahood. Apart from that, there is no difference. In this way, suchness is the nature of the thirty-six qualities [before it]. What is self-arisen refers to having gained mastery over the collection of these qualities, or to the persons to which [they belong]. The last [aspect] refers to the aim for which these [qualities] are, [namely, buddhahood]. It is in this way that [these] are the [last] three [aspects of the knowledge of all aspects].[574]

2.2.2.2.1.2.2.1.1.1.2. The persons who train

This has four parts:

1) [The vessels who] listen [to prajñāpāramitā]
2) [The vessels who] take it [into their minds]
3) [The vessels who] retain it
4) [The vessels who] mentally engage in it properly

2.2.2.2.1.2.2.1.1.1.2.1. The vessels who listen [to prajñāpāramitā]

[According to the sūtras, those who are able to listen to prajñāpāramitā] are endowed with three distinctive features:

> The sons of good family or the daughters of good family in whose ears this prajñāpāramitā resounds have performed their duties for past victors. {300} Those in whose ears it resounds have produced roots of virtue with regard to the tathāgatas . . . were mentored by spiritual friends.[575]

2.2.2.2.1.2.2.1.1.1.2.2. The vessels who take it [into their minds]

Those who rendered their services to many buddhas represent the vessels who take the words [of prajñāpāramitā] to mind. [The sūtras say:]

> How much more so for those who . . . having taken it [into their minds], seized it, read it, understood it, and mentally engaged in it, seriously engage in prajñāpāramitā as suchness. They rendered their services to many buddhas.

2.2.2.2.1.2.2.1.1.1.2.3. The vessels who retain it

Those who, after having rendered their services to the buddhas, asked them questions about all the meanings about which they have doubts represent the vessels who retain the meanings [of the words of prajñāpāramitā. The sūtras say:]

> They asked the past tathāgatas, the arhats, the completely perfect buddhas, questions, attended them, and paid their services.

2.2.2.2.1.2.2.1.1.1.2.4. The vessels who mentally engage in it properly

Those who attended buddhas and so on and thus engaged in the pāramitās (such as generosity) represent the vessels who mentally engage in the characteristics [of prajñāpāramitā] in a proper manner. [The sūtras say:]

> Under many millions of past buddhas, they have practiced the pāramitās from generosity up through dhyāna. Under many buddhas, they have engaged in prajñāpāramitā.[576]

2.2.2.2.1.2.2.1.1.1.3. The training's own nature

This has two parts:

1) The manner in which the training arises {301}
2) The training that arises

2.2.2.2.1.2.2.1.1.1.3.1. The manner in which the training arises

In terms of the manner of its arising, the complete training in all aspects is fivefold. (1) The training in nonabiding is the realization that objects such as form are not real as something that is to abide through clinging to it. (2) The training in nontraining is to not train through clinging to form and so on, which is to train in true actuality. Since these two put an end to the clinging to objects and subjects, respectively, they are [also] called "putting an end to abiding and yoga." Alternatively, the meaning of the sūtras is to realize that form and so on do not exist as entities that are the objects to be trained in and that it is the realization of this [fact] that, conventionally speaking, constitutes the training. If one familiarizes with the threefold lack of arising [of all aspects, paths, and entities] through not clinging to objects and subjects in this way, the [following three] trainings of realizing the three such as profundity arise. The three such as profundity are the following three. (3) Conventionally, entities are supports, but, ultimately, they do not exist as anything that is to abide. Therefore, they are profound. (4) Though the path is associated with stains, it is naturally pure. Therefore, it is difficult to fathom. (5) Since any end of the aspects that are these two is not observable, they are immeasurable. As for the manner in which these three are realized, the *Ālokā* says:

> When one, in the manner of not clinging to form and so on, thinking, "They are profound," does not abide in them as true reality, this is unmistaken. Therefore, the training in profundity with regard to [forms and so on] is attained. When one does also not engage in yoga, thinking, "They are profound," one does not even abide in "form and so on being profound." {302} In this way, through putting an end to abiding and yoga, the unmistaken meaning of the training in profundity is taught. Likewise, the meanings of the trainings in being difficult to fathom and being immeasurable are to be expressed by following this.[577]

Though entities (the phenomena of skandhas, dhātus, and āyatanas) are the supports of bondage, liberation, and so on on the level of seeming [reality], ultimately, they do not exist as anything whose nature is really established. Therefore, they are profound. When they are realized to be profound in this way, the mind that is associated with clinging to real existence does not see them as anything that is to abide and thus becomes without any clinging to the real existence of objects—"having put an end to abiding" is the training in nonabiding. When the profound nature of objects is not established as anything that is to abide, from the perspective of the mind as the subject too, [mind] is not engaged in yoga, thinking, "They are profound." Thus, the mind does not cling to objects that are not established as anything whatsoever as being anything whatsoever—"having put an end to yoga" is the training in nontraining. That there is no clinging in this manner from the perspective of both object and subject is the training in the profundity of the knowledge of entities and the same applies for the remaining two [trainings].

2.2.2.2.1.2.2.1.1.1.3.2. The training that arises

The training that arises through these means is fifteenfold. [It can be divided into] two [categories—the trainings of] those who attain [buddhahood] through great hardships and of those who attain it in an easy manner. First, (1) in persons who are beginners with dull faculties, fear, terror, and so on about the points of profundity, being difficult to fathom and being immeasurable, arise. {303} This makes them realize [buddhahood through training] with great hardships and over a long time. Secondly, as for those who attain [buddhahood through training] in an easy manner, (2) those of sharp faculties who are neither afraid nor terrified about nonarising realize the three objects in an easy manner by way of their twofold lack of clinging [to objects and subjects, respectively]. Thus, [they train in the manner of] receiving the prophecy [of attaining buddhahood] at the latest [after] three buddhas [have appeared]. (3) [They train in] making the realization of the mother that has arisen in them irreversible through seizing [this realization] and so on. (4) [They train in] becoming finally delivered from the phenomena that obstruct the knowledge of all aspects. (5) [They train in] their being close to what was prophesied not being obstructed by clinging to the mother and so on. (6) [They train in] being close to perfect enlightenment. (7) [They train in] becoming enlightened swiftly in the form of perfect buddhahood. (8) [They train in] the welfare of others through turning the wheel of dharma for the sake of the benefit and happiness of beings and encouraging them [to practice accordingly]. (9) [They train in] seeing that the way of being of phenomena is without increase and decrease. (10) [They train in] not seeing dharmas (white actions) or nondharmas (black actions) and so on. (11) [They train in] the

lack of conceit of not [even] seeing the inconceivability of form and so on. (12) [They train in] not conceiving form and so on, their characteristics, and their nature in that they do not cling to them. (13) [They train in] bestowing the six precious fruitions (the four [śrāvaka fruitions] such as stream-enterer, pratyekabuddhahood, and perfect buddhahood) to others. (14) [They train in] purifying the subtle impregnations of negative tendencies. (15) They train in a set period of time—not giving up their efforts after they have set a period of time (from days to years) for writing down the precious mother, listening to her, and so on. This last [training] is the cause of the fourteen [preceding] trainings. {304}

As for the boundary lines of these [trainings], [the training with great hardships and the training in] the prophecy [exist on] the path of accumulation and [the level of] heat, respectively. Then, in due order, [the next three trainings exist on the next] three [levels] of the path of preparation; one, on the path of seeing; one, on the seven impure bhūmis; five, on the eighth bhūmi; and one each, on the ninth and tenth bhūmis. The training in a set period of time [exists] from the path of accumulation up through the seventh bhumi. From the eighth [bhūmi] onward, there is no effort that is divided into set periods of time.[578]

2.2.2.2.1.2.2.1.1.1.4. The preliminary dharmas of the training

This has four parts:

1) The qualities to be attained
2) The flaws to be rejected
3) The defining characteristics to be known
4) The factors conducive to liberation (what is to be relied on in the mind stream)

2.2.2.2.1.2.2.1.1.1.4.1. The qualities to be attained

For the persons who delight in and practice the unmistaken trainings in this way, there are fourteen reasons for the arising of many kinds of benefit, based on which they attain fourteen benefits. In due order, these are as follows. (1) In order to weaken the power of the māras who obstruct the persons who cultivate the trainings, the power of these māras is vanquished through the blessings of the buddhas. (2) Since the minds of the tathāgatas consider said [persons] for the sake of giving rise to their capacities to train, they are considered and known by the tathāgatas in all situations. {305} (3) Since the tathāgatas see them with the eye that is the wisdom of the knowledge of all aspects in order for their training to become special, they are perceived by the buddhas. (4) Since they, by virtue of these points, are close to the tathāgatas, they are close to attaining completely perfect enlightenment. (5) Since they

are endowed with the great benefit of seizing the mother through writing her down and of venerating her, they attain the great aim of not being separate from the buddhas, the great benefit of being born in the pleasant realms, the great fruition of enlightenment, and the great maturation of engaging in the welfare of others even after having passed into nirvāṇa. (6) Since they perform the activities of the tathāgatas, they come to write down the mother and so on in places where the mother has spread, such as Partani. (7) Since they perfect the dharmas that are the remedies for the two obscurations, they perfect all uncontaminated qualities (such as the six pāramitās). (8) Since they obtain discourses of the knowledge of all aspects from the tathāgatas, even after having died and transited, they proclaim the discourses on the unborn that start with perfect enlightenment. (9) Since the tathāgatas function as their companions and protectors, they [can]not be separated from perfect enlightenment through māras and the hordes of māra. (10) Since they have given rise to the [great] joy in seeking the supramundane dharmas, the [great] openness of relying on the three refuges, and the great delight of their minds engaging in virtue, the virtuous roots that are not in common with śrāvakas and pratyekabuddhas {306} (generosity and so on pure of the three spheres) arise [in them]. (11) [The tathāgatas] know that the words of the vow "I shall establish many sentient beings in enlightenment," which the ones who cultivate the trainings take in the presence of the tathāgatas, are their pure motivation. Thus, [the tathāgatas] rejoice in their vow and, therefore, they actually accomplish it in precise accordance with its meaning of promoting the welfare of sentient beings. (12) Since they desire and aspire for the profound and vast dharma, they take hold of the vast maturational result that is buddhahood. (13) Since they attain the special capacity of promoting the welfare of sentient beings, they accomplish the welfare of sentient beings by way of giving them inner and outer things including their results. (14) Since they do not abandon their vigor for the six pāramitās (their past roots of virtue of having found prajñāpāramitā in its entirety), they definitely obtain the mother even when they change [from lifetime to] lifetime.

Here the land Partani is explained by some as the central area of India, while some [others] explain it to refer to areas in the east and north of India and so on.

As for the meaning of "during the last five hundred [years]" in this context in the sūtras,[579] Śāntarakṣita asserts that during the first half of the teaching's remaining for ten times five hundred [years], they increase, while they decline during the latter half. Therefore, he holds that the part of the five times five hundred [years] of the decline [of the teaching] is said last five hundred [years]. Some [others] hold that the last [five hundred] among the ten times five hundred [years] are taken to be merely an indication.

As for the boundary lines of these qualities, they are primarily attained from [the level of] heat [of the path of preparation] onward.[580] {307}

2.2.2.2.1.2.2.1.1.1.4.2. The flaws to be rejected

This has two parts:

1) The actual flaws
2) The remedies that eliminate them

2.2.2.2.1.2.2.1.1.1.4.2.1. The actual flaws

The flaws are forty-six, which consist of (1) the twenty-three of the adverse conditions for the arising of unarisen trainings being close and (2) the twenty-three of the favorable conditions [for such arising] not being complete.

1) The adverse conditions being close are twofold—those that depend on (a) oneself and (b) others.

1a) The adverse conditions that depend on oneself are threefold—hindrances for (a) understanding the meaning, (b) the activities of the three doors, and (c) engaging in the mahāyāna.

1aa) ([The phrase] "At the time of cultivating the training" is supplemented at the beginning of all [of these flaws].) [The first] two are (1) to attain an understanding of the mother over a long time and with great hardships and thus being weary of it and, (2) without examining former and later lifetimes, a very swift arising of self-confidence in terms of understanding the mother and thus being conceited thereby.

1ab) As for the activities of the three doors, (3) at the time of writing down the mother and so on, [one may be distracted by] the impregnations of the negative physical tendencies of the physical expressions of yawning or laughing, "Ha ha," or of fooling around with others with the body or what is connected to the body. (4) [At said time,] one may be distracted by the impregnations of the negative mental tendencies of the mind being distracted toward friends and so on, or mutual attachment to pleasant objects in dependence on oneself and others, or [thinking,] "I do not experience the taste of this mother," thus rising from one's seat and going somewhere else. (5) [This flaw is] threefold. One's recitations and explanations may be produced with said three improper physical [conducts]. {308} Or one's retaining [of the mother] up through one's mental engagement [in her] may be produced with said three improper mental [conducts]. These represent the impregnations of physical negative tendencies and the impregnations of mental negative tendencies. Or one's recitations and so on are produced with improper speech.

1ac) The hindrances for engaging in the mahāyāna are twofold.

1aca) The seven causes for falling away from the mahāyāna are as follows. (6) If bodhisattvas have not entered the flawless, there is no prophecy about them. Therefore, when there is no prophecy about them, they may hold on to reasons for turning away from the mother, thinking, "I have not been prophesied. The village where I was born and so on are not mentioned." The following six are not different as far as rejecting the mother and then engaging in the scriptural collections of inferior [yānas] goes—they are merely presented as different by way of isolates. (7) Just as one's aim is not accomplished if one discards the roots of a tree and then searches for its branches, to reject the rootlike mother, who is the cause of mundane and supramundane qualities, and then engage in the scriptural collections of inferior [yānas], which are like branches and so on, means to fall away from holding on to the causes of the knowledge of all aspects. (8) Just like a dog who does not beg [for food] from a master from which excellent and lots [of food] would come, but begs [for food] from a servant from whom [only] bad and little [food] comes, to reject the mother, who is the root of all dharmas of the tathāgatas and then engage in the [scriptural] collections of inferior [yānas] means to fall away from experiencing the taste of excellence, that is, the bliss of the supreme fruition. Thus, the former and the latter [are presented] from the perspectives of the isolates of falling away from the cause and the result, respectively. (9) Just like not knowing the characteristics of an elephant when having found one and then {309} searching for its characteristics in its footprints, to not take hold of the mahāyāna by virtue of the mother, but [trying to] take hold of it by virtue of inferior [scriptural] collections means to fall away from completely taking hold of the mahāyāna in all aspects since it is impossible to find it in the [inferior scriptures]. [This is presented] from the perspective of the isolate of falling away from both cause and result. (10) Just as when some who desire gems see the ocean and then, being satisfied with [taking it] to be equal to the water in a cow's footprint, do not set sail on the ocean and thus do not obtain the gems for which they aim, through being satisfied with [taking] the mother and inferior [scriptural] collections to be equal and thus not engaging in the mother, it is impossible to attain one's desired aim—the knowledge of all aspects. Therefore, one constantly falls away from one's aim. (Up to here, this is the first set of ten [among the forty-six flaws].) (11) Just like a mason who wishes to build a palace equal in size to [Indra's] palace, Vaijayanta, through [trying to take] the measure of the orbs of the sun and the moon, one falls away from the connection between the cause and the result [in terms of the knowledge of all aspects]. (12) Just like thinking, "A cakravartin resembles him" upon seeing the vassal king of a country, or discarding food with a hundred tastes upon having obtained cooked rice that is sixty days [old], or, upon having found a gem without any

worth, [taking it] to be equal to a gem with a small worth, to reject the mother and search for the knowledge of all aspects in inferior [scriptural] collections means to fall away from the triad of the unsurpassable dharma[kāya], sambhoga[kāya], and nirmāṇa[kāya].

The first two among these six [cases of] falling away refer to striving for the result of inferior yānas. The following one and [the last] three, respectively, mean that, despite one striving for the mahāyāna knowledge of all aspects, {310} one does not understand the actuality of the mother and her being the cause of true reality. Therefore, [to fall away from] the former [set of] two [in terms of] cause and result and to fall away from the following causes and results is not repetitious. This is the meaning of the sūtras.

1acb) The eight causes for being distracted from the mahāyāna are (13) the arising of many conceptual [forms of] self-confidence through clinging to many kinds of objects (such as forms and sounds); (14) clinging to writing letters as being the mother; (15) clinging to mere nonentities as being the mother; (16) clinging to mere written-down letters as being the mother; (17) clinging to solely what is without letters as being the mother; (18) mentally engaging in landscapes that are pleasant and so on, single houses, villages, cities where the eighteen kinds of arts and crafts exist, market towns where there are many merchants, areas where the four castes dwell, and so on; (19) savoring gain (such as obtaining gems) and fame (that is, services being rendered to one, such as silken ribbons of glory being tied to one, and verses [of praise being dedicated to one]); and (20) searching for skill in means in scriptural collections that are taught by māras and are not the means for attaining buddhahood. (Up to here, this is the second set of ten.)

1b) The three adverse conditions that depend on others are (21) the activities of māras arriving in the disguise of fully ordained monks, saying, "What is found in my sūtra collection represents the mother, but the large, medium, and brief [mother sūtras] and so on are not the mother," thus {311} creating schisms in the dharma and between persons; (22) [māras] procuring the contrivances of teaching sūtra collections of a facsimile mother; and (23) māras, through magically appearing as buddhas, making one give rise to desire for them, thus giving rise to confidence and desire for inappropriate objects of confidence and desire.

2) The favorable conditions not being complete is twofold—those depending on (a) both oneself and others and (b) oneself alone.

2a) Those that depend on both oneself and others are twofold—those that are connected to (a) the one who listens [being mentioned] first and (b) the one who explains [being mentioned] first.

2aa) Those that are connected to the one who listens [being mentioned] first are (24) falling away from shared dharma activities by virtue of the listener having great striving for writing down the mother and so on versus the one who explains being very idle and lazy; in the same way, [the listener and the one who explains, respectively,] falling away from shared dharma activities through (25) wishing to listen in a certain area versus wishing to explain in another area; (26) being content and having little desire for dharma robes and so on versus the opposite of that (not having little desire); (27) being endowed with the twelve qualities of abstinence (such as [begging for] alms) versus not being endowed with them; (28) through having a virtuous and striving character, desiring to write down the mother and so on versus, through having a nonvirtuous character that lacks confidence in the [mother], not desiring to write down the mother and so on; (29) giving away daily necessities to others versus being miserly about them; (30) wishing to give dharma robes and so on to the one who explains versus the [latter] not accepting them; {312} (31) understanding through [just] mentioning the beginning of [a certain] dharma and not emphasizing words versus understanding through elaborations and emphasizing words; (32) knowing the dharmas of the twelve branches of [a buddha's] speech (such as the sūtras) versus not knowing them; and (33) being endowed with the six pāramitās (such as generosity) and wishing to train in them versus the opposite of that (not being endowed with them). (This is the third set of ten.)[581] As before, applying [mentioning] the one who listens first and the one who explains later, [the remaining] four [flaws] are (34) being skilled in the means of the pāramitās and striving for such skill in means versus the opposite of that (being skilled in what are not the means); (35) having attained the dhāraṇī of not forgetting words and their meanings versus not having attained it; (36) wishing to write down the mother in letters up through mentally engaging in it properly versus not wishing to do all this; and (37) being free versus not being free from the five obscurations (maliciousness, sleepy dullness, agitation, regret, and doubt) that are exemplified by desire for sense pleasures.

2ab) [The flaws that are] connected to the one who explains [being mentioned] first are (38) [delighting in] solitude (being alone) versus delighting in the hustle and bustle of a retinue; (39) the listeners wishing to follow the one who explains while the [latter] does not provide any opportunity and the listeners refusing [to follow] while [the one who explains] wishes them to follow;[582] (40) wishing to teach the dharma for just the tiniest bit of material goods versus not wishing to give them; (41) wishing to go to places that are life-threatening {313} versus not wishing to go there (by adding the two [flaws] that depend on oneself alone, which will be explained [below], to the eight up to here, the fourth set of ten [is complete]); (42) wishing versus not

wishing to go to places where there are famines and so on; (43) wishing to go to places haunted by robbers and so on versus not wishing to go there; and (44) the one who explains mainly looking at households of loved ones and so on, through which the listener feels mentally uncomfortable.

[All] such [cases of] falling away from shared dharma activities become flaws by virtue of masters and students disagreeing, both thinking beforehand, "If [the other one] agrees with a certain one of my own desires, I will engage in [shared] dharma activities, but otherwise I will not." Otherwise, it would very absurdly follow that [the fact of] master and student being old and young, respectively, also constitutes a flaw. [Also, the manners of presenting these flaws by way of] relating them to those who listen first and to those who explain first, respectively, represent mere indications, while their opposites also constitute flaws.

2b) [The flaws] that depend on oneself alone are as follows. (45) If the sufferings (such as hunger) of the three lower realms are mentioned, one does not aspire to go to the lower realms for the welfare of others and becomes weary. (46) If the gods or mere peace is praised, one delights in one's own welfare of going to the pleasant realms and manifesting [states] such as a stream-enterer. These are the two [flaws] that depend solely on those who cultivate the training.

2.2.2.2.1.2.2.1.1.1.4.2.2. The remedies that eliminate them

The example of precious substances [provoking] many enemies [illustrates that] {314} there are many hindrances for those who cultivate the trainings. However, through the buddhas and bodhisattvas of the ten times always considering and thus protecting them and so on, they will not fall away from the trainings, just as when a mother with many children has fallen ill, all of these [children] will perform healing rituals [for her]. The *[Prajñāpāramitā]-samcayagāthā* [says]:

> It is for four reasons that skillful powerful bodhisattvas
> Are difficult to be defeated by the four māras and cannot be shaken
> [by them]—
> Abiding in emptiness, not abandoning the welfare of sentient
> beings,
> Acting in accordance with what [the buddhas] say, and being
> endowed with the blessings of the sugatas.[583]

2.2.2.2.1.2.2.1.1.1.4.3.The defining characteristics to be known

This has four parts:

1) The presentation of defining characteristics and definienda
2) The manner in which knowing the defining characteristics is a preliminary
3) Instruction on their boundary lines
4) Elaboration on these defining characteristics

2.2.2.2.1.2.2.1.1.1.4.3.1. The presentation of defining characteristics and definienda

This has two parts:

1) The general presentation
2) The specific manner of defining

2.2.2.2.1.2.2.1.1.1.4.3.1.1. The general presentation

Though there are many different descriptions of defining characteristics in general, here they are described as "the defining characteristics of knowledge, distinctiveness, activity, and nature." From knowledge up through nature, in and of themselves, these undoubtedly represent their own specific natures and their own specific defining characteristics. However, here these four must be explained as the defining characteristics of the trainings. Therefore, based on that, the last defining characteristic represents the nature [of the trainings], while [the characteristic of] distinctiveness has mostly another meaning, and the two [characteristics] of knowledge and activity illustrate the causes by way of their results. {315} Just as "crow" illustrates "palace,"[584] [said characteristics] are merely made understood in said ways. The great system founders of the land of snows assert that this means that the causes are illustrated by their results, which is the intention of the root text and its commentaries.

Some great translators say that since there is no difference between "instance" (*mtshan gzhi*) and "definiendum" (*mtshon bya*), with the equivalent term (*lakṣya*) [in Sanskrit] being the same, the explanations by those Tibetans who take them to be distinct is not tenable. [However,] since [the latter explanations] are precisely what appear in the great scriptural systems [of Indian mahāyāna], it is good not to apply the conventional term "instance" to the definiendum—the pertinent subject that consists of the trainings.

2.2.2.2.1.2.2.1.1.1.4.3.1.2. The specific manner of defining

This has two parts:

1) The meanings of "what establishes an agent" and "what establishes an object"
2) The uncommon manner of defining

2.2.2.2.1.2.2.1.1.1.4.3.1.2.1. The meanings of "what establishes an agent" and "what establishes an object"

For example since [the single term] "to boil" is a word that is connected to [both] what is acted upon and the agent (that which is boiled and that which boils it), it is suitable to be adduced in both [cases]. Likewise, with the intention that [the single term] "defining characteristic" is connected to both the agent and what is acted upon (that which defines and that which is defined), venerable [Maitreya uses it in the sense of] the first three defining characteristics [of knowledge, distinctiveness, and activity] being what define [the trainings], while he uses the last one in the sense of what is defined. For these two (agent and what is acted upon), master [Haribhadra] coined the conventional terms "what establishes an agent" and "what establishes an object," respectively. Therefore, there are very many applications of "what establishes an agent" and "what establishes an object" to [cases] such as what makes one understand and what is understood (like a reason and a probandum), what cuts and what is cut (like an axe and a tree), and what is aware and what it is aware of (like subject and object). {316}

2.2.2.2.1.2.2.1.1.1.4.3.1.2.2. The uncommon manner of defining

You may wonder, "Why are the first three defining characteristics called 'what establishes an agent'?" Because these three define the trainings. "How [do they do that]?" As defining factors, the two [characteristics] of knowledge and activity respectively define the two capacities of realizing the three knowledges (one's own welfare based on the training in the three knowledges) and of giving rise to enlightened activity (the welfare of others). Therefore, these two capacities represent the instances or definienda.

As for their manner of defining, when one sees an excellent harvest arising in a field, one infers that this [field] has the capacity to produce [this harvest]. Likewise, when one sees that the [special] realizations of the three knowledges and the special enlightened activity that promotes the welfare of others originate from the trainings, one infers that these trainings possess the capacity to produce them. Since said two [defining characteristics] point out that said capacities exist [in the trainings], they define them in the manner of excluding nonpossession.[585]

[Some people] may wonder, "Do these [capacities] also exist in the trainings of śrāvakas and pratyekabuddhas?" To [answer] that, the defining characteristic of distinctiveness makes one understand that [said capacities] exist only in the [mahāyāna trainings], but not in others. Therefore, it defines them in the manner of excluding possession by others.[586]

You may wonder, "Why is the last [defining characteristic] called 'what establishes an object'?" This is because it, by virtue of being the nature of the

training in the three knowledges, is what is defined through the former three [characteristics]. You may wonder, "Aren't said capacities what is defined? How is the training what is defined?" Since these two are not different entities, there is no flaw. For [all] these [defining characteristics] are not fully qualified defining characteristics and definienda that, respectively, represent what sets up [something] and what is set up [by it]. {317} You may wonder, "If this [last characteristic] is a definiendum, how can it be suitable as a defining characteristic?" Didn't I say [above] that the term "defining characteristic" is connected with both the object and the agent? Also since the sixteenfold [defining characteristic that is the] nature makes one know the nature of the training in the three knowledges, it is also something that defines. "But is [this characteristic] then not something that establishes an agent?" There is no flaw—though it defines the trainings, in terms of another meaning it does not define them and thus is not something that establishes an agent.[587] However, the former three [defining characteristics] are presented as what establishes an object because, in their own respective ways, they have a different meaning than said [defining characteristic that is the nature]. It may be said, "However, since these [defining characteristics] are different instances and entities, they are not suitable as defining characteristics and definienda, respectively. Otherwise, it very absurdly follows that even a vase would be the defining characteristic of an ox." Though they are different in nature, by way of them one is made to understand, and it is [this very fact] that is merely labeled as the defining characteristic "being defined through them." Therefore, they do not represent [actual] defining characteristics in terms of what sets up [something] and what is set up [by it].

2.2.2.2.1.2.2.1.1.1.4.3.2. The manner in which knowing the defining characteristics is a preliminary

When those who have the mahāyāna disposition strive with certainty for unsurpassable enlightenment, they engage in its cause—the yogas of the mother. Since one needs to analyze whether said [persons] at said time have or do not have the capacity to give rise to the final realization, the defining characteristic of knowledge [must be taught] in order [to understand that they do have said capacity]. Furthermore, if the capacity of giving rise to the final welfare of others does not appear in these [persons], since mere realization is not the primary object to be strived for in the mahāyāna, the defining characteristic of activity [must be taught] in order to understand that. If said two capacities existed on the paths of śrāvakas and pratyekabuddhas too, any engagement in the mahāyāna path, on which one must undergo many hardships, {318} would be stopped. Therefore, the defining characteristic of distinctiveness [must be taught] in order to understand that said [capacities]

do not exist [on the paths of śrāvakas and pratyekabuddhas]. The last defining characteristic must be taught in order to make one understand that the own nature of the [mahāyāna] trainings consist of being endowed with the corresponding relinquishments and realizations. Therefore, this is the manner in which knowing said [four] defining characteristics is a preliminary for cultivating the trainings.

2.2.2.2.1.2.2.1.1.1.4.3.3. Instruction on their boundary lines

[To know said defining characteristics] is presented as [ranging] from the path of accumulation up through the tenth bhūmi because [the trainings] are cultivated by way of each cultivation of a training preparing [for it through] these [defining characteristics].[588]

2.2.2.2.1.2.2.1.1.1.4.3.4. Elaboration on these defining characteristics

A critical analysis of the mind coming forth, withdrawing, and so on in the context of the defining characteristic of knowledge of the knowledge of entities has four parts:

1) The nature of the [wrong] views
2) The manner in which these four states of mind are matched with affirmation and negation
3) [The views] of which persons they are
4) Explanation of the term ["undecided"]

1) [The views in question] are fourteen—(a) the four that depend on a starting point, (b) the four that depend on an end point, (c) the four that depend on nirvāṇa ([altogether] twelve), (d) the view that body and life-force are one, and the view that these two are different.[589]

[The views under] (a) are the views that the self and the world are permanent, impermanent, both, or neither. They depend on a starting point because, through these [views], one respectively clings to said two [(the self and the world)] as something that exists in an unchanging manner right from the start, being something that arises in a sudden manner later, being both, or being neither.

[The views under] (b) are the views that the self and the world have an end, do not have [an end], both, or neither. They depend on an end point because, through these [views], one respectively clings to said two {319} as having or not having an end and so on at a later time.

[The views under] (c) are the views that tathāgatas [still] manifest after having passed away, do not manifest, both, or neither. They depend on nirvāṇa because, through these [views], one respectively clings to sentient beings, who have the nature of a self, manifesting or not manifesting after death and so on. As for the self in "the self and the world" in these [views], [it refers to] a

personal self, while the world is thought of as the basis of what is experienced by that [self]. As for the tathāgatas, according to the *Abhisamayālaṃkārālokā* and the smaller *Bṛhaṭṭīkā*,[590] it refers to sentient beings whose nature is a self, whereas it does not fit with the Āyatas if it referred to the liberated self.

[The views under] (d) refer to [two kinds of] clinging, [thinking,] "What is the body is the life-force" and "The life-force is other and the body is other." This corresponds to the *Bahubhūmivastu* [saying]:

> The view of some that the life-force is the body is the view that the self possesses form. The view that the life-force is other and the body is other is the view that it does not possess form.[591]

2) As for the manner in which these four states of mind are matched with affirmation and negation, the *Vṛtti* says:

> The mind engaging in its specific object is called "coming forth" . . .[592]

Accordingly, the three first [views in (a)–(c), respectively,] are matched with "coming forth"; the three third [views in (a)-(c), respectively,] and the thirteenth one, with "being scattered" (which is included in [the phrase] "and so on" [in the *Vṛtti*]); the three second [views in (a)–(c), respectively,] with "being withdrawn"; and the three fourth [views in (a)–(c), respectively,] and the fourteenth one, with "being closed." {320} For the fourteenth one—"Neither is the body the life-force nor is the life-force the body"—negates both [possibilities]. [In the order of the terms "coming forth" and so on as enumerated here,] the first two represent affirmations since the mind engages in its respective object without negating said object. The latter two represent negations since [the mind] negates [its respective] object and thus does not engage in this object. [In the normal progressive order of said four terms,] though the third one [("being scattered")] entails both negating and affirming views and the fourth one [("being closed")] negates both affirmation and negation, they are presented as affirmation and negation, respectively, because they have or do not have a [certain] object. The *Śuddhamatī* says:

> Proliferating[593] is affimation, that is, what is called "existence." Being withdrawn is negation, that is, what is called "nonexistence." Being scattered is both, that is, what is called "both existence existing and nonexistence not existing." Being closed is the negation of both, that is, what is called "being neither existent nor nonexistent." The same should be understood for being permanent, impermanent . . .[594]

3) As for these [views] being [the views] of which persons, the Sāṃkhyas assert that, when one has died, [the self] exists in a nonmanifest manner. Therefore, it is the thoughts about opening ([such as] "manifesting after having passed away") that are theirs. Since the Āyatas and others assert that, when one has died, the self perishes in all respects without continuing at all, it is the thoughts about being closed[595] ([such as] "not manifesting after having passed away") that are theirs. Since the Nirgranthas assert that what possesses a state and that state are different, it is the thoughts about both opening and closing ([such as] "[both] manifesting and not manifesting after having passed away") that are theirs. Since those [Buddhists] who propound a person assert that the self is inexpressible as being either the same as, or different from, the skandhas,[596] {321} it is the thoughts about negating both opening and closing ([such as] "neither manifesting nor not manifesting after having passed away" that are theirs. The same should be applied to [the remaining of the fourteen views], such as being permanent. This is the intention of master [Haribhadra in his *Abhisamayālaṃkārālokā*].

As for the meaning of this, some explain, "Though 'having an end' is explained first in the sūtras, it is in order if this is reversed for the Sāṃkyas and the Āyatas." [However,] in that case, since [the order of] affirmation and negation is reversed, such is not tenable. Therefore, the *Vyākhyāyukti* says:

> End [refers] to exhaustion, the final part,
> Being close, direction, and being lower.[597]

Accordingly, it is very much in order if the meaning of "[having an] end," through referring to the factors that are the skandhas of the next life, is explained as possessing the factor of the consciousness of this life entering the next one, while "not having an end" is the opposite of that.

As for [the terms] "opening" and "being closed," they refer to the [above] two [terms] "coming forth" and "being withdrawn," which respectively have the aspects of affirmation and negation alone. The two [terms for] affirming both ["opening" and "being closed"] and negating both are "being scattered" and "being closed," respectively.

In the last two [among the fourteen views], it is not clear what the person is, but Sthiramati explains that the Vaiśeṣikas assert the self as having form and the Sāṃkhyas, as being cognition. Therefore, [the last two views] are respectively matched with said two [schools].

4) As for the explanation of the term ["undecided"], you may wonder, "Why are these fourteen called 'undecided'?" When the Tathāgata was asked about these [fourteen issues], they were all asked by starting with [the notion of] a self. Therefore, with the intention that one cannot analyze any distinctive

features in what lacks any basis [in the first place], {322} he gave undecided answers. Thus, they are [referred to as] undecided. You may wonder, "But why did he not say that such a self does not exist?" He did not say that because the [persons who asked these questions] were not vessels to be taught the lack of a self.[598]

Furthermore, in the context of the defining characteristic of distinctiveness, only the path of seeing is mentioned, but not the other two [paths]. Since the path of seeing is the result of the path of preparation and the cause of the path of familiarization if [the characteristic of distinctiveness] is explained with regard to said [path], it is also understood with regard to the other [two paths]. For if the cause does not have any distinctiveness, the distinctiveness of its result would be without cause, and, if the result has no distinctiveness despite its cause having distinctiveness, the [distinctiveness] of the cause would be pointless.

2.2.2.2.1.2.2.1.1.1.4.4. The factors conducive to liberation (what is to be relied on in the mind stream)

This has three parts:

1) The [psychophysical] supports in which it arises
2) The nature of the path as what is supported
3) Signs and explanation of the term

2.2.2.2.1.2.2.1.1.1.4.4.1. The [psychophysical] supports in which it arises

This has two parts:

1) Physical supports
2) Mental supports

2.2.2.2.1.2.2.1.1.1.4.4.1.1. Physical supports

The *Abhidharmakośabhāṣya*[599] explains that [the factors conducive to liberation] arise only among humans. Since there is no prajñā in [the beings of] the lower realms and no weariness in [those of] Uttarakuru and the god [realms], it does not arise in them. This is the assertion of the Vaibhāṣikas. The followers of the mahāyāna [assert the physical supports] according to the following:

> At that time, hundreds of thousands of gods and humans
> Generated the mind for enlightenment.

[The *Sāgaranāgarājaparipṛcchāsūtra*] states that twenty-one thousand nāgas generated the mindset for the mahāyāna and [the prajñāpāramitā sūtras] say that, through the light of the Tathāgata, even the sons of the gods in the form [realm] were made vessels in whom the knowledge of the path arose.

Therefore, there is no certainty [that the factors conducive to liberation arise] only in those in the desire realm and, [among them,] in humans.

2.2.2.2.1.2.2.1.1.1.4.4.1.2. Mental supports

The *Abhidharmasamuccaya*[600] explains that the fully qualified [prajñā] that arises from meditation exists in these [factors conducive to liberation]. {323} Accordingly, they [can] also rely on the states of mind of the dhyānas. But in the *Abhidharmakośa*[601] it is explained that they lack [said prajñā] arisen from meditation. Accordingly, they rely on just [the meditative states of] the desire realm. Though this is the case in the abhidharma, according to the mahāyāna something like the great path of accumulation mostly relies on the actual fourth dhyāna. This was already described in [the section on] the instructions [in the chapter on the knowledge of all aspects].

2.2.2.2.1.2.2.1.1.1.4.4.2. The nature of the path as what is supported

The *Abhidharmakośa*[602] explains [the path of accumulation] as the actions of all three doors [of body, speech, and mind] as well as studying and reflecting, while the *Abhidharmasamuccaya*[603] explains it as also possessing [the prajñā] that arises from meditation and being what is suitable as the vessel for [both] the remedy—the clear realization of the realities—and the actual relinquishment of the factors to be relinquished.

2.2.2.2.1.2.2.1.1.1.4.4.3. Signs and explanation of the term

As for the signs of the path of accumulation just in general, the *Abhidharmakośabhāṣya* says:

> You should understand that those whose body hairs stand on end and whose tears well up upon hearing the discourses that describe the shortcomings of saṃsāra, the lack of a self, and the qualities of nirvāṇa possess the roots of virtue that are conducive to liberation, just as one understands from the growing of a sprout in summer that there was a seed in the hollow of the threshing floor.[604]

Therefore, even if just a fraction of the roots of virtue that are motivated by the attitude of renunciation arises in one's mind stream, this represents the attainment of a part of the path of accumulation.

As for the signs of the special path of accumulation, the *Vṛtti* speaks of not being afraid of profound actuality and so on:

> The signs of the factors conducive to liberation, which illustrate them, are threefold—the characteristic of not being fainthearted and

> anxious, {324} the characteristic of not being cowed and afraid, and the characteristic of not having any regret and fear in one's mind.[605]

You may wonder, "Why are they called 'conducive to liberation'?" The *Vṛtti* says:

> Here liberation refers to the distinctive feature of freedom and since they benefit a part of this [liberation], they are conducive to liberation.[606]

The *Prasphuṭapadā*[607] explains "liberation" as [the levels of] heat and so on, which are free from the very coarse karma and afflictions that propel one into the eight [states] without leisure and so on.[608]

2.2.2.2.1.2.2.1.1.2. The [progressive] familiarization through which the special training is produced in the mind stream

This has three parts:

1) The time of the arising of the special training
2) The persons who are the supports for its arising
3) The progressive familiarization of these persons

2.2.2.2.1.2.2.1.1.2.1. The time of the arising of the special training

This has two parts:

1) The actual [time of its arising]
2) Rebutting [the flaw of] repetition

2.2.2.2.1.2.2.1.1.2.1.1. The actual [time of its arising]

The time of the arising of the special training consists of the fourfold factors conducive to penetration. Earlier, in the chapter on the knowledge of all aspects, these [factors] were already taught [by] primarily referring to the realizations in meditative equipoise. {325} Here, in the chapter on the complete training in all aspects, they are described [by] primarily referring to the training in benefiting others during subsequent attainment. Accordingly, this should be understood from the text [of the AA itself].

2.2.2.2.1.2.2.1.1.2.1.2. Rebutting [the flaw of] repetition

It may be said, "The teachings on the three [paths] of preparation, seeing, and familiarization in the first six clear realizations are repetitious, be they explicitly or implicitly, because they are taught again and again, though there is no difference in their topics." The answer to this is found in the texts of master Haribhadra, who explains the following. The three clear realizations that are taught by way of the terms of said three paths in the first three chapters are [to be taken] literally. However, primarily, they refer to the path of preparation

of realizing, in the manner of object generalities, that all aspects, paths, and bases are without arising; to the path of seeing of directly and newly realizing this; and to the path of familiarization of familiarizing with it through making oneself familiar with what one has seen. Since these refer to said three paths in dependence on the respective objects to be realized [by them] (bases, paths, and aspects), they are not repetitious. The three clear realizations that are taught through the terms of said three paths in the first three trainings are not fully qualified in the way they are described literally. Therefore, they are not repetitious [either].

[In this context,] the eighth, ninth, and tenth bhūmis (the three [pure bhūmis] as the bases of labeling) are taken to have three [levels] each (lesser, medium, and great) in terms of those with dull faculties and so on. [These three levels] are labeled through the three factors that are said three paths (the features with which they are labeled). Therefore, the three pure bhūmis represent the fully qualified complete training in all aspects and so on, while said three paths in terms of their literal [descriptions as the three levels of each one of the pure bhūmis] represent nominal [forms of these three paths]. Hence, among the two [types of the first] three trainings, that is, their being or not being special, {326} the special ones are presented as [occurring] on the three pure bhūmis. Thus, this also represents the boundary line of [these trainings] being attained for the first time. As for the reason for [the three levels of each one of the pure bhūmis] being labeled [as said three paths], they are so labeled because the existence of the three [levels of] lesser, medium, and great on each one of these bhūmis corresponds to [the threefold progression that is represented by] said three paths. The purpose of such labeling is that they are labeled [in this way] in order to cut through the doubts of wondering, "Since the bhūmis from the eighth one onward are the ones on which efforts have subsided, isn't it that, [from then onward,] the path is not generated in a progressive manner?" and to teach that, [even on the eighth bhūmi and beyond, the path in fact] does arise progressively. Otherwise since it is explained that, in the context of the culminating [training] of [the level of] poised readiness of the path of preparation, one abides in the flawlessness of bodhisattvas; that, in the context of heat [in AA IV.42a], "all latencies are overcome"; and that "stability" [in AA V.3] is explained as "[all] dharmas of the three knowledges being completed," these would not be suitable as the fully qualified path of preparation. Also, if everything that is taught through the terms of said [three] paths represented these three paths in their fully qualified forms, one would not be able to rebut [the flaw of] repetition. [But] since the [paths as referring to the three levels of each one of the pure bhūmis] are nominal, there is no repetition.

Though some assert that this does not represent [the approach of] master [Haribhadra]'s own texts, it is put forth as his very own position in his *Vivṛti*.[609]

Also, the two subcommentaries [*Prasphuṭapadā*[610] and *Durbodhālokā*][611] on this [text] as well as [Prajñākaramati's *Abhisamayālaṃkāravṛtti]piṇḍārtha*[612] comment on this as being [the approach of Haribhadra's] own texts and do not teach it as the system of others. Through these and other [factors], it is clear that this is [indeed the approach of his] own texts.

However, in this context, Tibetan scholars such as the great being [Ngog Lotsāwa] say, "There is no invalidation of the clear realizations of the [first] three trainings being said actual three paths. For the statements about dwelling in the flawlessness of bodhisattvas, {327} attaining the poised readiness for the dharma of nonarising, and so on [entail] the intentions of dwelling in the mere causes [of these states] and of being approximately concordant with them. Otherwise, if the explanation on the generation of the wisdom of the knowledge of all aspects [referred to its being generated] in a direct manner, one would become a buddha in the second moment of the eighth bhūmi. But if it referred to [its being generated] in an indirect manner, the same applies to the above. Since venerable [Maitreya] explains that the three knowledges are the objects and that the four trainings are the causes, to explain the three knowledges and the trainings by way of separating them such that [the former exist] up through the seventh bhūmi and so on and that [the latter exist] from the eighth bhūmi onward is not the intention of this treatise." It is very difficult to give an answer to this. Also, though said [three] paths in the [first] six clear realizations are not referred to as being or not being fully qualified, their being described under the three knowledges represents the object of studying and reflecting, while their description under the [first] three trainings is given by way of practicing them. Said paths in the first [category—the three knowledges—are described] for the sake of defining, in due order, the three knowledges that are what is to be attained, what is to be generated, and what is to be relinquished. [In due order,] the paths in the latter [category—the first three trainings—] entail the three distinct features of [being cultivated] for the sake of gaining mastery, representing the manner of gaining [such mastery], and acquainting oneself with it again. Since it is sufficient to rebut [the flaw of] repetition in general and for each one [of the first six clear realizations] in this way, with regard to this topic it is reasonable to follow Āryavimuktisena.[613] {328}

2.2.2.2.1.2.2.1.1.2.2. The persons who are the supports for the arising of the special training in the mind stream

This has five parts:

1) The irreversible persons
2) The meaning of "irreversible"
3) The signs of irreversibility
4) The manner in which the signs point to irreversibility
5) Explaining some topics that elaborate on the signs

2.2.2.2.1.2.2.1.1.2.2.1. The irreversible persons

Though the sūtras only speak of bodhisattvas in general, venerable [Maitreya] takes their intention as [referring to] those on the path of preparation up through the path of familiarization. As for those on the path of accumulation, in general the sūtra [passages] on the factors conducive to liberation say that, on the levels of śrāvakas and pratyekabuddhas, without deterioration or regression, one will awaken to perfect enlightenment. Also, [bodhisattvas on the medium path of accumulation with] the goldlike generation of bodhicitta, due to its existence, possess irreversibility, but since they lack the signs of having attained this [irreversibility], [these bodhisattvas] are not presented [as irreversible].

You may wonder, "Are those who dwell on these three paths distinguished through their different faculties or not?" Since it is said in most sūtras and great treatises that, from the eighth bhūmi onward, [bodhisattvas] are irreversible in all respects, they must have sharp faculties to attain the signs of irreversibility on the level of an ordinary being. For if the two [kinds of bodhisattvas] with medium and dull [faculties] also attained [such signs] on this level, what was explained above for the eighth bhūmi would not be reasonable. Therefore, what is presented [here] is that those with dull faculties do not attain said signs even on the seven impure bhūmis. [However,] though they do not attain these signs, it is impossible for them to fall [back] into the hīnayāna once they have attained the bhūmis because {329} it is impossible for mahāyāna noble ones to regress from the generation of ultimate bodhicitta. "But the same goes for the eighth bhūmi." There is no flaw. For below the eighth bhūmi, the clinging to "me" is not exhausted and, as long as it exists, mental states of self-cherishing [still] operate. Therefore, the mere condition for merging with one's own welfare is close by, whereas it does not exist from the eighth [bhūmi] onward.

2.2.2.2.1.2.2.1.1.2.2.2. The meaning of "irreversible"

[AA IV.45d] says, "Do not turn away from perfect enlightenment." Therefore, not to turn away from what makes one attain buddhahood is the meaning of that from which one does not turn away. Since all persons of the three yānas will become buddhas in the end, [being irreversible] does not refer to just that [fact], but to what makes them attain [buddhahood] in an uninterrupted manner. Therefore, it is certain that one does not even temporarily revert to the extremes of [saṃsāric] existence and peace.

2.2.2.2.1.2.2.1.1.2.2.3. The signs of irreversibility

These consist of the twenty, sixteen, and eight signs (such as turning away from form and so on) [on the paths of preparation, seeing, and familiarization,

respectively]. [Bodhisattvas] realize that [all phenomena] from form up through the knowledge of all aspects are without nature. Therefore, it is the great compassion marked by the prajñā of putting an end to clinging to the real existence of these [phenomena] that represents the two very stable streams of means and prajñā. One should know that [these two] represent the primary signs, while the others are mere facets [of them].

2.2.2.2.1.2.2.1.1.2.2.4. The manner in which the signs point to irreversibility

From seeing that [certain bodhisattvas] are endowed with certain signs in their subsequent attainments one infers that it is certain that unsurpassable enlightenment will arise [in them] in an uninterrupted manner. [For example,] when one sees that the collection of the causes of a sprout is complete in its number, {330} one is certain that the sprout can arise from it. Likewise, when irreversible persons see that their own mind streams are endowed with the primary signs that were explained above or the other signs that are connected with them, there arises the mental state of thinking, "Now it is certain that I, without being interrupted by any other yānas, will attain unsurpassable enlightenment." Also, when other persons see that [said bodhisattvas] are endowed with the physical and verbal behaviors explained in the sūtras, are acquainted with said [behaviors] for a long time, and are able to examine these behaviors, based on the scriptures, [those other persons] infer from said [behaviors] that said [bodhisattvas] are irreversible. It is merely [what is thus inferred] that, from the perspective of such [other persons], is explained as the signs [of irreversibility], but it is not suitable to make these [signs] into a presentation of reasons[614] for which the three modes are ascertained through valid cognition. [For] yogins who know the mind streams of others just as they are do not need any proofs through reasons, whereas those with inferior realizations are mistaken if they infer [irreversibility] from just the physical and verbal conventional [expressions of others]. Also, there is no certainty that they do not mistake such particular conventional [expressions] for [being true signs of] the realizations of irreversible [bodhisattvas] because, for persons [with inferior realizations], the inner realizations of irreversible [bodhisattvas] are something very hidden.

2.2.2.2.1.2.2.1.1.2.2.5. Explaining [some] topics that elaborate on the signs

This has three parts:

1) [Elaborations on the signs] of those on the path of preparation
2) [Elaborations on the signs] of those on the path of seeing
3) Elaborations on the signs of those on the path of familiarization

2.2.2.2.1.2.2.1.1.2.2.5.1. [Elaborations on the signs] of those on the path of preparation

As for the five obscurations in "not being associated with the five obscurations at the level of heat," the obstructions of the [pure] skandha of ethics are the two obscurations of striving for sense pleasures in a craving manner {331} and the malicious mind of hating others. The obstruction of the skandha of prajñā consists of the obscurations of sleepiness (mind withdrawing from[615] its objects) and dullness (which makes the mind unworkable). [These two are counted as] one. The obstructions of the skandha of samādhi are the obscurations of agitation ([mind] not being at peace with regard to beautiful objects) and regret (which appears in the form of something being stuck in the mind). [These two are also counted as] one. In addition, there is the obscuration of doubt about the [four] realities. These five obscurations exist in the desire realm. As for sleepiness and dullness as well as agitation and regret existing as two [pairs], the reasons for taking them as one [obscuration, respectively,] are that they are explained in this way because they respectively have the same antagonistic factors or remedies, nourishing factors, and functions. The remedy for [the two in] the first pair is the illuminating discrimination [of prajñā on the level of heat]. Their nourishing factors are five—weariness, dislike, yawning, drowsiness after a meal,[616] and languidness of mind. Their function is that both [sleep and dullness] make the mind internally languid. The remedy for [the two in] the latter pair is calm abiding. Their nourishments are four—the [three] thoughts about one's close relatives, one's country, and immortality, and the recollection of one's past entertainments and enjoyments. Their function is that both [agitation and regret] make the mind unpeaceful. As [the *Abhidharmakośa* says]:

> [Among] the obscurations in the desire realm, since two [pairs]
> Have the same antagonistic factors, nourishing factors, and
> functions,
> They are [counted as] one. Since [they consist of the respective]
> impediments of the [pure] skandhas
> And doubt, they are five.[617]

2.2.2.2.1.2.2.1.1.2.2.5.2. Elaborations on the signs of those on the path of seeing

{332} This has three parts:

2.2.2.2.1.2.2.1.1.2.2.5.2.1. The five wrong livelihoods as the opposites of the correct livelihoods

[The five wrong livelihoods] correspond to [what is said] in the *Ratnāvalī*:

Corrupt ethics is to control the senses
For the sake of honor and gain.
Flattery is to say pleasant words earlier
For the sake of [later] honor and gain.

Indirect appeal is to praise
The things of others in order to obtain them.
Being devious is to put down
Others for the sake of one's gain.

Desiring gain through gain
Is to praise what one obtained earlier.[618]

2.2.2.2.1.2.2.1.1.2.2.5.2.2. A critical analysis of what are to be ceased (the faculties) in the context of the aspects of the reality of cessation

This has two parts:

1) The nature of what are to be ceased
2) The manner of their being ceased in which realms

2.2.2.2.1.2.2.1.1.2.2.5.2.2.1. The nature of what are to be ceased

This has four parts:

1) The faculties
2) The supports of the faculties
3) The objects of the faculties
4) The clinging to a self

2.2.2.2.1.2.2.1.1.2.2.5.2.2.1.1. The faculties

This has three parts:

1) Their individual natures
2) The reasons for their definite number
3) The boundary lines of the last three

2.2.2.2.1.2.2.1.1.2.2.5.2.2.1.1.1. Their individual natures

Among the twenty-two faculties, the six from the eye up through the mind [sense faculties] respectively [master] focusing on the five distinct [sense] objects and [all] six objects together. Both the male and female [faculties master] the natures and distinctive features of the two [genders]. The life faculty [masters] the remaining skandhas in the respectively concordant class [of beings] from birth until death. As for the five [faculties of] feelings ([physical] pleasure, mental pleasure, [physical] suffering, mental displeasure, and equanimity), from the first two desire arises; from the next two, hatred; and from the last one, ignorance. Therefore, [these fourteen] are the afflicted [faculties].

{333} The five [faculties] from confidence up through prajñā [master] mundane purified phenomena. The last three respectively master the attainment of the latter two [among them] and the nirvāṇa without remainder as well as the relinquishments of the factors to be relinquished through seeing and the factors to be relinquished through familiarization, and the blissful abiding amidst visible phenomena. It is in these senses that they are presented as faculties.

The first fourteen are called "the afflicted [faculties]" and the last eight, "the purified faculties." However, there is no definitiveness [about this]. For otherwise it would follow that there is no supramundane path within the mental [sense faculty] and the three feelings [of pleasure, mental pleasure, and equanimity]. As for the five of confidence and so on, though most [scholars] explain them as being mundane, the reason for their not definitely being so is as before.

Among these [faculties], six are imputedly [existent] and the remaining are substantially existent. Both the male and female [faculties] are imputed onto a part of the body sense faculty; the life [faculty], onto the state that is the continuum of the skandhas; and the last three, onto the factors of confidence and so on. Therefore, they are not separate substances.

2.2.2.2.1.2.2.1.1.2.2.5.2.2.1.1.2. The reasons for their definite number

In terms of being the supports of those who engage in saṃsāra, being newly born [there], remaining there, and experiencing the results that consist of pleasure and suffering, [the afflicted faculties] are respectively presented as being six, two, one, and five. In terms of the analogous four [features] with regard to nirvāṇa, [the purified faculties] are respectively definite as being five, one, one, and one.

2.2.2.2.1.2.2.1.1.2.2.5.2.2.1.1.3. The boundary lines of the last three

According to *Abhidharmakośa* [II.9ab], [the set of] the nine [faculties] that arise in their uncontaminated forms on the path of seeing (the five such as confidence, [physical] pleasure, mental pleasure, equanimity, and the mental [faculty]) represents the faculty that makes one know everything unknown {334} or makes everything known. Likewise, [the same sets of nine] on the path of familiarization and the path of nonlearning respectively represent the faculty of knowing everything and the faculty of being endowed with knowing everything or guarding the knowledge of everything. [Thus,] all three [faculties] are presented as being supramundane and nothing but uncontaminated. The *Vṛtti*[619] also agrees with this.

According to the *Abhidharmasamuccaya*,[620] the first one [of these three faculties] is presented as [consisting of] the path of preparation and the [first] fifteen moments of the path of seeing; the second one, as all paths of learning

from the sixteenth [moment of the path of seeing] onward; and the third one, as the path of nonlearning.

As for these two [explanations], since the followers of the *Abhidharmakośa* assert that said fifteen moments are the path of seeing, while the sixteenth is the path of familiarization, except for identifying or not identifying the boundary line of the first [faculty as its starting] from the path of preparation, they are alike. In the [Indian] commentaries on the *Abhidharmasamuccaya*,[621] mental displeasure is also counted as [belonging to] the bases of designation of the first two [faculties].

In the *[Prajñāpāramitāsūtra in] Twenty-five Thousand [Lines]*,[622] the confidence and so on of persons who are learners who do not have clear realizations are explained as the first [faculty]; the confidence and so on of learning persons who are endowed with knowing everything, as the second one; and the confidence and so on of nonlearning persons (arhats, pratyekabuddhas, bodhisattvas, and tathāgatas), as the third one. As for the meanings of these, the *Bṛhaṭṭīkā* explains that the first one refers to śrāvakas who are approaching stream-enterers and bodhisattvas [on the level of] engagement through aspiration; the second one, to abiders in the fruition of a stream-enterer and bodhisattvas on the first bhūmi and above; and the third one, to śrāvaka and pratyekabuddha arhats, bodhisattvas on the tenth bhūmi, {335} and tathāgatas.[623]

The *Viniścayasaṃgrahaṇī* explains the first [faculty] as the path of preparation, the second one as the path of seeing; and the third one as the path of nonlearning. However, since it explains that the first one has both contaminated and uncontaminated [elements, in terms of the hīnayāna], though it is presented as starting from the path of preparation, it refers to [the path of preparation] up through the [first] fifteen moments [of the path of seeing]. In terms of the mahāyāna, the first one is explained as [the level of] engagement through aspiration; the second one as the ten bhūmis; and the third one as [the faculty] that is possessed by tathāgatas.

2.2.2.2.1.2.2.1.1.2.2.5.2.2.1.2. The supports of the faculties

These consist of the four elements and the elemental derivatives (such as form) that operate in the manner of not being different from the faculties.

2.2.2.2.1.2.2.1.1.2.2.5.2.2.1.3. The objects of the faculties

These consist of the six objects.

2.2.2.2.1.2.2.1.1.2.2.5.2.2.1.4. The clinging to a self

This consists of the clinging to a self and the clinging to what is mine, which is associated with the [former]. These two [forms of clinging] are taken to be

one. These two are described as [being like] a king and his ministers, with the intention that one has thoughts about a self and what is mine respectively being that which wields power and that over which power is wielded.

2.2.2.2.1.2.2.1.1.2.2.5.2.2.2. The manner of their being ceased in which realms

In the desire [realm] the factors to be ceased are the fourteen afflicted faculties. In the form [realm] [there are] ten [of these to be ceased] since male and female [faculties], [physical] suffering, and mental displeasure do not exist [there]. In the formless [realm], among these, the five [faculties] that possess form, [physical] pleasure, and mental pleasure are missing. Therefore, since there are [only] the life [faculty], the mental [faculty], and equanimity, it is those that are ceased. As for the supports of the faculties and the objects of the faculties, in the desire [realm] all [of them] exist. In the form [realm] smell and taste are missing. In the formless [realm], {336} among the objects of the faculties, [there are] only phenomena. As for the supports of the faculties, the *Abhidharmakośa* [says]:

> Here the mind stream relies
> On [being in the same] class and the life [faculty].[624]

Thus, both the large commentaries [by Āryavimuktisena and Haribhadra] and the *[Abhisamayālaṃkāra]vārttika*[625] say that it is being in the concordant type [of beings] and the life [faculty] that are ceased [in the formless realm]. However since it is [only] the assertion of the Vaibhāṣikas [that the beings in the formless realm] rely on these two, it is refuted in the *Abhidharmakośabhāṣya*. A self and what is mine exist in all three realms. Some assert that the objects do not cease, but that merely the clinging to the subject ceases. However, with regard to a self and what is mine, it is clinging [that ceases], whereas with regard to the remaining [factors], both clinging and the natures of the contaminated faculties and so on cease. For the commentaries also say that the faculties and so on cease and that, once the path of seeing is attained, all skandhas, dhātus, and āyatanas of the lower realms are relinquished.[626]

2.2.2.2.1.2.2.1.1.2.2.5.2.3. [Whether the signs of irreversibility on the path of seeing refer to meditative equipoise or subsequent attainment]

You may wonder, "Is it meditative equipoise or subsequent attainment that becomes said signs?" Since [the signs] appear as apprehender and apprehended, but have the aspect of lacking clinging to these [two], they are pure. Since they consist of mental states after having risen from meditative equipoise, they are mundane. They are the sixteen physical and verbal

conventional [expressions] that represent the results which are approximately concordant with the focal objects and aspects of meditative equipoise itself and serve as objects that are realized by other persons. You may wonder, "But this contradicts the explanation that the signs consist of the very wisdom of meditative equipoise [that is referred to as] 'such sixteen moments.'" There is no flaw. {337} Once these sixteen moments that consist of poised readinesses and cognitions are attained in a complete manner, any discriminating notions of form and so on are put to an end and one gives rise to the [sixteen] conventional [expressions] up through giving away one's life for the sake of the dharma. Therefore, the results are labeled with the names of their causes.

Thus, [there are] three factors in terms of explaining the sixteen behaviors during subsequent attainment as signs by way of labeling them with the names of the [respectively corresponding] sixteen wisdoms of meditative equipoise. Among these [factors], [the first one is] the reason for labeling [said behaviors as signs]. Among similarity and connection as the two reasons [for labeling, here] connection is taken as the reason because [said behaviors as the signs] are the results of meditative equipoise.

[Secondly,] as for the purpose of labeling [them as signs], the physical and verbal conventional [expressions] of noble yogins are [displayed] for the sake of making [others] understand that [said expressions] are definitely concordant in all aspects with the [respectively corresponding] realizations of meditative equipoise. "Is it certain that these two are concordant?" The *Subāhuparipṛcchā[tantra]* says:

> Though their nature is free from attachment and hatred,
> They display something like attachment for attached sentient beings
> And, in order to guide the wicked, they display anger for the angry—
> To those who dwell in supreme enlightenment, I pay homage.

Accordingly, except for [bodhisattvas] displaying discordant [behaviors] under the influence, or for the sake, of the needs to guide certain sentient beings who possess attachment and hatred, all others [of their behaviors] are certain [to be concordant with their realizations].

[Thirdly,] as for the invalidation of the explicit [statement], if it were not the case that [certain behaviors during] subsequent attainment are explained as signs by way of labeling [said behaviors during] subsequent attainment with the names of the sixteen [corresponding] wisdoms [in meditative equipoise], but if the literal actual realizations of meditative equipoise {338} were explained as said signs, it would follow that, from the perspective of other persons in the meditative equipoise of the path of seeing, [said signs] are not signs that instill trust [in them] about [the person in question being an] irreversible [bodhisattva]

because [these "signs" are not signs of the realization in meditative equipoise, but] are the actual meditative equipoise of someone on the path of seeing. There is entailment [of the predicate by the reason] because the moments of cognitions and poised readinesses in the mind stream of a noble yogin are personally experienced by said yogin, but are not experienced by others.

2.2.2.2.1.2.2.1.1.2.2.5.3. Elaborations on the signs of those on the path of familiarization

The signs of [a bodhisattva] who is irreversible on the path of familiarization consist of the eightfold profound nature of phenomena. Though these are not contradictory ultimately, from the perspective of those who possess clinging the meanings of said [eight profundities] (such as arising) are established through [seeming to be internally] mutually exclusive.[627] Thus since they appear as if what is contradictory is combined [in them], they are profound. These eight, which are the subsequent conventional [expressions] that are approximately concordant with the [corresponding] realizations in meditative equipoise, are the signs of [bodhisattvas] who are irreversible on the path of familiarization, just as it was explained for those on the path of seeing. You may wonder, "How can those on the path of familiarization realize these [eight profundities] as not being contradictory?" They realize them by way of attaining the liberations that are inconceivable for those who entertain any clinging to extremes.[628]

2.2.2.2.1.2.2.1.1.2.3. The progressive familiarization of these persons

This has three parts:

1) What makes one attain buddhahood (the supported)
2) What purifies the twofold [buddha] realm (the support)
3) The cause for promoting the welfare [of others] in this buddha realm

2.2.2.2.1.2.2.1.1.2.3.1. What makes one attain buddhahood (the supported)

{339} This is the training in the equality of [saṃsāric] existence and peace. Through having familiarized with both saṃsāra (the antagonistic factors) and purified phenomena (the remedial factors) having the nature of mere reflections or mirror images, they are realized as being dreamlike—appearing yet being without nature. Therefore, since saṃsāra and nirvāṇa are not conceptualized as being different in terms of what is to be rejected and what is to be adopted, respectively, this is the equality of [saṃsāric] existence and peace. The *Mūlamadhyamaka[kārikā* says]:

> Whatever is the limit of nirvāṇa,
> That is the limit of saṃsāra.

> There is not the slightest difference
> Between these two, not even a subtle one.[629]

2.2.2.2.1.2.2.1.1.2.3.2. What purifies the twofold [buddha] realm (the support)

This is the training in pure realms. The twofold pure buddha realm [results from] having accomplished the purity of the world of sentient beings in which oneself becomes a buddha and likewise having accomplished the purity of the world that was an impure container by virtue of [its having] thorns and so on. [The *Prajñāpāramitāsaṃcayagāthā* says:]

> Upon seeing a world which is a wilderness, full of famine and disease,
> They have no fear and then don their armor.
> Through always making efforts toward the final limit and being knowing,
> They do not give rise to even a speck of weariness in their minds.[630]

[Here] "wilderness" refers to a wilderness [in terms of lacking] water and [being stricken by] famine.[631]

2.2.2.2.1.2.2.1.1.2.3.3. The cause for promoting the welfare [of others] in this buddha realm, the training in skill in means

This has three parts:
1) The objects of the training
2) The nature of the training (the subject)
3) Individual division

2.2.2.2.1.2.2.1.1.2.3.3.1. The objects of the training

In the *Vṛtti*[632] and the [revised edition of the *Prajñāpāramitāsūtra in Twenty-five thousand Lines*] with eight chapters, the objects are ten—the three doors to liberation and the seven sets of the dharmas concordant with enlightenment. {340} The [sūtra in twenty-five thousand lines] with many chapters says that they consist of the nine absorptions of progressive abiding, the [ten] powers, the [eighteen] unique [buddha qualities], and so on.

2.2.2.2.1.2.2.1.1.2.3.3.2. The nature of the training (the subject)

[The sūtras say:]

> When bodhisattva mahāsattvas discriminate the emptiness that is endowed with the supreme of all aspects, they do not think, "I shall perceive it" and they do not think, "This is what is to be perceived."

> Rather, they discriminate it by thinking, "I shall acquaint myself with it."

As for the meaning of this, though [bodhisattvas] acquaint themselves with all phenomena through prajñā, out of compassion they do not manifest the fruition of this (their own welfare). Therefore, this is the training [in skill in means] that has the above-explained practice of not abiding in the two extremes [of saṃsāra and nirvāṇa] as its object. [The *Prajñāpāramitāsaṃcayagāthā* says]:

> Even when not in meditative equipoise, their compassion engages
> in the realms of sentient beings
> And they do not fall away from the buddhadharmas during that
> period.[633]

2.2.2.2.1.2.2.1.1.2.3.3.3. Individual division

The training in skill in means has ten aspects. What are they? (1) The skill in means of overcoming the enemies of the four māras and the two levels [of śrāvakas and pratyekabuddhas] is to transcend the phenomena that obstruct the training. [The *Prajñāpāramitāsaṃcayagāthā* says:]

> Likewise, at that time, skillful bodhisattvas
> Give rise to compassion for all realms of sentient beings,
> And, having overcome the four māras and the two levels,
> They always dwell in the supreme samādhi and do not touch
> enlightenment.[634]

Thus, [this skill in means] is described through the example of a person trained in all arts and skills without exception going to a wilderness and then {341} overcoming all his opponents.[635] The *Vṛtti* says [that it refers] to bodhisattvas causing the sentient beings who are cared for by them to transcend [all] obstructions.[636]

In this [context], if one undertakes a brief critical analysis of the four māras, they are to be understood through three points:

a) Identifying their natures
b) The reasons for presenting them as four
c) The manner of their being presented on which [levels]

a) As for identifying their natures, this corresponds to the *Śrāvakabhūmi* [saying]:

> Here the māra of the skandhas consists of the five appropriating skandhas. The māra of the afflictions consists of the afflictions

> that are experienced in the three realms. The māra of death is what causes the time of specific sentient beings dying away from [living within] specific classes of sentient beings. The devaputramāra consist of powerful devaputras born in the desire realm approaching one in order to create the obstacles for, and the distractions from, one's making effort in virtue in order to transcend the māras of the skandhas, the afflictions, and the lord of death. This is called "the devaputramāra."[637]

b) As for the reasons for presenting them as four, you may wonder, "Why are they presented as four māras?" It is in terms of dying that they are presented as four, that is, in what form one dies, through what one dies, the nature of dying, and what causes one to not transcend dying. [Thus, in due order, one dies] in the form of the five skandhas that have arisen and come into being. Through the afflictions one takes rebirth in a next life and dies after having been born [there]. {342} [The māra of death] stops the life faculty of sentient beings. [The devaputramāra] causes one's efforts in order to transcend death to either complelety lack the power of transcending it or to transcend it [only] after a long time.

c) As for the manner of [the māras] being presented on which [levels], the māra of the afflictions does not exist from the eighth bhūmi onward. In terms of dying under the influence of karma and afflictions, the māra of death does not exist from the first bhūmi onward. However, since the dying and transiting of a mental body does not come to an end until buddhahood is attained, the māra of death and the māra of the skandhas [exist] until buddhahood is attained. Since the devaputramāra creates obstacles for transcending said three [māras], it exists for as long as these three operate. The *Uttaratantra* speaks of this as what establishes the permanence of the dharmakāya of the sage, [saying]:

> By virtue of the māra of death not stirring
> Within the attainment of the state of immortality and peace . . ,[638]

One should understand that the latencies of these [māras] are overcome together simultaneously with the attainment of enlightenment. The greater *Bṛhaṭṭīkā* says:

> Through relinquishing the contaminations of desire the devaputramāra is overcome. Through relinquishing the contaminations of becoming the māra of death is overcome. Through relinquishing the contaminations of ignorance the māra of the

> afflictions is overcome. Through relinquishing the contaminations of views the māra of the skandhas is overcome. Being victorious over the four māras is called "the termination of contamination."[639]

[However,] this does not accord with other [sources]. The explanation that [this first] training [in skill in means] overcomes the four māras [entails] the intention of [its doing so in a] coarse and partial [manner]. {343}

(2) The skill in means of abiding in nonabiding means that [bodhisattvas], through having familiarized with all phenomena as being equality, do not abide in the extremes of saṃsāra and nirvāṇa in the manner of clinging [to them. The *Prajñāpāramitāsaṃcayagāthā* says]:

> A bird flying in space has no abode—
> It neither abides in it, nor does it fall to the ground.
> Likewise, bodhisattvas who engage in the doors to liberation
> Neither experience nirvāṇa nor engage in characteristics.[640]

(3) [The skill in means of bodhisattvas] accomplishing aspiration prayers is to promote the welfare of others to be guided in precise accordance with what was projected through the force of their past aspiration prayers, just as they have made them. Thus, through donning the armor for the welfare of others in all respects, they do not manifest the true end without having completed [all] roots of virtue. [The *Prajñāpāramitāsaṃcayagāthā* says]:

> For example, a person trained in archery shoots an arrow into space
> And then others in [quick] succession so that they lift up the notch
>   [of the first one]
> So that there is no chance for the first arrow to fall to the ground—
> It will [only] fall to the ground if that person wishes it so.
>
> Likewise, those who engage in the supreme pāramitā of prajñā
> And use prajñā, means, power, and magical powers,
> For as long as their roots of virtue are not completed,
> Will not attain the supreme emptiness.[641]

(4) As for [the skill in means that is] uncommon in comparison with śrāvakas and pratyekabuddhas, through the power of mentally not abandoning any one among all sentient beings [bodhisattvas] become very familiar with all austerities of not manifesting the true end. [The sūtras say]:

> You should understand that they, until they attain the knowledge of all aspects, do not manifest the true end somewhere in between.[642] {344}

(5) [The skill in means of] not clinging and not being attached to any of all phenomena consists of the purity in the pure dharmas (such as the dhyānas and the factors concordant [with enlightenment]) and of being without relishing them. [The sūtras say]:

> At that time, bodhisattva mahāsattvas are endowed with the dharmas concordant with enlightenment. Until awakening into unsurpassable perfect enlightenment, they will not regress.

(6) As for [the skill in means of] not observing, through having completely familiarized with the door to liberation that is emptiness [bodhisattvas] relinquish observing a self of sentient beings and [observing anything] as a phenomenon. [The sūtras say]:

> For a long time these sentient beings kept engaging in the four mistakennesses. They kept engaging in the notion of permanence, the notion of happiness, the notion of a self, and the notion of what is pleasant. It is for their sake that I shall engage in enlightenment.

(7) As for [the skill in means of] having terminated characteristics, through having completely familiarized with the door to liberation that is signlessness [bodhisattvas] abide in the relinquishment of clinging to characteristics with regard to form up through the knowledge of all aspects. [The sūtras say]:

> They think, "For a long time these sentient beings kept engaging in characteristics . . . It is for their sake that I shall engage in enlightenment so that the flaws of these sentient beings become annihilated."

(8) As for [the skill in means of] having terminated aspiration prayers or their nonexistence, through having completely familiarized with the door to liberation that is wishlessness [bodhisattvas] abide in the relinquishment of the joy of craving for the forms of sentient beings up through the knowledge of all aspects. {345} [The sūtras say]:

> They think, "For a long time these sentient beings kept engaging in aspiration prayers. Thus, they delighted in [becoming] Indra, Brahmā, world protectors, and cakravartins . . . It is for their sake

that I shall . . . teach the dharma by all means so that the flaws of the aspiration prayers of these sentient beings become annihilated."

(9) As for [the skill in means that is] the sign of, or points to, the irreversibility as explained above, [the sūtras say]:

> "How can they . . . through realizing emptiness and the true end, not perceive these two so that they attain the five results? How can they familiarize with the mother without perceiving signlessness . . . and nonbeing?" Upon being questioned thus by other bodhisattvas, [irreversible] bodhisattvas, being skilled in expressing that one must mentally engage in the dharmas of irreversibility, would answer by prescribing, "You should mentally engage solely in emptiness. Likewise, you should mentally engage solely in signlessness, wishlessness, what cannot be formed, nonarising, noncessation, and nonbeing. And yet, you should not abandon any of all sentient beings." In that case, Subhūti, you should understand that these yogins who are bodhisattva mahāsattvas were prophesied by the buddha bhagavāns to [attain] unsurpassable perfect enlightenment. If you wonder why, [it is because] these [bodhisattvas] {346} express, prescribe, and differentiate in this way what irreversible bodhisattva mahāsattvas should acquaint themselves with. If they . . . prescribe, "You should not acquaint yourself with emptiness . . . and the dharmas concordant with enlightenment and thus not focus on all sentient beings," you should understand that these bodhisattvas were not prophesied to [attain] unsurpassable enlightenment.

(10) [The skill in means of] being unlimited refers to [being skilled] through knowing all objects of the skill in means of great bodhisattvas. [The sūtras say]:

> The bodhisattva mahāsattvas who were prophesied to [attain] the level of irreversible wisdom in this way give an answer in this fashion. You should understand that those who give an answer in this fashion have given rise to splendid roots of virtue.

As for the manner in which these ten [trainings in] skill in means are to be practiced, the position of Āryavimuktisena is as above. However, the *Vivṛti*[643] and the *Prajñāpradīpā[valī]*,[644] by taking the ten skills in means as objects, assert that they refer to knowing the [appropriate] times and the in[appropriate] times for manifesting [these ten objects] in order to guide sentient beings.

The familiarization with these three trainings [in equality, purifying the buddha realm, and skill in means] through the [psychophysical] supports of irreversible [bodhisattvas] is attained according to the order of the text. Therefore, these three [trainings] are presented [as existing] from the path of preparation onward. If this is finely analyzed in terms of what is primary, they must be presented [as existing] even from the path of accumulation onward. For these three [trainings respectively] consist of the triad of familiarizing with phenomena as being free from reference points, purifying [buddha] realms, and maturing sentient beings, and if [bodhisattvas] did not perform these three, they would not be bodhisattvas. {347} It may be said, "But ordinary beings do not possess the training in skill in means. If they possessed it, they would have to possess the first training [too], but they do not possess the [first one] because they are not endowed with [the ability to] overcome the four māras." Since [the training in] skill in means is [the training] in knowing the [appropriate] times and the in[appropriate] times, ordinary beings do possess it. Also, it is not necessarily the case that one does not possess skill in means if one does not possess [the ability to] overcome the four māras, just as it is not the case that, even if one lacks the knowledge of all aspects, one [must] lack any one of the eight clear realizations.[645]

> Not clinging to objects, one knows the true reality of knowable objects.
> Not clinging to mind, one gives rise to the types of realization of the three knowledges.
> With means and prajñā being in union, one does not fall into the extremes of [saṃsāric] existence and peace.
> The practice of the children of the victors is explained as this.

[This completes] the fourth chapter, the one on the general topics of the complete realization of all aspects.

2.2.2.2.1.2.2.1.2. Detailed explanation of the branches of the culminating [training]—the result over which mastery is to be gained

This has four parts:

1) [The culmination of] the path of preparation
2) [The culmination of] the path of seeing
3) [The culmination of] the path of familiarization
4) The culmination of the uninterrupted [path]

2.2.2.2.1.2.2.1.2.1. The culmination of the path of preparation

This has four parts:

1) [The culmination of] heat
2) [The culmination of] peak
3) [The culmination of] poised readiness
4) The culmination of the supreme dharma

2.2.2.2.1.2.2.1.2.1.1. The culmination of heat

The culmination of the path of preparation is described by way of its being indicated through the twelve signs of attainment. These consist of the six signs that occur in dreams, {348} the two signs that occur in both dreams and the waking state, and the four signs that occur in the waking state.

Among the six signs in dreams, there are the two main signs of familiarity with the yoga of means and prajñā, the two signs of stable familiarity with the refuges and their power, the one sign of recognizing dreams as dreams, and the one sign of purifying one's own [buddha] realm. Among these, the first two are (1) to regard all phenomena as being dreamlike and (2) not to give rise to the mindsets of delighting in the levels of śrāvakas and pratyekabuddhas or the three realms. The second two are to see (3) tathāgatas teaching the dharma and (4) showing miraculous displays of their miraculous powers. The third one (5) consists of (a) seeing something frightful and so on in dreams and, through this condition, recognizing them as dreams and (b) the arising of a mindset that, even after having woken up, [makes one] teach that the three realms are dreamlike. The fourth one (6) is to see the beings in the lower realms and, through this condition, remember to relinquish the lower realms in the realm in which oneself becomes a buddha.

As for the signs that occur in both dreams and the waking state, they are the two of (7) pacifying, through uttering aspiration prayers with true words, fires that burn down villages and so on and (8) releasing other sentient beings that were seized by nonhuman beings. These are the two signs in terms of power, that is, pacifying harm by [causes] that are and are not sentient beings, respectively. In this context, there are the four possibilities of being an irreversible [bodhisattva] and fire {349} being pacified [as above], not being an irreversible [bodhisattva] and fire not being pacified, being an irreversible [bodhisattva], but fire not being completely pacified due to experiencing the karmic remainders of having abandoned the dharma, and not being an irreversible [bodhisattva], but fire being pacified through the power of māras and one then becoming conceited through this. The same goes for the following [signs].

As for the four signs that occur in the waking state, they consist of (9) relying on inner and outer spiritual friends who overpower māras and evil companions, (10) training in prajñāpāramitā in all aspects due to wishing to

complete the roots of virtue, (11) not being attached to any afflicted or purified phenomena through regarding them all as being void, and (12) being close to buddha enlightenment through engaging in prajñāpāramitā in the manner of not engaging in form and so on. These four are the signs in terms of the cause for training in the path, the object of that training, the manner of training, and the benefit of training, respectively.

2.2.2.2.1.2.2.1.2.1.2. The culmination of peak

This is described by way of its being indicated through the manner of merit increasing. They consist of the eight [kinds of] merit that are primarily external and the eight [kinds of] merit that are primarily internal. The eight that are primarily external are (1) someone during [the culmination of] peak mentally engaging in the actuality of the mother and teaching it to others representing a greater increase in merit than worshipping a number of buddhas that equals the sentient beings in a trichiliocosm ([consisting of] Jambudvīpa and so on) and dedicating these roots of virtue, (2) not being separated from mentally engaging in prajñāpāramitā throughout day and night, (3) attaining the poised readiness of not being afraid of the dharma that is free from reference points, {350} (4) realizing that the causal and fruitional dharmas of enlightenment are not observable, (5) engaging in the actuality of the mother of the noble ones being a more eminent virtue than the sentient beings of Jambudvīpa attaining the ten virtues, the [eight] meditative absorptions, and the [four] immeasurables, (6) [bodhisattvas] going to all god realms for the welfare of the gods and so on as well as the gods approaching [these bodhisattvas] for the sake of protection, (7) overpowering all māras through never being separated from mentally engaging in the knowledge of all aspects, and (8) having respect for other bodhisattvas that is equal to [the one for] the Buddha, the teacher.

The eight that are primarily internal are (9) not being reborn under the influence of the dhyānas and form[less absorptions] despite being absorbed in them, (10) the buddha disposition having become special by way of the śrāvaka and pratyekabuddha dispositions perishing, (11) the power of the causes for attaining buddhahood (such as generating bodhicitta) having become superior (these [last] two referring to the two [kinds of the mahāyāna] disposition having become superior, or being [divisions in terms of] those who possess the disposition and the disposition [itself]), (12) pacifying the states of mind that are the antagonistic factors of the six pāramitās, (13) not clinging to [anything] from form up through the knowledge of all aspects, (14) knowing that all pāramitās are included in the mother and thus training in her, (15) attaining all consummate trainings, and (16) being close to perfect enlightenment through being free from views about the apprehended and so on.

2.2.2.2.1.2.2.1.2.1.3. The culmination of poised readiness

This is described by way of its being indicated through the manner of having mastered, and attained stability in, the realization that has increased through peak. {351} It is twofold—(1) the stability of realization (one's own welfare) and (2) the stability of compassion (the welfare of others). (1) means to attain the stable realization of the respectively suitable ones among the thirty dharmas from generating bodhicitta up through the path of seeing free from the two extremes that were explained in the [first three] chapters on the three omnisciences. (2) means that one, at that point, through the power of being skilled in means and for the sake of not falling into peace (one's own welfare), manifests great compassion and does not abandon the welfare of sentient beings.

2.2.2.2.1.2.2.1.2.1.4. The culmination of the supreme dharma

This is described by way of its being indicated through the mind being settled and undistracted toward anything other than the realization that has been stabilized through "stability" [(the level of poised readiness)]. [The *Prajñāpāramitāsaṃcayagāthā*] says:

> As for rejoicing from the depths of one's heart in the generation of
> the mind
> Of engaging in irreversible supreme enlightenment,
> It is possible to measure the Merus in a trichiliocosm through
> weighing them on a scale,
> But such is not the case for the virtue of said rejoicing.[646]

[The larger prajñāpāramitā sūtras][647] take the examples of measuring the earth maṇḍalas of a trichiliocosm (such as the four continents) on a scale and scooping up the water drops [in a trichiliocosm] with the [finely split] tip of a hair. They say that it is possible to measure these, but that one is not able to measure the accumulations of merit and wisdom of rejoicing, within one-pointed samādhi, in the roots of virtue of the four [kinds of] bodhisattvas engaging in the six pāramitās. The four [kinds of] bodhisattvas are the four bodhisattvas who first enter the [mahā]yāna, {352} engage in [bodhisattva] conduct, are irreversible, and are separated by [only] a single birth [from attaining buddhahood]. [There are] also the ways of asserting these four [kinds] as those who dwell in the four realizations [of the paths] of seeing and familiarization that are the remedies for the four conceptions, or as respectively being [the bodhisattvas] during the four culminations [of the path] of preparation, [the level of] engagement through aspiration and the seven impure bhūmis, the three pure bhūmis, and the tenth bhūmi. Among these three explanations, the first one is Āryavimuktisena's assertion and the last

one, master Haribhadra's. Thus, it is the case for each one of these four culminations that they are first attained, increased and mastered in between, and finally not distracted from their focal objects.[648]

2.2.2.2.1.2.2.1.2.2. The culmination of the path of seeing

This has two parts:

1) The factors to be relinquished
2) [The path of seeing as their] remedy

2.2.2.2.1.2.2.1.2.2.1. The factors to be relinquished

This has two parts:

1) The conceptions about the apprehended
2) The conceptions about the apprehender

2.2.2.2.1.2.2.1.2.2.1.1. The conceptions about the apprehended

This has two parts:

1) The conceptions
2) Their remedies

2.2.2.2.1.2.2.1.2.2.1.1.1. The conceptions

This has four parts:

1) The nature of the conceptions
2) Their being taught as antagonistic factors
3) Their divisions
4) Establishing them as mistaken

2.2.2.2.1.2.2.1.2.2.1.1.1.1. The nature of the conceptions

Their nature is twofold—not observing the objects of engagement [of bodhisattvas] as characteristics and observing their objects of withdrawal as characteristics. In due order, these refer to [the nine in V.8–9] such as "nature" and [the nine in V.10–12] such as "falling into [saṃsāric] existence and peace." Their aspects are as follows. Through desiring to adopt the dharmas of bodhisattvas and buddhas, {353} one clings to them as being "something apprehended that is to be adopted." Through desiring to reject the dharmas of śrāvakas and pratyekabuddhas, one clings to them as being "something apprehended that is to be rejected." In due order, these are the two conceptions about the apprehended in terms of engagement and withdrawal.

2.2.2.2.1.2.2.1.2.2.1.1.1.2. Their being taught as antagonistic factors

These two represent antagonistic factors of the culmination [of the path] of seeing because they are factors to be relinquished. For example, [in this

regard,] they are just like the afflictions that are factors to be relinquished through seeing.

2.2.2.2.1.2.2.1.2.2.1.1.1.3. Their divisions

Each one of these two conceptions has nine [divisions] since they are divided in terms of there being nine objects [for them].

2.2.2.2.1.2.2.1.2.2.1.1.1.4. Establishing them as mistaken

It is to be understood that these eighteen [conceptions] (two times nine) have the specific nature of clinging to their objects as being something that they are not because their specific objects appear in mistaken manners. Just as one, caused by the ingestion of datura, may engage in [the attempt to] pluck golden needles from the sky, [these conceptions] engage in the entities that are the objects of their clinging in a way of being disconnected from them, which is due to these objects not existing in the ways in which [said conceptions] cling [to them].

2.2.2.2.1.2.2.1.2.2.1.1.2. Their remedies

[The remedies] are nine each. First, the nine remedies for the conceptions about the apprehended in terms of engagement are as follows.[649] (1) The remedy for the conceptions about a nature is the realization that [everything] from the mother up through the knowledge of all aspects is void. (2) The remedy for the conceptions about the disposition is to not think about being close to, or being distant from, both the knowledge of all aspects and the bhūmis, just as one [can]not think about being close to, or being distant from, certain [parts of] space. (3) The remedy for the conceptions about the perfect accomplishment of the path is to not think about being close to inferior paths or being distant from supreme ones, just as an illusory person does not think about being close to, or being distant from, the illusionist or the spectators. {354} (4) The remedy for the conceptions about unmistakenness about the focal object is to not think about being close to, or being distant from, the focal objects of the two paths [of the mahāyāna and the hīnayāna, respectively], just as a reflection does not think about being close to [the object] through which it arose or being distant from what is not [said object]. (5) The remedy for the conceptions about antagonistic factors and remedies is to think that, in prajñāpāramitā, the pair of being beautiful and being ugly does not exist, just as the Tathāgata does not have any mental states about [anything] being beautiful or being ugly. (6) The remedy for the conceptions about one's own realization is that, just as the Tathāgata has relinquished all conceptions, bodhisattvas relinquish them too. (7) The remedy for the conceptions about being an agent who promotes the welfare of others is to not cling to oneself

and others as being two, just as the emanations of the Tathāgata do not cling to being close to, or being distant from, perfect enlightenment and the knowledge of all aspects. (8) The remedy for the conceptions about the activity for the welfare of others is that, just as the emanations of the Tathāgata accomplish the welfare of sentient beings without thinking, the mother too promotes [their welfare] in this manner. (9) The remedy for the conceptions about the result [of said activity] is to not think about what is to be attained through familiarizing with the mother for which purpose, just as [a machine in] the form of a woman created by an engineer does not think about which purpose it was created for.

Second, the nine remedies for the conceptions about the apprehended in terms of withdrawal are as follows. (1) Through the examples of the sun and the moon performing their activities on the four continents and the disposition of a cakravartin being mastered through the seven precious items, {355} in due order it is taught that one, through the five pāramitās (such as generosity) that are not separated from prajñā and compassion, does not fall into the two extremes and gains mastery over what is to be attained (this is the opposite of inferior realizations). (2) Through the example of rogues finding or not finding a chance [to molest] a woman who is not protected or protected by a husband, it is taught that māras assail or do not assail the five [pāramitās] that are separated or not separated from the sixth one (this is the difference between possessing and not possessing the inner and outer mentors). (3) Through the example of [a warrior] with his armor and weapons complete not being defeated and vanquished by enemies, it is taught that the five [pāramitās] that are not separated from the sixth one are not assailed by māras and vanquish all antagonistic factors (this is the opposite of the aspects of the path being incomplete). (4) Through the example of the commanders of fortresses approaching a cakravartin in order to pay their homage and services, [it is taught that] the five [pāramitās] that are not separated from the sixth one approach the knowledge of all aspects (this is the opposite of not having attained mastery over realization, but [trying to] approach [the knowledge of all aspects] through other conditions). (5) Through the example of the tributaries of the Gaṅgā being absorbed by it and thus flowing toward the ocean, [it is taught that], through the power of the sixth [pāramitā], the [other] five also proceed toward the knowledge of all aspects (this is the opposite of a wrong aim). (6) Through the example of the right and left hands, respectively, doing and not doing work, it is taught that the sixth and the [other] five [pāramitās], respectively, are like that (this is the difference between limited and fully complete paths). (7) Through the example of the waters of all big and small rivers becoming of one taste once they arrive in the ocean, it is taught that the five [pāramitās] that are embraced by the sixth one

{356} are of one taste as omniscience once they arrive at the knowledge of all aspects (this is the opposite of various fruitions). (8) Through the example of the precious wheel [of a cakravartin] causing his armies to march and stop, it is taught that the sixth [pāramitā] causes the [other] five to proceed toward, and stop at, the knowledge of all aspects (this is the remedy for being ignorant about remaining and engaging [in the knowledge of all aspects]). (9) Just as the seven precious things of a cakravartin precede his armies, it is taught that the sixth [pāramitā] precedes the [other] five and that the five follow this sixth one (this is the opposite of going anywhere else after [having attained] one's own fruition).

2.2.2.2.1.2.2.1.2.2.1.2. The conceptions about the apprehender

This has two parts:

1) The conceptions
2) Their remedies

2.2.2.2.1.2.2.1.2.2.1.2.1. The conceptions

This has two parts:

1) The actual [conceptions]
2) Rebutting disputes about them

2.2.2.2.1.2.2.1.2.2.1.2.1.1. The actual [conceptions]

This has four parts:

1) The nature of the conceptions
2) Their being taught as antagonistic factors
3) Their divisions
4) Establishing them as mistaken

2.2.2.2.1.2.2.1.2.2.1.2.1.1.1. The nature of the conceptions

In ordinary beings, [there is] the clinging that is based on [assuming] a substantially existent basis for imputing a [given] individual as such. In noble persons, there is the clinging that is based on [assuming] an imputedly existent basis for imputing a [given] individual as such. Therefore, the conceptions about the apprehender are twofold—clinging to substances and clinging to imputations.

2.2.2.2.1.2.2.1.2.2.1.2.1.1.2.–3. Their being taught as antagonistic factors and [their divisions]

These are as before.

2.2.2.2.1.2.2.1.2.2.1.2.1.1.4. Establishing them as mistaken

Since the specific objects of the conceptions about the apprehender that exist in two sets of nine appear in mistaken manners, these conceptions are devoid

in two sets of nine appear in mistaken manners, these conceptions are devoid

of a nature of apprehending real objects, [but] {357} have the nature of apprehending delusive [objects]. The reason applies because the objects of these conceptions—apprehended referents that consist of entities—do not exist as the nature of something apprehended that is just as it is apprehended.

2.2.2.2.1.2.2.1.2.2.1.2.1.2. Rebutting disputes about them

This has three parts:

1) The dispute
2) The answer
3) Rebutting dispute about the answer

2.2.2.2.1.2.2.1.2.2.1.2.1.2.1. The dispute

"The clinging of ordinary beings does not necessarily consist of conceptions about substances. Since they possess the realization that all phenomena are identityless, they also possess the realization that there are no substances of sentient beings. Also, the clinging of noble ones does not necessarily consist of conceptions about imputations. For they possess the clinging to 'me' because [the notion] 'me' occurs in them too."

2.2.2.2.1.2.2.1.2.2.1.2.1.2.2. The answer to that

That ordinary beings understand all phenomena as being identityless means that they, by virtue of mentally engaging in aspiring [for true reality], realize any identity as being a mere imputation. As for the explanation that the clinging to imputations [exists] in noble ones, it is asserted that they realize any identity as being a mere imputation by virtue of their mentally engaging in true reality [in a direct manner]. The words of noble ones, [such as saying,] "At that time, I . . ." are conventions that they teach as means for others to understand, but it is not that they possess any fully qualified clinging to "me." Therefore, these disputes are without any essence.[650]

It may be said, "But then Āryavimuktisena's explanations about the conceptions in the mind streams of [bodhisattvas] on the path of preparation that cling to imputed individuals and about these [same] conceptions here being factors to be relinquished through seeing are not tenable. Also, the factors to be relinquished through familiarization would not be asserted as conceptions that cling to substance because the first [type of] conceptions about the apprehender exist only in ordinary beings and the second [type], only in noble ones." {358} [Āryavimuktisena] took the clinging to imputations as being twofold by virtue of [the above-mentioned] two [types of] mental engagement. Therefore, his explanation that the latter conceptions [(those of clinging to imputations)] exist [both] in ordinary beings and within [the scope of] the factors to be relinquished through seeing [are given] in terms of the mental

engagement in aspiring [for true reality]. On the other hand, the intention of the root text ascribing them to noble ones is to bear in mind that [this is the case in terms of] the mental engagement in true reality [in a direct manner]. Also, [Āryavimuktisena] does not use the conventional term "clinging to substance" with regard to the factors to be relinquished through familiarization. [Ratnākara]śānti takes these two [conceptions] as [referring to] definite existence and thus explains that the conceptions of clinging to imputations exist in śrāvakas and pratyekabuddhas and the conceptions of clinging to substance, in ordinary beings.

2.2.2.2.1.2.2.1.2.2.1.2.1.2.3. Rebutting dispute about the answer

It may be said, "Does this explanation here that the conceptions about the apprehender are conceptions about sentient beings refer to the persons in terms of the twofold [division into] persons and phenomena or is it asserted as [referring to] the basis for imputing a person—the mere phenomena that are conjoined with a mind stream? In the first case, since these conceptions (the subjects) are afflictive obscurations, they would also be relinquished by śrāvakas and pratyekabuddhas. But this is not tenable—they are uncommon factors to be relinquished through the bodhisattva path and, if one relinquishes the two [types of the conceptions about the apprehender], one is also able to relinquish the two [types of the] conceptions about the apprehended. Therefore, this is extremely absurd because it would follow that śrāvakas and pratyekabuddhas are able to relinquish all four conceptions about apprehender and apprehended. In the second case, neither the explanation in the text that [said conceptions about the apprehender] are conceptions about sentient beings and persons nor the *Vṛtti*'s explanation in its answer to the [above] dispute that the clinging to substance exists or does not exist by virtue of there being or not being, respectively, the clinging to 'me' are tenable."

In general, within the conceptions about the apprehender, there are the two [types of] clinging to persons and mere phenomena as being apprehenders. {359} Since both must be relinquished by bodhisattvas, the presentation of both must be accepted. Therefore, though both ordinary beings and noble ones realize personal identitylessness, [this realization] exists [in them] in a nonmanifest and manifest manner, respectively. Hence, the [types of] clinging of these two are presented as the clinging to substance and imputation, respectively. Accordingly, by virtue of the difference of their realizing or not realizing phenomenal identitylessness in a direct manner, the [two types of] clinging of ordinary beings and noble ones should be understood as consisting of the two [types of] clinging that represent the cognitive obscurations of clinging to mere phenomena as being substantial and imputed experiencers, respectively.

To take the [two types of] clinging of ordinary beings and noble ones as the two [types of] clinging to substance and imputation, respectively, in this way is in terms of [their being like this] primarily. Otherwise, the fully qualified afflicted mind would not operate up through the seventh bhūmi because the fully qualified clinging to "me" necessarily means to cling to substance. Through this reasoning, one should also understand on which levels said two [types of] clinging in terms of phenomena exist.[651]

2.2.2.2.1.2.2.1.2.2.1.2.2. Their remedies

This has two parts:

1) [The remedies for] clinging to substance
2) The remedies for clinging to imputations

2.2.2.2.1.2.2.1.2.2.1.2.2.1. The remedies for clinging to substance

[These remedies] are nine.[652] (1) The remedy for seizing qualities and discarding flaws is [the statement in the sūtras] that the mother neither seizes nor discards form and so on. (2) The remedy for mentally engaging in [anything as] being really existent is [the statement in the sūtras] that, through not mentally engaging in form and so on, the roots of virtue increase, the six pāramitās are perfected, and the knowledge of all aspects is attained because [such nonengagement] is the cause for buddhahood. (3) [The remedy for] both the factors to be relinquished and their remedies that adhere to the three realms is the statement that mental engagement and nonengagement are and are not the cause for the three realms, respectively. {360} (4) The remedy for abiding through clinging is to engage in the manner of mental nonengagement, that is, not to abide in any of all phenomena. (5) The remedy for clinging is the justification for this [nonabiding]—since there is nothing to be attached to, there is no attachment. (6) The remedy for clinging to imputed phenomenal entities is as follows. If [bodhisattvas] think, "The mental engagement in detachment [is the mental engagement in the mother], and the Tathāgata, after having realized that all phenomena are ungraspable, explained [them to be so]," they are distant from the mother and fall away from her—the [Tathāgata] did not realize, teach, or impute any phenomenon. (7) The remedy for attachment to the six pāramitās is the following statement—[the reason for] teaching that being attached to [all phenomena] being ungraspable means being separated from the mother is that she is not expressed through being attached. (8) The remedy for clinging to remedies is that, through not being separated from remedies such as the pāramitās, the remedies and their focal objects are equal. (9) The remedy for falling away from proceeding as one wishes is that the example of the armies of a cakravartin marching wherever he wishes describes the five [pāramitās] as proceeding to the knowledge of all aspects through following the mother.

2.2.2.2.1.2.2.1.2.2.1.2.2.2. The remedies for clinging to imputations

[These remedies] are [also] nine.[653] (1) The remedy for not becoming delivered according to the aim is that the mother steers the [other] five [pāramitās] and proceeds on the even path that concords with the aim [that is the knowledge of all aspects], [which is taught] through the example of a charioteer mounting a chariot with four pairs of horses and proceeding on an even path. {361} (2) The remedy for clinging to the path as not being the path is the paths of bodhisattvas and those of śrāvakas and pratyekabuddhas, respectively, being stated as being and not being the path to the knowledge of all aspects. (3) The remedy for arising and ceasing is that no phenomenon whatsoever arises or ceases through the mother. (4) The remedy for being conjoined and not being conjoined with entities is to make efforts in the mother, without thinking of any phenomena (such as form) as being conjoined or not conjoined. (5) The remedy for conceptions about abiding is to not make efforts [by thinking], "I should abide in form and so on." (6) The remedy for destroying the disposition is that [those with] the buddha disposition train in the six pāramitās and, through that, take care of sentient beings, [which is taught] through the example that someone who wishes to eat mangos should not waste their seeds. (7) The remedy for lacking striving is to train in the six pāramitās out of the desire to not depend on others, purify [one's buddha] realm, dwell in the heart of enlightenment, and turn the wheel of dharma. (8) The remedy for lacking the cause is the justification for the [preceding one]—the statement that the mother is the cause of the realizations of all noble ones, [which is taught] through the example of the ocean being the cause of all precious substances. (9) The remedy for observing opposing forces is the statement that those who engage in the mother are not overcome by māras and so on, [which is taught] through the example of a master of archery with a suitable sized bow not being overcome by enemies.

As for these explanations, {362} in general, it is said that, in the sūtras, the factors to be relinquished are taught implicitly through their remedies, while, in the treatise, the remedies are taught implicitly through their factors to be relinquished. [What is taught above] are the remedies as explained in the sūtras. With regard to these, the treatise mostly teaches the modes of apprehension of their factors to be relinquished. [However,] since [the remedies taught above] are merely the opposites of the objects of said [mistaken modes of apprehension], they are not the actual remedies. Ultimately, no matter which [elements] in these two [sets of factors to be relinquished and their remedies] are conceptualized, they [all] constitute factors to be relinquished.[654]

2.2.2.2.1.2.2.1.2.2.2. The path of seeing as the remedy [of the above conceptions]

This has two parts:

1) The auxiliary [topic]
2) The pertinent [topic]

2.2.2.2.1.2.2.1.2.2.2.1. The auxiliary [topic]

This has two parts:

1) The aids of the culmination of seeing
2) Its fruition

2.2.2.2.1.2.2.1.2.2.2.1.1. The aids of the culmination of seeing

As for with which aids the culmination of seeing is associated in its giving rise to great enlightenment, the aids of the culmination of seeing are twofold—(1) to train the mind streams of others and (2) to train one's own mind stream.

(1) To train the mind streams of others is twofold in terms of establishing them in the dharma of realization (the result) and the dharma of scriptures (the cause). The first one consists of [causing them to] give rise to the realizations of the path of seeing and so on and then establishing them in enlightenment by way of the prophecy. The second one refers to teaching them the cause of this enlightenment—the actuality of the mother that is the dharma of the freedom from reference points.

(2) To train one's own mind stream consists of familiarizing with the mother of the path of seeing during meditative equipoise and teaching it to others during subsequent attainment, which has the characteristic of being of far greater merit than establishing [all] sentient beings of a trichiliocosm in [all fruitions of the path] up through arhathood.

2.2.2.2.1.2.2.1.2.2.2.1.2. The fruition of the path of seeing—great enlightenment

This has two parts: {363}

1) Instruction on the great enlightenment of abiding in actual reality
2) Refuting the great enlightenment that is conceptually imputed

2.2.2.2.1.2.2.1.2.2.2.1.2.1. Instruction on the great enlightenment of abiding in actual reality

This has two parts:

1) Formulating the reason
2) Proving the subject property

2.2.2.2.1.2.2.1.2.2.2.1.2.1.1. Formulating the reason

The twofold mahāyāna knowledges of knowing the termination and the nonarising of all stains represents great enlightenment because it is the ultimate wisdom of realizing that the stains are primordially without arising and ceasing.

2.2.2.2.1.2.2.1.2.2.2.1.2.1.2. Proving the subject property

This has two parts:

1) Proving it through scripture
2) Proving it through reasoning

2.2.2.2.1.2.2.1.2.2.2.1.2.1.2.1. Proving it through scripture

The stains are primordially without arising and ceasing because, ultimately, they are of the nature of the dharmadhātu free from reference points, just as space is without arising and ceasing. The reason applies [because] the *Madhyāntavibhāga* says:

> Except for the dharmadhātu
> There are thus no phenomena.[655]

2.2.2.2.1.2.2.1.2.2.2.1.2.1.2.2. Proving it through reasoning

The stains are primordially without arising and ceasing because, ultimately, there are no real entities, just like a lotus in the sky. The proof of this reason is fourfold, consisting of the arguments of (1) being free from unity and multiplicity (analyzing the nature), (2) the vajra slivers (analyzing the cause), (3) negating arising from the four possibilities (analyzing the result), and (4) dependent origination.

(1) [The reasoning of] being free from unity and multiplicity says, "What is ultimately free from unity and multiplicity is necessarily without nature, just like a reflection. These entities are also free from unity and multiplicity." {364} This is [a reason of] the nonobservation of something that includes [the predicate of what is to be negated]. The *Madhyamakālaṃkāra* says:

> As for these entities that we and others speak of,
> Since they, in true reality, are free from
> A nature of unity and multiplicity,
> They are without nature, just like reflections.[656]

(2) [The reasoning of] the vajra slivers says, "What ultimately arises neither from itself, nor something other, nor both, nor without a cause is necessarily without real arising, just like the horns of a rabbit. Ultimately, these entities are also free from arising from themselves, something other, both, or without a

cause." This is [also a reason of] the nonobservation of something that includes [the predicate of what is to be negated]. The *Mūlamadhyamakakārikā* [says]:

> Not from themselves, not from something other,
> Not from both, and not without a cause—
> At any place and any time,
> All entities lack arising.[657]

[Phenomena] do not arise from themselves because the same [text says]:

> If cause and result were one,
> The agent and what is acted upon would be one.[658]

Accordingly, father and son, fire and smoke, seed and sprout, and so on would be one. Ultimately, [phenomena] do not arise from something other [either] because the same [text says]:

> If cause and result were other,
> A cause and what is not a cause would be the same.[659]

Accordingly, it would very absurdly follow that, just as a seed is the cause for a sprout, coal is also a cause of this [sprout] because they are not different in their sheer being other [than the sprout] and a special being other is not established under analysis. Therefore, [both seed and coal] are equal with regard to [what is attempted to] be proven [here—that entities arise from something other]. {365}

[Phenomena] do not arise from both [themselves and something other either] because the flaws that were stated for each one [of these two possibilities] would [both accrue] and said two [possibilities] are mutually exclusive. Therefore, it is impossible that this is the case.

Nor do [phenomena] arise without a cause—it would very absurdly follow that the brilliant colors of a peacock are also observed in crows; the nature of water (being cool), in humans; and so on. Or peacocks would be without their brilliant colors and coolness would not be observed in water. For if [any phenomena] arose without a cause, they would either have to exist at all times and places or never exist at all.

(3) [The reasoning of] negating arising from the four possibilities says, "What ultimately arises neither as an existent, nor as a nonexistent, nor as both, nor as neither is necessarily the nonarising of a real result, just like the child of a barren woman. Ultimately, these entities also do not arise as existents, nonexistents, both, or neither." The *Śūnyatāsaptati* [says]:

> Existents do not arise because they exist [already].
> Nonexistents do not arise because they do not exist.
> Since [the two] are discordant, what is neither existent nor
>   nonexistent
> Does not arise. Therefore, they do not abide or cease [either].[660]

This [verse] also proves the [four] subject properties in this proof [statement].

(4) The argument of dependent origination [says] that whatever originates in dependence is ultimately without a nature, just like an illusion. The sūtras [say]:

> Whatever originates in dependence
> Has not the slightest nature.

2.2.2.2.1.2.2.1.2.2.2.1.2.2. Refuting the great enlightenment that is conceptually imputed

This has two parts:

1) Refuting the systems of those who propound [real] entities {366}
2) Presenting the system of those who propound emptiness

2.2.2.2.1.2.2.1.2.2.2.1.2.2.1. Refuting the systems of those who propound [real] entities

This has two parts:

1) [Refutation by way of] the nonobservation of something that includes [the predicate of what is to be negated]
2) Refutation by way of their position being internally contradictory

2.2.2.2.1.2.2.1.2.2.2.1.2.2.1.1. [Refutation by way of] the nonobservation of something that includes [the predicate of what is to be negated]

The proponents of [real] entities assert the following. The knowledge of termination is the knowledge about the path having terminated [all] already arisen stains, thinking, "These stains have been terminated in my mind stream." The knowledge of nonarising is the knowledge about the path having made [sure] that any future stains will not arise, thinking, "Henceforth, stains will not arise in my mind stream." They also assert these two [kinds of past and future] stains as having the nature of being really existent, while holding that enlightenment is said wisdom of knowing termination and nonarising. Thus, these two knowledges as they are asserted by them are not suitable as being great enlightenment because it is established through scripture and reasoning that, ultimately, the stains are without termination and arising.

2.2.2.2.1.2.2.1.2.2.2.1.2.2.1.2. Refutation by way of their position being internally contradictory

This has two parts:

1) The reasons for their position being [internally] contradictory
2) The actual [internal] contradictoriness of their position

2.2.2.2.1.2.2.1.2.2.2.1.2.2.1.2.1. The reasons for their position being [internally] contradictory

This has two parts:

1) [The reasons for] the Mādhyamikas being able to relinquish the obscurations completely
2) The reasons for the views of those who propound [real] entities not being able to relinquish them

2.2.2.2.1.2.2.1.2.2.2.1.2.2.1.2.1.1. [The reasons for] the Mādhyamikas being able to relinquish the obscurations completely

Based on the four stages of yoga, Mādhyamikas realize all phenomena as the nature of suchness free from reference points and thus are able to relinquish all cognitive obscurations of clinging to real existence without exception.[661] These four stages of yoga are as follows.

(1) Non-Buddhist and Buddhist tīrthikas assert a permanent self that is empty of arising and ceasing. {367} Within seeming phenomena, there is nothing that is empty of arising and ceasing (any entity that is permanent and a self), that is, there is no personal self, which is like the horns of a rabbit. Having determined that, through focusing on the focal object of the innate views about such a self one meditates by thinking, "In terms of negative determination, there is no self, and, in terms of positive determination, [phenomena] are just mere phenomena." Through this, the clinging to a self is put to an end, which is the yoga of focusing on the lack of a self.

(2) Whatever is invariably observed together is necessarily not different in substance, such as happiness and the awareness that experiences that happiness. As for the appearance of blue and the mind that perceives this blue, by virtue of the reason of their invariable co-observation it is determined that what appears as a referent does not exist outside of the mind in which it appears. One familiarizes with the fact that what appears as an object, in terms of positive determination, is mere inner mind, and, in terms of negative determination, does not exist as an outer referent. Through this, the clinging to outer referents is relinquished.

(3) Having determined that, without anything to be apprehended, there is also no apprehender because these two are mutually dependent, one familiarizes with this by thinking, "The two of apprehender and apprehended do not

exist." Through this, also the clinging to a mere apprehender is eliminated, but what is not relinquished is the clinging to mere nondual wisdom.

(4) What originates dependently necessarily lacks a real nature (just like the appearances of illusory horses and elephants) and nondual self-awareness is also dependently originating. Having determined this, {368} through familiarizing with all phenomena being free from reference points all cognitive obscurations of clinging to apprehended, apprehender, and self-awareness are relinquished without exception. Therefore, the Madhyamaka path relinquishes the two obscurations completely.

2.2.2.2.1.2.2.1.2.2.2.1.2.2.1.2.1.2. The reasons for the views of those who propound [real] entities not being able to relinquish them

Since they respectively assert that apprehended, apprehender, and self-awareness are really existent, in that case the stains would not be affected even in the slightest by their remedies because these stains would exist ultimately. Therefore, since the two [Buddhist] proponents of [real] entities [(Vaibhāṣikas and Sautrāntikas) assert really existent] stains that are [primary] minds and mental factors and the Vijñaptivādins assert them to be [instances of] the really existent other-dependent [nature], they assert them to be established ultimately.

2.2.2.2.1.2.2.1.2.2.2.1.2.2.1.2.2. The actual [internal] contradictoriness of their position

Therefore, their assertion that the Bhagavān relinquishes the cognitive obscurations in all aspects and their claim that the phenomena of the apprehended, the apprehender, and self-awareness exist ultimately are contradictory positions.

2.2.2.2.1.2.2.1.2.2.2.1.2.2.2. Presenting the system of those who propound emptiness

In this nature of phenomena that is dependent origination, the two [kinds of] identity have never existed in the first place. Therefore, they are not to be removed. On the other hand, since the two [kinds of] identitylessness have neither beginning nor end, they are not to be added or set up even in the slightest. If actual reality—the two [kinds of] identitylessness—is thus seen without superimposition and denial in an unmistaken manner, as it really is, through viewing this actual reality of the nature of phenomena that is free from removing an existent [identity] and adding the nonexistence of any identity {369} one will be liberated, in due order, from afflictive obscurations and cognitive obscurations.[662]

2.2.2.2.1.2.2.1.2.2.2.2. The pertinent topic—the explanation of the actual path of seeing

This has two parts:

1) The actual [path of seeing]
2) The manner of familiarization

2.2.2.2.1.2.2.1.2.2.2.2.1. The actual path of seeing

This has two parts:

1) The actual [path of seeing]
2) Its function

2.2.2.2.1.2.2.1.2.2.2.2.1.1. The actual [path of seeing]

The path of seeing is what consists of the single moment of poised readiness in which each one of the six pāramitās contains the six [pāramitās]. It is not contradictory that the path of seeing was explained in other chapters as having sixteen moments, while it is explained here as being a single moment and this [moment] being poised readiness. For the explanation as sixteen [moments was given with the intention that it refers to] the manner of inducing certainty during subsequent attainment, while the explanation as a single [moment is given with] the intention that there is no difference in seeing the nature of the four realities in meditative equipoise. Also, said poised readiness is the actual relinquishing remedy and this here is the context of teaching this path of seeing as the remedy of the [above four] conceptions.

As for the six pāramitās in this context, some assert that the culmination of seeing is taught through being indicated by them [in an indirect manner] since they represent its subsequent attainment. However since the pāramitās [on the path of seeing] bear the aspect of not observing any reference points, it is permissible to refer to them as the [actual] nature [of the path of seeing].

2.2.2.2.1.2.2.1.2.2.2.2.1.2. Its function

When the culmination of seeing is perfected in this way, the 108 manifest conceptions to be relinquished through seeing (plus their seeds), which consist of the above-explained thirty-six factors to be relinquished through seeing in [each one of] the three realms, are relinquished. In general, through relinquishing the manifest [factors to be relinquished], {370} their latencies are not necessarily relinquished. Here, however, there is no flaw since this is the context of their being relinquished through the supramundane path.

As for the manner of their being relinquished, since they are motivated by the mental state of clinging to [real] entities, their remedy is the realization that all entities are without nature. Through having familiarized with this, if said cause [of clinging to real entities] is put to an end, these conceptions will

naturally come to an end by themselves. This manner of being relinquished also applies to the conceptions that are factors to be relinquished through familiarization. Therefore, though the divisions of the distinct instances of these conceptions are infinite since their root is the clinging to real existence, the essential point is to familiarize with the realization of the lack of real existence as their remedy.

2.2.2.2.1.2.2.1.2.2.2.2.2. The manner of familiarization

During meditative equipoise, one is absorbed in the samādhi of the lion's sport and, during subsequent attainment, one realizes the twelve links of dependent origination in their progressive and reverse orders. As for the lion's sport as the meditative equipoise [of the path of seeing], according to the assertions of Āryavimuktisena and Haribhadra, it represents the culmination of seeing in the form of six sets of six [pāramitās], but according to the *Śuddhamatī*, [the meditative equipoise of the path of seeing] is the lion's sport that is explained below [as the preparatory stage] in the training in crossing in one leap.[663]

Here, in the context of realizing dependent origination during the subsequent attainment [of the path of seeing], a slight critical analysis of dependent origination has eight parts:

1) General characteristics
2) The individual division and summary [of the twelve links]
3) The manner of their arising as conditions
4) Their individual functions
5) In how many lifetimes they are completed
6) The presentation with which levels they accord {371}
7) The manner of familiarizing [with them]
8) The benefit of having familiarized [with them] in this way

1) As for the general characteristics, [the Buddha] says in the *[Dharmārtha]-vibhāgasūtra*:

> Through this existing, that originates. Through this arising, that arises. This is as follows. Through the condition of ignorance, [karmic] formations . . .

As for the meaning of this, in due order, first, when inner and outer entities arise, they are not produced by anyone in a premeditated way, but, in general, if the causes and the conditions exist, certain results arise. Secondly, even if the causes exist, [the results] do not arise from permanent conditions, but arise from impermanent ones. Thirdly, though they arise from conditions and are impermanent, it is not that all results arise from all causes, but they arise from their specific concordant causes that have the efficacy to produce

them. Through this, starting with the dependent origination of both what is contained and what is not contained in a mind stream, it is taught to have said three distinct features. The *Abhidharmasamuccaya* [speaks of these three as] "arising from immovable conditions, arising from impermanent conditions, and arising from efficient conditions."[664]

2) The individual division and summary [of the twelve links] has two parts:
  a) Division
  b) Summary

2a) Their division is into the twelve [links] from ignorance up through aging and death, which refer to the inner dependent origination. The natures of these [links] are as follows.

2a1) In general, there are two [kinds of] ignorance—afflicted and nonafflicted [ignorance]. However, since even arhats possess the second one in a manifest form, it is not tenable as the root of taking birth in [saṃsāric] existence. {372} Therefore, it is the first [kind of ignorance that represents the first link of dependent origination], which is again twofold—being ignorant about cause and result and the actuality of true reality. This [ignorance] serves as the cause that motivates the three [kinds of karmic] formations. As for how it motivates these formations, when one is ignorant through not knowing the nature of the skandhas that are merely dependent origination, one clings to a self and, due to this, becomes attached to that self. Therefore, when one is overly attached to one's self, one wishes for this self to be happy and does not wish for it to suffer. Through wishing for the self to be happy in just this lifetime, one engages in nonvirtue and thus [forms] nonmeritorious [karma], the cause for the lower realms. Through wishing for it to be happy in later lifetimes, one engages in the ten virtues and thus [forms] meritorious [karma], the cause for [being reborn as] gods and humans [in the desire realm]. Through craving for the happiness of equanimity, which mainly consists of being free from the suffering of the [constant] change of happiness and suffering, one engages in the dhyānas and the formless [absorptions] and thus forms immovable karma, the cause for the [two] higher realms. In this way, ignorance is the root of forming said three karmas. As for which ignorance motivates which karma, the *Abhidharmasamuccaya* [says]:

> Ignorance is twofold—being ignorant about the maturation of results and being ignorant about the actuality of true reality. From being ignorant about the maturation of results, nonvirtuous formations arise. From being ignorant about the actuality of true reality, virtuous and immovable formations [arise].[665] {373}

To explain it in this manner [entails] the intention of [referring to ignorance as] the motivation at the time [of engaging in said formations], but their causal motivation is solely the ignorance about the actuality of true reality, as was explained above. Therefore, the first one of the twelve links is this [latter ignorance] alone.

Since the commentary on the *Pratītyasamutpādasūtra* says that this [ignorance] is what propels rebirth and lacks anything that would propel one toward seeing reality, the *Vivṛtagūḍhārthapiṇḍavyākhyā* asserts that it constitutes the ignorance to be relinquished through seeing.[666] However, this appears to be untenable. For Asaṅga explains the factors to be relinquished through seeing as the imputational [factors to be relinquished] that arise from minds that are altered by philosophical systems. On the other hand, the minds of birds, deer, and so on are never altered by philosophical systems, but they also accumulate karma that is affected by ignorance. It is this ignorance that is the root of [saṃsāric] existence, which is held by Asaṅga and his brother to be the ignorance that [belongs to] the retinue of the afflicted mind. Therefore, it is reasonable that it is a factor to be relinquished through familiarization. It may be said, "But then it would follow that noble ones possess this ignorance that propels [them into further rebirths] because they possess the afflicted mind." If I accept that this propelling ignorance belongs to the retinue of the afflicted mind, but did not say that the latter is necessarily the former, why should there be any such qualm? "[Still,] noble ones do possess it because it is a factor to be relinquished through familiarization." There are many [factors] that are explained to be factors to be relinquished through familiarization but do not exist in noble ones, for example, intense hatred that focuses on an object.

2a2) [Karmic] formations are the karmas that are motivated by ignorance and are threefold [as explained above].

2a3) Consciousness {374} refers to the mind stream that is taken on through said karmas. The [consciousness] at the time of accumulating karma is [the consciousness] at the time of the cause and the one that has linked to the [respective] place of birth is the consciousness at the time of the result. In the system of those who assert the ālaya, it is the [ālaya]. According to [all] others, it is the mental consciousness.

2a4) Name and form refer to the names of the four [mental skandhas] of feelings and so on and to the form that [starts as an] oblong [embryo] and so on.

2a5) The āyatanas are the completion of [the six inner āyatanas] from the eye up through the mental [sense faculties] by virtue of the development of name and form—at the time of name and form, the first four sense faculties do not exist.

2a6) Contact arises from the coming together of object, sense faculty, and consciousness and delimits the three [kinds of] objects, such as pleasant ones. In terms of its supports [(the sense faculties)], it is sixfold.

2a7) Feelings are the experiences that arise from the delimiting of the three [kinds of] objects through contact and do so as having the nature of being pleasant, unpleasant, and so on. As before, they are sixfold.

2a8) Craving refers to the craving that entails the conditions of experiencing [any of] the three [kinds of] feelings. It is threefold. The craving for the desire [realm] is to strive for happiness when one is tormented by suffering. The craving for the form [realm] is [to strive for] bliss during the first three dhyānas and to strive for equanimity during the fourth one. The craving for the formless [realm] is to strive for equanimity during the four formless [absorptions].

2a9) Grasping is the strong increase of this very craving. In terms of its objects, it is fourfold. To grasp at what is desirable [is to strive for, and cling to,] the five sense pleasures. To grasp at views [is to strive for, and cling to,] the sixty-two bad views.[667] {375} To grasp at ethics and spiritual disciplines [is to strive for, and cling to,] spiritual disciplines (such as [behaving like] dogs and cows) and the relinquishment of corrupt ethics. To propound a self by virtue of the existence of views about a self,[668] that is, to propound a self by saying, "[My] body [is me] or I am [me] by virtue of certain [features]" is to strive for, and cling to, views about a self and the pride of self-centeredness.

2a10) Becoming is the karma that, through the power of grasping, grows into the capacity to establish the arising of a rebirth. It is explained as sevenfold—the becomings of the five [kinds of] beings, the intermediate state, and karma, but the first six are merely ancillary.[669]

2a11) Birth refers to the five skandhas that are linked to a place of birth through the power of said karma. It is divided into four modes of birth.[670]

2a12) [The link of] aging and death is divided into one's age changing, starting right after having been born, and leaving the concordant class [of the beings with whom one has lived], thus consisting of physical changes and so on and timely and untimely deaths. As for aging and death being presented as a single [link], this is for the reason of [these two] not being certain as successive links because death [can] occur without aging.

As for misery, lamenting, [physical] suffering, mental displeasure, and turmoil [(the shortcomings that are entailed by these links)], they are not certain in their order and some die while [being in a state of] mental pleasure. Therefore, they are not presented as links. That they are taught [in the sūtras] in an ancillary manner is for the sake of producing weariness in others by way of teaching these shortcomings.

2b) The summary [of the twelve links] has two parts:
  a) Brief summary of the links
  b) Summarizing them into [three kinds of] afflictedness

2ba) If the links are summarized briefly, {376} they are fourfold—(1) propelling, (2) propelled, (3) completing, and (4) completed links. (1) The first consist of the first three links. What [propels]? It is the formations that entail the condition of ignorance. How [do they propel]? It is in the manner of consciousness being impregnated with latent karmic tendencies. (2) What is propelled? It is the four [links] from name and form up through feelings. (3) The completing links are three. Through what [are the propelled links completed]? It is through the grasping that entails the condition of craving. How [are said links completed]? It is in the manner of the latent karmic tendencies that exist in consciousness functioning as [the link of] becoming. (4) What is completed? It is birth and aging and death.

If these [links] are matched with a single cycle of causes and results in terms of taking birth [in this life,] the very formations that were motivated by the propelling [link] of ignorance are revived through craving and grasping, and what makes them suitable as being completed as form and so on is becoming. In the next [life], the arising of the consciousness at the time of the result is birth and the changes of name and form up through feelings are aging and death, which represent the phase of the completion of what was propelled before. When master Asaṅga teaches this as the manner in which particular sentient beings take birth, his adducing [the links of] craving and so on before [the link of] name and form corresponds to the meaning of retrieving the intention of the sūtras. What the sūtras teach [explicitly] is that the latter [among] the twelve links operate based on the former. In a general sense, they teach that, when one enters saṃsāra, by virtue of having accumulated karma through former ignorance, {377} the body of name and form and so on is completed. Based on this [body], karma and afflictions (such as craving) arise and become [the links of] birth and so on in one's rebirth. However, this does not [entail] the intention of [referring to] a single particular sentient being's manner of taking birth from ignorance up through aging and death.

2bb) As for [the twelve links] being summarized into [three kinds of] afflictedness, this corresponds to what is explained in [Nāgārjuna's] *Pratītyasamutpādahṛdaya* [in the] Madhyamaka [system]:

> The first, eighth, and ninth are afflictive,
> The second and tenth are karmic,
> And the remaining seven are suffering.[671]

3) As for the manner of the arising [of the twelve links] as conditions, the *Abhidharmasamuccaya* says that the earlier links function as the four conditions for the later ones, as it is respectively suitable. This means that [those links that consist of] awareness [function as all] four conditions for [the others that consist of] awareness. [Those that consist of] awareness [function] solely as the dominant condition for [those] that possess form. [Those] that possess form [function as] two [conditions] (said [dominant condition] and the object condition) for [those that consist of] awareness. [Those] that possess form function as two [conditions] (the causal and the dominant conditions) for [those] that possess form.[672] To illustrate the first [case] through the manner in which ignorance functions as [all four] conditions for karmic formations (intention), these formations arise from the latent tendencies of ignorance; through the force of being propelled by it, they operate continuously; when being ignorant, one mentally engages in what is not supreme as being so and thus engages [in ignorance as] a focal object; and, under the influence of that [ignorance], [the formations] that are congruently associated with it deal with their focal objects in mistaken ways. Through this, in due order, [ignorance] functions as the causal up through the dominant condition [for karmic formations]. The corresponding [patterns] apply to the other [links] too. {378}

This is not contradictory to the *Mahāyānasaṃgraha* saying that [ignorance] functions solely as the dominant condition[673] because this [text] has in mind that it definitely [functions in this way], whereas the *Abhidharmasamuccaya* has in mind that it *can* [function as all four conditions]. It is also not contradictory to the *[Yogācāra]bhūmi* saying that it functions as the three [conditions] except for the causal condition[674] because this [text] has in mind that the ultimate causal condition is the ālaya, whereas the [description] in the *Abhidharmasamuccaya* is made in terms of conventional causes and conditions.

4) The individual functions [of the twelve links] are twofold. (a) Their similar function consists of the respectively former giving rise to the resepectively latter. (b) Their dissimilar functions are stated in the *Madhyāntavibhāga*:

> Because of obscuring, because of planting,
> Because of guiding, because of taking on,
> Because of completing, because of delimiting the triad,
> Because of experiencing, because of pulling along,
>
> Because of binding, because of manifesting,
> And because of suffering beings are afflicted.[675]

The last two [links are taken here as] one by way of their being summarized as the causes for the arising [of suffering], while the others are matched [with their distinct functions] one by one.

5) As for in how many lifetimes [the twelve links] are completed, in general, when one is born [through] miraculous birth among the four modes of being born, the sense faculties and the main and secondary limbs are completed simultaneously and, when one dies, the sense faculties also perish simultaneously. In the other three [modes of birth], both [these processes happen] in a gradual manner. Therefore, the gradual completion of [the links] such as name and form is omitted in miraculous birth. In the desire and form [realms], the twelve links exist in a complete manner. {379} For in the form [realm], there is aging (the decaying and dissolving of conditioned formations) and the other [links] exist too. In the formless [realm], half of the fourth link [(form)] and the five [physical] āyatanas of the fifth one do not exist, but the others are suitable to exist.

If [the process] is swift, the twelve [links] are completed in two lifetimes. For example, if, through the power of ignorance, a human being in the desire realm has accumulated the karma for being reborn as a desire [realm] god in his or her consciousness, right upon dying, through [this karma] being revived by craving and grasping, it is made powerful by virtue of becoming. Thus, these six [links are completed] in this lifetime and the seven links, including the consciousness at the time of the result, are completed in the next [lifetime]. The time of the intermediate state is not counted separately. Even if [said process] is slow, it is impossible for it to last longer than three lifetimes. For the three propelling [links] will be completed in one lifetime and the three completing links, also in one lifetime, with the [latter] and the two [links] of birth and aging occurring in an uninterrupted manner. However, it is possible that many lifetimes come in between the propelling and the completing [links]. You may say, "Therefore, it is uncertain how long [it takes for them to be completed]." Though many lifetimes may come in between the propelling and the completing [links], there is no flaw because [said lifetimes] represent lifetimes [that belong to] other [cycles of] dependent origination.

6) As for the presentation with which levels [the twelve links] accord, you may ask, "Are these causal and resultant links of the same or of different levels?" There is no certainty for either one. "How is that?" [Here] the levels are three—the level of birth, the level of death, and the level of what is other than these. In a [psychophysical] support of a lower level, one can accumulate the karmas for being reborn on said level or on a higher level. However, in a [psychophysical] support of a higher [level], there is no accumulation of karma for being reborn on a lower one. {380} In the [psychophysical] support of

one's own given level, there is the accumulation of the karma for being reborn on that level. That is, the first link and the consciousness at the time of the cause are included in the given level on which one accumulates this karma because ignorance [belongs to] the retinue of the afflicted mind, consciousness represents the ālaya[-consciousness], and said two consciousnesses [(the afflicted mind and the ālaya-consciousness)] in the given [psychophysical] support belong to said given level.

It may be said, "When, in the desire [realm], childish beings free from attachment accumulate the karma for being reborn on a higher level, they lack the afflictions of the desire [realm]. Therefore, their ignorance is not included in the desire [realm]." With regard to this, the followers of the *Abhidharmakośa* assert that, in such a mind stream, there are the afflictions of a higher [level] and therefore, the karma that is motivated by them is accumulated. However, here there is no flaw because the afflicted mind is accepted, which cannot be overcome by the paths of childish beings and is included in the desire [realm]. It may also be said, "If the karma for another level is motivated by the ignorance of that other level, why does one not accumulate the karma for being reborn on a lower level in the [psychophysical] support of a higher level?" In the [latter psychophysical] support, none of the afflictions for being reborn on a lower [level] exist and, through having obtained a special [psychophysical] support that is separated by different levels [from lower levels], one is not able to accumulate any inferior karma of lower levels.

Karmic formations are included in the level on which one will be reborn because the karma of a certain level is not able to propel the skandhas of another level. As for the [above-mentioned] seven [links], including the consciousness at the time of the result, they are included solely in the level on which one will be reborn. The *Vivṛtagūḍhārthapiṇḍavyākhyā* explains that craving and grasping are [also] included in the level on which one will be reborn,[676] but this is [only] reasonable for being born on a higher level from a lower level since, [in that case,] there is a flux of the afflictions of the higher level in [the psychophysical support of the lower one]. {381} However, that there are manifest afflictions of a lower level in the [psychophysical] support of an existence of being born on a higher level discords with the general system of the abhidharma and is not [a position that can be] obtained through reasoning [either]. Therefore, [said explanation] is not in order for being reborn on a lower level from a higher [level]. However, [the link of] becoming is included in the level on which one will be reborn, no matter whether one is born in the pleasant realms or the lower realms of the desire [realm]. As for being reborn in the lower realms, [this link] consists only of the latencies of nonvirtue of that lifetime.

It may be said, "If [ignorance] lacks anything that would propel one toward seeing reality, it is not reasonable that nonreturners are reborn in the pure abodes through the alternating cultivation [of contaminated and uncontaminated dhyānas] because one must generate uncontaminated dhyānas in order to be reborn there. However, at the time of ordinary beings, uncontaminated [dhyānas] are not attained and, at the time of the noble ones, karma is not accumulated." On this, I accept the explanation in the *Vivṛtagūḍhārthapiṇḍavyākhyā*[677] that there is no flaw because the karma for being born in Great Fruition [(the highest level of the fourth dhyāna)] exists since beginningless [time] and is transformed into the cause for being reborn in the pure abodes through said alternating [cultivation]. That both the noble ones and those with attachment have accumulated karma for being reborn in the desire [realm] is to be understood as referring to the time of their being ordinary beings. This is similar to the assertion of the followers of the *Abhidharmakośa* that if the afflictions for being born on certain levels have not been relinquished, even the noble ones propel karmas that are motivated by these [afflictions].

7) The manner of familiarizing [with the twelve links] is to familiarize with them in their progressive and reverse orders. "What are these two?" [The first one consists of] "through the condition of ignorance, formations [arise]" and so on, that is, [up through] "through the condition of birth, aging and death, misery, lamenting, [physical] suffering, {382} and mental displeasure occur." One discriminates these [links] and thinks, "In this way, nothing but this heap of suffering occurs." [In the reverse order,] one discriminates [the links] from "Through the cessation of birth, aging and death cease" and so on up through "Through the cessation of ignorance, formations cease." [Finally,] one thinks, "In this way, nothing but this heap of suffering ceases." [In due order,] these two represent the progressive order of afflicted phenomena and the reverse order of purified phenomena. Illustrated by these two, one should also understand the progressive order of purified phenomena and the reverse order of afflicted phenomena. You may wonder, "Why do these constitute a progressive order and a reverse order, respectively?" Because, in the first one, birth [is analyzed] last, while the latter one analyzes birth first and thus is the reverse of the [first one]. In this way, the presentation of the [above-mentioned] four [types of] progressive and reverse orders of afflicted phenomena and purified phenomena, respectively, is [given] in terms of teaching the principles of the [four] realities. For the two [links of] birth and aging are the final maturations of karma and afflictions and thus represent the reality of suffering. The examination of what arises from birth and aging and what their cessation is is [performed] in order to become learned in the reality of suffering and the reality of cessation that is the cessation of [suffering]. The examination

of what arises from ignorance and what ceases from it[s cessation] is [performed] in order to become learned in [the realities of] origin and the path because the two [links] of ignorance and formations represent the reality of the origin [of suffering] and the path represents what ceases them.[678]

8) The benefit of having familiarized [with the twelve links] in this way is that one is learned in [the ways in which one] engages in, and puts an end to, saṃsāra {383} and that one, through respectively rejecting and adopting these [ways], passes into nirvāṇa without grasping. The proponents of [real] entities assert that these twelve links have the character of being substantially established [instances] of arising and ceasing, but what comes from the texts of noble Nāgārjuna and his spiritual heirs is that their natural state is to be devoid of the eight extremes of reference points.

2.2.2.2.1.2.2.1.2.3. The culmination of the path of familiarization

This has three parts:

1) The path of familiarization (the support)
2) The conceptions to be relinquished
3) The qualities (what is supported)

2.2.2.2.1.2.2.1.2.3.1. The path of familiarization (the support)

This has two parts:

1) The actual [path of familiarization]
2) Rebutting disputes

2.2.2.2.1.2.2.1.2.3.1.1. The actual [path of familiarization]

This has two parts:

1) The lion's sport (the preparation)
2) The samādhi of crossing in one leap (the actual stage)

2.2.2.2.1.2.2.1.2.3.1.1.1. The lion's sport (the preparation)

This consists of the two sets of the lion's sport's progressing upward through the nine meditative absorptions [of progressive abiding] in their progressive order and coming back down in their reverse order. Since there is only a single [phase of] entering into and emerging from [the meditative absorption of] cessation, this consists of seventeen abodes.

2.2.2.2.1.2.2.1.2.3.1.1.2. [The samādhi of crossing in one leap] (the actual stage)

This has two parts:

1) Progressing
2) Coming [back]

2.2.2.2.1.2.2.1.2.3.1.1.2.1. Progressing

This has two parts:

1) Not alternating with cessation
2) Alternating [with cessation]

2.2.2.2.1.2.2.1.2.3.1.1.2.1.1. Not alternating with cessation

This consists of progressing from the first dhyāna up through [the meditative absorption of] cessation in a successive manner, which thus involves nine abodes.

2.2.2.2.1.2.2.1.2.3.1.1.2.1.2. Alternating with cessation

[First,] one progresses in the progressive order through alternating the [other] eight meditative absorptions with eight [meditative absorptions of] cessation. {384} After having risen from the [last meditative absorption of] cessation that has been alternated with the Peak of Existence, [one slightly exits from the meditative absorption of cessation through reentering] the Peak of Existence and, upon rising from it, abides in a state of mind of the desire [realm]. Thus, in this [sequence], there are eighteen abodes. This accords with the [sūtra] in eighteen thousand lines. According to the [revised edition of the *Prajñāpāramitāsūtra in Twenty-five Thousand Lines*] in eight chapters, after the last [meditative absorption of] cessation, one [immediately] abides in a state of mind of the desire [realm] without [first] exiting slightly into the Peak of Existence. Therefore, [here] the abodes are [only] seventeen.

2.2.2.2.1.2.2.1.2.3.1.1.2.2. Coming [back]

This is the crossing in one leap of progressing through the nine meditative absorptions in their reverse order through alternating them with states of mind of the desire [realm], which thus involves eighteen abodes.

To alternate between the two [poles of the meditative absorption] of cessation and the state of mind of the desire realm [entails] the following intention. Since these represent the ultimate [states of mind] being peaceful and not being peaceful, respectively, if one is able to alternate between these two, it is easy to alternate between the other [eight absorptions and a state of mind of the desire realm].[679]

2.2.2.2.1.2.2.1.2.3.1.2. Rebutting disputes

In the *Abhidharmakośa*,[680] the eight levels of the dhyānas and formless [absorptions] are taken to be twofold in terms of eight that are contaminated and seven that are uncontaminated. The two [stages] of successively ascending through each one of these two [sets] in their progressive order and coming back in their reverse order make up the distant preparation. Then,

the two [stages] of progressing through the seven uncontaminated [meditative absorptions] except for the Peak of Existence and the [corresponding] seven contaminated ones by way of skipping one between each one of them constitute the proximate preparation.[681] Then, one progresses from the contaminated first dhyāna to the uncontaminated third [dhyāna]; next, to the contaminated [Infinite] Space; and, finally, to the uncontaminated Nothing Whatsoever. [Thereafter,] one comes back in the same fashion. This progression to the respectively third [meditative absorption in the sequence of the eight dhyānas and formless absorptions] through alternating between dissimilar types of contaminated and uncontaminated [meditative absorptions] represents the actual [crossing in one leap], {385} which is to be entered by arhats who possess the [psychophysical] supports of men or women in the three continents [i.e., except for Uttarakuru]. This is what is explained as crossing in one leap [in the *Abhidharmakośa*].

It may be said, "If this is [what is explained as crossing in one leap], the explanation here that discords with it is not tenable." Though the [former] and this [explanation here bear] the same name "crossing in one leap," their meanings are different. Therefore, there is no flaw.

2.2.2.2.1.2.2.1.2.3.2. The conceptions to be relinquished

This has two parts:

1) The conceptions about the apprehended
2) The conceptions about the apprehender

2.2.2.2.1.2.2.1.2.3.2.1. The conceptions about the apprehended

This has two parts:

1) The conceptions about the apprehended in terms of engagement
2) The conceptions about the apprehended in terms of withdrawal

2.2.2.2.1.2.2.1.2.3.2.1.1. The conceptions about the apprehended in terms of engagement

From among these nine [conceptions], (1)–(2) the two about being concise and detailed are [described in the sūtras as follows]:

> If the Tathāgata taught phenomena in a concise and a detailed manner, bodhisattva mahāsattvas who wish to awake completely and perfectly into unsurpassable perfect enlightenment should realize these six pāramitās in a concise and a detailed manner.[682]

(3) As for being protected by the buddhas, [the sūtras say]:

> [All] buddha bhagavāns, however many there are, who reside, sustain their livelihood, and teach the dharma in countless worldly realms, consider the bodhisattva mahāsattvas who engage in the mother.

In the *Abhisamayālaṃkārālokā*, the *Durbodhā[lokā]*, and the *[Abhisamayālaṃkāra]vārttika*, [the above] is translated as "being endowed with the protectors who are the buddhas," which has the same meaning.

(4)–(6) As for the qualities of the three times, [the sūtras] speak about [the qualities of] the path of preparation:

> The bodhisattva mahāsattvas who dwell in the mother who is taught in this way are to be understood as irreversible.

As for [the qualities of] the path of seeing, [the sūtras say]:

> Those bodhisattva mahāsattvas who accomplish the mother . . . {386}

As for the qualities of the path of familiarization, [they say]:

> . . . and who familiarize with the mother should be understood to have these benefits.

(7)–(9) As for the threefold excellent path, [the sūtras say]:

> One should engage in the mother through form being at peace, form being void,[683] form being vain, and form being without essence.

[Form] is at peace because mistaken entities with regard to objects are put to an end. It is void because it is under the influence of conditions. It is vain because it is naturally empty. It is without essence because it does not withstand analysis. This refers to the path of preparation. [On] the path of seeing, [the sūtras say]:

> By way of accomplishing the mother through realizing her to be emptiness, just like space, one should accomplish the emptiness of space.

[On] the path of familiarization, [they say]:

> By way of familiarizing with the seeing of the nature, one should familiarize with the mother through familiarizing with the emptiness of space.

In this section, the root text [V.26bc] says, "Through not being protected by the buddhas" and "Lacking the qualities of the three times." The *Vṛtti*[684] and the [revised *Prajñāpāramitāsūtra in Twenty-five Thousand Lines*] in eight chapters explain "not knowing the concise and the detailed, not being protected by buddhas, lacking the qualities of the three paths, and the conceptions of not knowing these three." In this way, the [above] passages in the sūtras represent the remedies for these [factors to be relinquished]. As for lacking the qualities of the three times, master [Haribhadra's *Ālokā*][685] matches the past with the path of preparation; the present, with the path of seeing; and the future, with the path of familiarization. Thus, {387} he explains the past (what has ceased), the future (what has not arisen), and the present (what lacks arising) as [these three paths] lacking the qualities of the three times. The *Vṛtti*[686] refers to the times of the three [paths] of preparation, seeing, and familiarization in general and does not match them with the past and so on. The *[Prajñāpāramitāsūtra] in One Hundred Thousand Lines* says that since being protected by the buddhas and lacking the qualities of the three times are not suitable as objects of engagement, one turns away from these three.

2.2.2.2.1.2.2.1.2.3.2.1.2. The conceptions about the apprehended in terms of withdrawal

In the sūtras, these are described by way of teaching the nine remedies that are their opposites. (1) As for the remedy for the nonarising of the mind [of bodhicitta, the sūtras say]:

> "For how long should bodhisattvas engage in the mother?" The Bhagavān answered, "Starting with the first generating of the mind . . ."[687]

(2) As for the remedy for not mentally engaging in the heart of enlightenment, [they say]:

> They should engage in the mother until they dwell in the heart of enlightenment.

(3)–(4) As for the remedies for the two mental engagements of śrāvakas and pratyekabuddhas, [they say]:

> They should engage in the mother through not providing opportunities for other mental engagements.

(5) As for the remedy for not mentally engaging in perfect enlightenment, [they say]:

> Through not abandoning their mental engagement in the knowledge of all aspects, they should engage in the mother so that the phenomena of minds and mental factors do not operate.

(6) As for the remedy for familiarization, [they say]:

> "Is the knowledge of all aspects attained through familiarization?" The Bhagavān answered, "Subhūti, it is not."

(7) As for the remedy for nonfamiliarization, [they say]:

> "Is the knowledge of all aspects then attained without familiarization?" The Bhagavān answered, {388} "It is not."

(8) As for the remedy for the opposite of familiarization and nonfamiliarization, [they say]:

> "Is the knowledge of all aspects then attained no matter whether one has familiarized or has not familiarized with it?" The Bhagavān answered, "It is not."

(9) As for the remedy for not being in accord with true reality, [they say]:

> "So how is the knowledge of all aspects attained?" The Bhagavān answered, "Precisely as suchness."

2.2.2.2.1.2.2.1.2.3.2.2. The conceptions about the apprehender

This has two parts:

1) The conceptions of clinging to substance
2) The conceptions of clinging to imputations

2.2.2.2.1.2.2.1.2.3.2.2.1. The conceptions of clinging to substance

As before, in the sūtras, these nine are described by way of their remedies. (1) As for the remedy for conceptions about imputed sentient beings, [the sūtras say]:

> If a self, sentient being, soul, or person is not observed, how can they be imputed as the dhātu of a self, the dhātu of a sentient being, the dhātu of a soul, or the dhātu of a person?[688]

(2) As for the remedy for conceptions about imputed phenomena, [they say]:

> Should bodhisattva mahāsattvas who engage in the mother not train in form?

(3) As for the remedy for not being empty, [they say]:

> Through seeing that phenomena are empty of their own specific characteristics, they should train in what is not formed.

(4) As for the remedy for attachment, [they say]:

> When bodhisattva mahāsattvas, at the time of engaging in the mother, are not attached to observing and not attached to not observing . . .

(5) As for the remedy for discrimination, [they say]:

> They should not discriminate any phenomena from form up through enlightenment. {389}

(6) As for the remedy for the formation of entities, [they say]:

> Bodhisattva mahāsattvas do not engage in the mother for the sake of anything whatsoever.

(7) As for the remedy for conceptions about the three yānas, [they say]:

> "But how can these three yānas—the śrāvakayāna, the pratyekabuddhayāna, and the mahāyāna—be distinguished?" The Bhagavān answered, "Subhūti, in phenomena that are not produced and not formed any distinction whatsoever is not observable."

(8) As for the remedy for the impurity of offerings, [they say]:

> To make offerings to the Tathāgata and his emanations is of such great benefit and is so amazing.

(9) As for the remedy for disordered conduct, [they say]:

> They should not disturb this nature of phenomena by saying, "This is the mother. This is the true nature of the mother."

2.2.2.2.1.2.2.1.2.3.2.2.2. The conceptions of clinging to imputations

(1)–(3) As for the remedies for the obscurations of the three omnisciences, the sūtras [say]:

> Subhūti, the all-knowledge is the one of śrāvakas and pratyekabuddhas. The knowledge of the path is the one of bodhisattvas. The knowledge of all aspects is the one of the tathāgatas, the arhats who are completely perfect buddhas.[689]

(4) As for the remedy for being ignorant about the path of peace, [they say]:

> This mother exhibits the supreme mode of all phenomena and thus these phenomena are not observable as saṃsāra. Therefore, it is called "the mother." {390}

(5) As for the remedy for being ignorant about suchness and so on, [they say]:

> This mother is neither conjoined with nor disjoined from any phenomena, neither demonstrable nor indemonstrable, and neither obstructive nor nonobstructive.

(6) As for the remedy for being ignorant about [the mother] being unequal, [they say]:

> This mother is not overpowered or taken away by māras, the gods of the hordes of māra, the persons who belong to the yānas of śrāvakas and pratyekabuddhas, other tīrthikas, or evil companions.

(7) As for the remedy for being ignorant about the [four] realities, [they say]:

> The bodhisattva mahāsattvas who analyze the meaning of this profound mother should analyze it as the meaning of impermanence. Likewise, they should analyze it as the meaning of suffering, identitylessness, the understanding of suffering . . .

(8) As for the remedy for being ignorant about the afflictions, [they say]:

> They should not analyze desire, hatred, and ignorance as "being useful or not being useful to me."

(9) As for the remedy for being ignorant about nonduality, [they say]:

> "Are nondual phenomena attained through nondual phenomena?" The Bhagavān answered, "They are not."

In this context, the *Vṛtti*[690] and the [revised edition of the *Prajñāpāramitāsūtra in Twenty-five Thousand Lines*] in eight chapters assert that said ignorances represent the natures of said conceptions, while [Haribhadra's] large and small commentaries[691] both hold that they are the objects of these conceptions. The modes of apprehension of these four conceptions and the manner of being relinquished through their remedies are the same as with [those that are] factors to be relinquished through seeing.[692]

2.2.2.2.1.2.2.1.2.3.3. The qualities of the path of familiarization (what is supported)

[The sūtras say]:

> For example, when some person wishes to grow a sprout of a tree, {391} without the root of this sprout or the branches, the trunk, the leaves, and the fruits of the tree being observable by said person, the stalk of the sprout grows, is watered by the person from time to time, and this stalk will gradually turn into an excellent tree with branches. Once it has turned into excellent leaves, flowers, and fruits, this [person] enjoys the leaves, flowers, and fruits of this sprout. Likewise, bodhisattva mahāsattvas engage in unsurpassable perfect enlightenment for the sake of sentient beings, engage gradually in the six pāramitās, and attain the knowledge of all aspects. Just like leaves, flowers, and fruits, they will nourish all sentient beings.[693]

The sūtras continue that "leaves" refers to leading sentient beings out of the lower realms; "flowers," to [causing sentient beings] to be born as gods and humans; and "fruits," to their attaining the five fruitions [of stream-enterer, once-returner, nonreturner, arhat, and pratyekabuddha] and the knowledge of all aspects. In this section, the root text [V.36c] says, "Who are embellished with the desired fruition."[694] On the meaning of this, the *Vṛtti*[695] says that, just as a tree bears the load of the fruits that are enjoyed by others, bodhisattvas are embellished by their power of granting others the five fruitions—the causes for the nourishment of sentient beings.

In this way, from among the three [parts of this discussion of the] path of familiarization (the path of familiarization as the support, the conceptions to be relinquished, and the qualities as what is supported [by it]), the first two are presented as all nine [levels of the] path of familiarization and the last one, as the tenth bhūmi. {392}

2.2.2.2.1.2.2.1.2.4. The culmination of the uninterrupted [path]

This has three parts:

1) The nature of the culmination of the uninterrupted [path]
2) Its causes
3) Its factors to be relinquished

2.2.2.2.1.2.2.1.2.4.1. The nature [of the culmination of the uninterrupted path]

Comparable to [the samādhi of] approaching arhats of the hīnayāna, [the culminating training of the uninterrupted path] is the samādhi of bodhisattvas on the tenth bhūmi who are not separated from the knowledge of all aspects through any other paths and whose power of merit is equal to [that of] the tathāgatas.

2.2.2.2.1.2.2.1.2.4.2. Its causes

[The sūtras say]:

> Subhūti, the focal object of the knowledge of all aspects is the lack of entity, its dominant [condition] is mindfulness, its aspect is peace, and its characteristic is the lack of characteristics.[696]

The *Vṛtti*[697] says that the explanation by the last words of this sūtra [passage]—that peace is the aspect [of the culminating training of the uninterrupted path]—is [given] in order to put an end to wondering whether [this culminating training] is newly established through a remedy and thus teach that it represents primordial peace. Thus, the *Vṛtti*, the [revised edition of the *Prajñāpāramitāsūtra in Twenty-five Thousand Lines*] in eight chapters, and the *Śuddhamatī*[698] [say that the above quote refers to the focal object and so on of] the knowledge of all aspects, while [Haribhadra's] large and small commentaries,[699] the *Sārottamā*,[700] and others state that it refers to the focal object and so on of the culmination of the uninterrupted [path. These two explanations] are not contradictory—since both [the culmination of the uninterrupted path and the knowledge of all aspects] are approximately concordant in their focal objects and aspects, [said focal objects and aspects are described] for the sake of pointing out each other.

As for the reason for explaining the focal object, the aspect, and the dominant condition [of the culmination of the uninterrupted path] here, when the culmination of the uninterrupted [path] is explained above as the uninterrupted cause of the knowledge of all aspects, [this means that] it is explained as its immediate condition. [Thus,] it is as an elaboration on this [explanation] that its object condition and so on are taught too. Through this, [it is taught that] the favorable conditions for the knowledge of all aspects {393} are complete. [The following section on] the wrong ideas [to be eliminated] teaches that, during the phase of the culmination of the uninterrupted [path], one is free from all adverse conditions [of the knowledge of all aspects]. Therefore, [all of this] is taught in order to establish the culmination of the uninterrupted [path] as the uninterrupted cause of the knowledge of all aspects.[701]

2.2.2.2.1.2.2.1.2.4.3. Its factors to be relinquished

This has two parts:

1) The actual topic
2) Being propelled toward the profound through this

2.2.2.2.1.2.2.1.2.4.3.1. The actual topic

This has three parts:

1) The ideas to be eliminated
2) The answers that eliminate them
3) The manner in which samādhi arises after they have been eliminated

2.2.2.2.1.2.2.1.2.4.3.1.1. The ideas to be eliminated

This has four parts:

1) Which objects are [mis]conceived
2) In what manner they are [mis]conceived
3) The reasons for being [mis]conceived in this manner
4) The persons who have these wrong ideas

2.2.2.2.1.2.2.1.2.4.3.1.1.1. Which objects are [mis]conceived

[The objects that are misconceived] are the above-explained focal object and aspect of the culmination of the uninterrupted [path].

2.2.2.2.1.2.2.1.2.4.3.1.1.2. In what manner they are [mis]conceived

The nature [of these wrong ideas] is doubt, thinking, "These [positions] are not justified." You may think, "But then that contradicts their being wrong cognitions."[702] [Said wrong ideas] represent doubts because [the people who entertain them] merely think that the positions of others are not tenable because they are [internally] contradictory, but [said people] lack absolute certainty themselves. Thus, it is in dependence on two different bases to

be depended on that they represent mental states [of going back and forth between] two [possibilities]. Or [they are presented as doubts with] the intention that, by virtue of not finding certainty through the power of valid cognition, eventually they do not go beyond being doubts.

2.2.2.2.1.2.2.1.2.4.3.1.1.3. The reasons for being [mis]conceived in this manner

[These wrong ideas arise] in the manner of apprehending the two realities as contradictory. They represent the clinging to the following [sixteen wrong statements]. (1) "Since there are no objects, a focal object is not tenable." (2) "Since there is nothing to be realized, a manner of realizing is not tenable." (3) "Since there are no knowable objects, omniscience is not tenable." (4) "Since there are no divisions, two realities are not tenable." {394} (5) "Since the three spheres do not exist, generosity and so on are not tenable." (6) "Since there is nothing to be realized, buddhahood is not tenable." (7) "Since cessation and the path do not exist, the dharma is not tenable." (8) "Since there is neither increase nor decrease, the saṃgha is not tenable." (9) "Since there is no focusing on the three spheres, skill in means is not tenable." (10) "Since there are no conceptions about existence and nonexistence, the realization of the sage is not tenable." (11) "Since permanence and so on do not exist, mistaken ideas are not tenable." (12) "Since they do not manifest a fruition, it is not tenable to cultivate the three paths of bodhisattvas." (13) "Since there is nothing to be adopted, remedies are not tenable." (14) "Since there is nothing to be rejected, antagonistic factors are not tenable." (15) "Since there are no instances, defining characteristics are not tenable." (16) "Since there is nothing with which to familiarize, familiarization is not tenable."

2.2.2.2.1.2.2.1.2.4.3.1.1.4. The persons who have these wrong ideas

It is all the persons who talk a lot and dispute that [entertain] said wrong ideas by way of their not understanding the manner in which the skill in means of bodhisattvas is not contradictory in terms of existence and nonexistence, respectively, on [the levels of] the two realities.

In this context, a slight critical analysis of the two realities has two parts:

1) The purpose of determining the two realities
2) The natures of the two realities as what are to be determined

1) As for the purpose of determining the two realities, all the many discourses of the victors are nothing but [statements] that start from the two realities. The *Pitṛputrasamāgama[sūtra* says]:

> Without having heard them from others,
> The knower of the world {395} taught through these two realities,

Which are the seeming and, likewise, the ultimate—
There is no third reality whatosever.

The *Mūlamadhyamaka[kārikā* states]:

The teaching of the dharma by the buddhas
Is correctly based on the two realities.
These are the seeming worldly reality
And the ultimate reality.[703]

The *Satyadvaya[vibhāga* says]:

Those who understand the division of the two realities
Are not ignorant about the sage's words.
Having gathered all accumulations without exception,
They will go to the excellent yonder side.[704]

The *Madhyamakahṛdaya* [says]:

Without the staircase of the correct seeming,
It is not suitable to become skilled
In ascending to the top
Of the mansion of true reality.[705]

Therefore, those who are endowed with discrimination should definitely reflect on these two [realities].

2) [The explanation of] the natures of the two realities as what are to be determined has two parts:
a) General [instruction] on the two realities
b) Instruction on them individually

2a) As for the general instruction, the two realities lack any division that is made by their own natures. Otherwise, if they were established as being of one nature, the ultimate would also be just something contrived that is conceptually imputed, the seeming (just as the ultimate) would also be the uncontrived basic nature that is not mentally imputed, and all beings would be liberated without effort since they realize the ultimate [by virtue of just perceiving the seeming]. The *Mūlamadhyamaka[kārikā* says]: {396}

As for a so-called "produced nature,"
How could it be suitable?

Natures are unfabricated
And not dependent on anything else.[706]

The **Āryatattvanirdeśasamādhi*[707] [declares]:

Those who speak of the seeming as the ultimate
Should be known as possessing an erring mind.

The *Samādhirāja[sūtra* says]:

Neither the eye, the ear, nor the nose is valid cognition,
Nor is the tongue, the body, or mental cognition valid cognition.
If these sense faculties were valid cognition,
Whom would the path of the noble ones do any good?[708]

If [the two realities] were established as being different in nature, there would be limitless [absurd] consequences such as the following. Just as in the case of light and darkness, the ultimate would not be the nature of the seeming and, just as when it is asserted that seeing the lack of an elephant is the remedy for being afraid due to mistaking a rope for a snake, the realization of the ultimate would not eliminate the stains of clinging to the seeming. In [the sūtras of] the mother of the victors, [the Buddha] said not only once that "it is not the case that the mundane seeming is other and the ultimate is other too" and that the phenomena in the repetitive phrases of afflicted and purified phenomena are [nothing but] suchness—if suchness were something other than them, it would not exist.

It may be said, "If the two realities are not established as the same or different, it follows that they do not exist." It is our assertion that the nature of the two realities is not established as being either the same or different. However, we assert their merely being different [in the sense] of negating being the same, just as in the case of entity and nonentity. {397} As for [the objection that one then can]not give a presentation of the two realities as being different, there is no entailment. [For] such a presentation is given by way of imputing "the ultimate" onto the aspect that is the freedom from reference points, which is just like designating a specifically characterized phenomenon by way of blending into one that which appears through conception and the referent that is conceived [by it]. The sūtras [say]:

Within phenomena without letters,
What listener and what teacher would there be?
It is through superimpositions onto what is changeless
That it is asserted as listener and teacher, respectively.

Furthermore, in the scriptures, there are many statements about the two realities being neither one nor different. Therefore, there is no scriptural invalidation [of our above assertion]. However, since [the two possibilities of] the two realities being the same or different are both invalidated through reasoning, the assertion that both realities are established through a nature represents a flaw that nobody but you [(the above objector)] has set up by yourself. Therefore, also the statement, "[The two realities] are of one nature but different isolates" is not tenable,[709] nor is [the following verse] from the *Bodhicittavivaraṇa* a [valid scriptural] source for it:

> Just like being produced and impermanent,
> It is certain that they do not occur without each other.
> Therefore, emptiness is explained as the seeming
> And the seeming, as emptiness.[710]

Since this [verse] takes being produced and impermanent as the example for the one reality not existing without the other, it also constitutes the reasoning that these [two] are neither the same nor other. Thus, by virtue of my excellent assertions [here], one should abandon the bad views about [the two realities] being one or different that the Bhagavān himself disparaged in the *Saṃdhinirmocana[sūtra]*:

> The defining characteristic of the conditioned realms and the
> ultimate
> Is their defining characteristic of being free from being one and
> different. {398}
> Those who think of them in terms of oneness and difference
> Have engaged them in an improper manner.[711]

You may wonder, "So how are the realities divided into two then?" The entirety of the factors that appear to mind as many different characteristics (such as arising, ceasing, being afflicted, being purified, being affirmative, and being negative) and that, from the perspective of the conventional mind, cannot be invalidated through reasoning are seeming reality. If this seeming [reality] is analyzed, its being devoid of the entire web of reference points (such as appearing, not appearing, arising, not arising, and having or lacking an identity) without exception represents "the ultimate." It is only accepted by virtue of the purpose of guiding others on the correct path. "Freedom from reference points" is also merely a name that is imputed from the perspective of others, but it is not asserted that any phenomenon that is the freedom from reference points is established. Thus, the *Satyadvayavibhāga* [says]:

Just these very appearances, as they [appear],
Are the seeming. The other one is its counterpart.[712]

The *Bodhicaryāvatāra* [states]:

The ultimate is not the sphere of cognition.
It is said that cognition is the seeming.[713]

You may think, "When it is explained in this way, the ultimate is not just this illusionlike dependent origination, but if there is nothing other than this either, what could it be? Therefore, since [the above] is an opinion about it that is without any objective reference point, it is an intolerable view of extinction." This is very true. For the latent tendencies of having habituated oneself very much with views that cling to the extremes of what is to be adopted, to be rejected, to be affirmed, and to be negated have flourished since beginningless [time]. It is by virtue of this {399} that one, when not finding anything that can be grasped by conceptions as being absolutely "this," does not aspire for the emptiness that puts an end to all clinging and that fear of it arises. This is just the nature of things. Therefore, it is reasonable that those with insight train in the principle of [being free from the extreme of] denial when the dependent originations of the seeming appear ([that is, thinking,] "From the perspective of their lacking a nature and being illusionlike, they do not exist"), and being free from the extreme of superimpositions onto the ultimate that is free from all reference points ([that is, thinking,] "It exists, it is permanent").

2b) As for the instruction on the [two realities] individually, the *Satyadvaya-vibhāga* takes the seeming as being twofold—correct and false:

Although [phenomena] are similar in appearance,
Since they are able to perform functions or not,
Due to being correct or false,
The division of the seeming was made.[714]

The ultimate is also taken to be twofold—the freedom from all reference points is the nonnominal ultimate and the negation of a portion of [all] reference points is the nominal one. The same [text continues]:

Since the negation of arising and so on
Concords with true reality, we accept it.[715]

Since this refers to the objects of the inferences that are based on reasons such as being free from unity and multiplicity, it does not go beyond conceptual fabrications and thus is the imputed ultimate.

Or it represents the position of master [Haribhadra] if one says that the appearances during the subsequent attainment of the great noble ones [are called] "the correct [seeming]," while the own appearances of śrāvakas, pratyekabuddhas, and those who just see this life are called "the false seeming." For [both] appear as apprehender and apprehended, but [said persons] respectively do not possess or do possess clinging to [these appearances] in the way they appear. {400}

In this way, this very rough [account here] is formulated according to the position of *Svātantrikas such as master Haribhadra. For the time being, out of fear of being too wordy, I did not write down a detailed presentation, nor the one of the *Prāsaṅgikas.[716]

2.2.2.2.1.2.2.1.2.4.3.1.2. The answers that eliminate them

In general, [the qualms here] are twofold—the qualms that take the route of the ultimate and the qualms that take the route of the seeming. Since each one of them has consequences and reasons that either concord or do not concord in type, they are definite as being four. Here [the consequence and the reason] being concordant in type means [to fling a consequence on the level of] the seeming through formulating [something on the level of] the seeming as the reason and to fling a consequence on [the level of] the ultimate through formulating [something on the level of] the ultimate as the reason. [The consequence and the reason] not being concordant in type refers to [flinging a consequence on the level of] the ultimate through formulating [something on the level of] the seeming as the reason and to fling a consequence on [the level of] the seeming through formulating [something on the level of] the ultimate as the reason. However, [all four] are included in [the above] two [types of qualms] because the two [cases of] formulating [something on the level of] the seeming as the reason [represent those that take the route of] the seeming and the two [cases of] formulating [something on the level of] the ultimate as the reason represent those that take the route of the ultimate. Therefore, the three [qualms] that are the ninth, tenth, and twelfth [among the above sixteen] are concordant in type in terms of the seeming, whereas the others are nonconcordant in type in terms of either the ultimate or the seeming. In due order, these [two cases of being concordant and nonconcordant] refer to the positive and the negative concomitances of the consequences [being or not being concordant in these ways]. As for [qualms] that are concordant in type in terms of the ultimate, none are listed [among the above sixteen].

Here, among the two [types of qualms] that take the routes of the seeming and the ultimate, respectively, and are not concordant in type, to those that take the route of the seeming [one must give an answer in terms] of the ultimate, and to those that take the route of the ultimate one must give an answer

[in terms] of the seeming. On the other hand, {401} among the two [types of qualms] that are concordant in type, to [those that take the route of] the seeming [one must give an answer in terms of] the seeming, and to [those that take the route of] the ultimate one must give an answer [in terms] of the ultimate.

[Take,] for example, the qualm that takes the route of the ultimate [and says,] "The focal object of the culmination of the uninterrupted [path] as the subject is not even tenable on [the level of] the seeming because there are no objects ultimately." To this [one gives the answer,] "It follows that it is tenable because, on [the level of] the seeming, objects do exist." [Or take] a qualm that takes the route of the seeming and is the opposite of the above one, [saying,] "It follows that it is not tenable that, ultimately, there are no objects because the focal object of the culmination of the uninterrupted [path] is tenable on [the level of] the seeming." To this one gives the answer, "It follows that it is tenable because it is tenable that there are no focal objects ultimately." As for the three [above qualms] that take the route of the seeming, one respectively gives the following answers: "The very nonobservation of the three spheres is skill in means," "It is the very knowledge of being free from existence and nonexistence that represents the realization of the sage, but not conceptions about existence and nonexistence," and "Since the familiarization of bodhisattvas with the three paths is in order to take care of others with the respective dispositions for these [paths], but does not represent the own welfare [of bodhisattvas], there is no flaw."

2.2.2.2.1.2.2.1.2.4.3.1.3. The manner in which samādhi arises after they have been eliminated

Bodhisattvas who strive for perfect enlightenment for the welfare of others eliminate all wrong ideas of apprehending the two realities as being contradictory again and again, starting from the path of accumulation. Through this, {402} the certainty of the valid cognition (which is free from noncognition, wrong cognition, and doubt) of the actuality of the focal object and the aspect of the culmination of the uninterrupted [path] arises correctly. It is in this way that the samādhi of the uninterrupted [path] is to be generated.

2.2.2.2.1.2.2.1.2.4.3.2. Being propelled toward the profound through this

The statements [in the sūtras] in which such qualms about the mode of being of the focal object and the aspect [of the culmination of the uninterrupted path] shine through in an indirect manner do not represent any criticism of said focal object and aspect. Rather, it is by virtue of having in mind the need for explaining the profundity of said [focal object and aspect] separately that venerable Maitreya spoke of these disputes as arising for the reason of [said focal object and aspect] being difficult to realize.[717]

Having attained, increased, stabilized, and dwelled in the realizations of ordinary beings without clinging,
On the path of the noble ones without clinging, relinquishment and realization are perfected.
Once the path without clinging is brought to an end, the two realities are seen—
These are the realizations of the children of the victors that are explained [here].

[This completes] the general topics of the chapter (the fifth one) of the culminating clear realizations. {403}

2.2.2.2.1.2.2.2. Detailed explanation of the branches that are the cause and result of stabilizing [this mastery]

This has two parts:

1) [Detailed explanation of the branches of] the serial [training] (the cause of stabilization)
2) Detailed explanation of the branches of the instantaneous [training] (the result of stabilization)

2.2.2.2.1.2.2.2.1. Detailed explanation of the branches of the serial [training] (the cause of stabilization)

This has three parts:

1) The serial [training] that is the path
2) The serial [training] that makes the path special
3) The serial [training] that makes the path pure

2.2.2.2.1.2.2.2.1.1. The serial [training] that is the path

[This training consists of the six pāramitās. The sūtras say]:

> Through generosity, the serial activity, the serial training, and the serial practice of bodhisattva mahāsattvas are designated, all of which are unobservable. Why is that? They are thus without any nature.[718]

Through applying the exact same to the other five [pāramitās] too, [the sūtras] say that [bodhisattvas] abide in the six pāramitās and establish others in them. You may wonder, "Isn't it that ten pāramitās are needed for the complete perfection of the ten bhūmis of the children of the victors? {404} So why does one speak of 'six pāramitās'?" There is no flaw because the remaining

four are included in the pāramitā of prajñā. As for the manner of their being included, the *Abhisamayālaṃkārālokā*[719] asserts that meditative equipoise is the actual pāramitā of prajñā, while the four [pāramitās] during subsequent attainment represent the pāramitā of prajñā that is induced through that [meditative equipoise]. The *Prasphuṭapadā*[720] holds that [the pāramitā of] means is what makes generosity and so on inexhaustible through the force of dedicating them [to great enlightenment]. [The pāramitā of] power means to create [the pāramitās of] generosity and so on [as many] and as something special, even if they are inferior and few. [The pāramitā of] aspiration prayers refers to making aspiration prayers by way of not disregarding even small roots of virtue, but bringing them together mentally. [The pāramitā of] wisdom means that, when one experiences the various pleasant fruitions for which one aspired, one asserts them as the results of the two accumulations, but does not assert them as being without cause or as having arisen from nonconcordant causes. Since these four are accomplished through special [forms of] prajñā, they are included in the pāramitā of prajñā. Master [Buddhaśrī]-jñāna holds that [the pāramitā of] means makes the six pāramitās completely perfect through rejoicing and so on. Aspiration prayers mean to dedicate the [pāramitās] to perfect enlightenment. Power outshines their respective antagonistic factors. Wisdom means being skilled in the aspects of everything. Therefore, all four are included in each pāramitā.[721]

2.2.2.2.1.2.2.2.1.2. The serial [training] that makes the path special

[This training] consists of the six recollections of the Buddha, the dharma, the saṃgha, ethics, giving, and deities, which are [also without any nature], just as above. Here the recollection of the Buddha {405} is described in the *Vṛtti*[722] and the [revised edition of the *Prajñāpāramitāsūtra in Twenty-five Thousand Lines*] in eight chapters as the fivefold recollection of the Buddha through not mentally engaging in the Tathāgata as being form and so on, the major and minor marks and so on, the five uncontaminated skandhas, the powers and so on, or dependent origination. The *Vṛtti* continues that the first one [is completed on] the path of accumulation[723] and the remaining four, on the four [levels of the] path of preparation. The path of seeing is taught through the statement that the factors concordant with enlightenment (such as the [four] mindfulnesses) are completed and the the path of familiarization, through the statement that [everything] up through the wisdom of the knowledge of all aspects is completed. In both the large and small commentaries [of Haribhadra],[724] it is said that, on the path of preparation, one [cultivates these] recollections through the [four] mindfulnesses up through the five powers; on the path of seeing, through the [seven] branches of enlightenment; and on the path of familiarization, through the [eightfold] path of the noble ones. This

[bears] the intention that the three [called] serial activity, serial training, and serial practice (which are described in the sūtras) teach [the paths of] preparation, seeing, and familiarization, respectively.

In the context of the recollection of the dharma, [Haribhadra's two commentaries] speak of recollecting virtuous, nonvirtuous, and neutral dharmas. Though these three are not the jewel of the dharma, when one mentally engages in the jewel of the dharma, one mentally engages in what are known as conditioned, unconditioned, contaminated, and uncontaminated dharmas in an implicit manner.

The recollection of the saṃgha is the recollection of the common and uncommon qualities of the saṃghas of both the hīnayāna and the mahāyāna.

The recollections of ethics and giving are the recollections of the benefits of these [two], whereas the [ethics and generosity within the six pāramitās] above {406} are taught from the perspective of the isolates of practicing them. The *Prasphuṭapadā*[725] says that ethics [here means to recollect] cooling the mind stream without regret, accomplishing the path of the higher realms and the fruitions as one aspired for them, giving rise to samādhi without regret, and training in the qualities of gods and men. Giving is to recollect the branches of furthering one's relatives and friends, of the causes of happiness in [all] lifetimes, and of venerating one's parents and gurus.

As for recollecting deities, the *Prasphuṭapadā*[726] says that this refers to considering that [the states of] ordinary gods (such as the four great kings) are accomplished through special pleasing karmas and to recollecting the qualities of [supramundane deities] such as Lokeśvara[727] and noble Tāra. Āryavimuktisena and master [Haribhadra] say nothing but [that deities refer to] noble ones who are reborn as gods.[728]

2.2.2.2.1.2.2.2.1.3. The serial [training] that makes the path pure

[This training means to recollect that all] phenomena such as form are to be realized in the manner of finding certainty that they have the nature of lacking any real entity.

Thus, these thirteen [elements of the serial training bear] the intention of [applying] not only to the serial training, but to the entire mahāyāna path. In the context of the serial training, when one mentally engages in a gradual manner in [all] the clear realizations that have arisen before and [all] those that have not arisen [yet] in one's mind stream, all of them are accomplished in the manner of being associated with the six pāramitās, relying on the three jewels as their support, {407} being linked to recollecting the benefits of ethics and giving, recollecting all deities as one's witnesses, and understanding all of these as having the nature of the lack of entity without conceiving of the three spheres. Therefore, in the manner of cutting through clinging, all thirteen are practiced in the way of being complete in a single practice.[729]

> In the single supreme path without clinging, all paths are included.
> Through the single practice without clinging, the two
> accumulations are completed.
> The supreme path that contains all qualities without clinging
> Is explained here as the skill in means of the children of the victors.

[This completes] the general topics of the chapter (the sixth one) of the serial training.

2.2.2.2.1.2.2.2.2. [Detailed] explanation of the branches of the instantaneous training (the result of stabilization)

This has two parts:

1) The instantaneous [training in terms of the manner of] manifesting the [uncontaminated] qualities
2) The instantaneous [training] in terms of the manner of realizing the nature of objects

2.2.2.2.1.2.2.2.2.1. The instantaneous [training] in terms of the manner of manifesting the [uncontaminated] qualities

This has two parts:

1) [The instantaneous training in terms of] nonmaturation
2) The instantaneous [training in terms] of maturation

2.2.2.2.1.2.2.2.2.1.1. [The instantaneous training in terms of] nonmaturation

In the context of the instantaneous [training in terms] of nonmaturation, there are many different assertions about the meaning of what is and what is not matured. However, ultimately, {408} since these instants [of the instantaneous training] are merely different isolates, being or not being matured is not suitable for the [cognizing] subjects, but refers to the objects. Since the objects of one [of the first two instants of the instantaneous training] are also the objects of both, all the objects that are taught in the sūtras and treatises are divided into two—nonmatured and matured. The objects of the first [instant are presented in terms of the phase of] the final capacity [for manifesting the uncontaminated qualities] not having matured in one's own mind stream and [the objects of] the latter [instant] are presented in terms of the phase of said final capacity having arisen in one's mind stream.

[The sūtras state] that bodhisattva mahāsattvas who engage in the mother in this way complete the six pāramitās through generating a single state of mind. [The same] is said [to apply] up through the unique [buddhadharmas]

and the major and minor marks.[730] "Generating a single state of mind" refers to the instantaneous training. This is the training in which, through taking the wisdom that has the nature of generosity and so on as the object of the single instant to be focused on, [all] uncontaminated phenomena from generosity and so on up through the eighty minor marks are included as the objects of this single instant. For [this training] is free from the mistakenness of apprehending entities one by one so that, when one [among] the phenomena of generosity and so on is taken as an object, others cannot be taken as objects.

2.2.2.2.1.2.2.2.2.1.2. The instantaneous [training in terms] of maturation

This is the wisdom of realizing [all] uncontaminated phenomena that represents the phase in which they have matured in one's own mind stream in just a single instant. [The sūtras say]:

> Through abiding in the path of bodhisattvas that has the property of maturation, {409} when the six pāramitās are fully completed all emptinesses and the thirty-seven dharmas concordant with enlightenment are fully completed . . .[731]

2.2.2.2.1.2.2.2.2.2. The instantaneous [training] in terms of the manner of realizing [the nature of] objects

This has two parts:

1) [The instantaneous training in terms of] the lack of characteristics
2) The instantaneous [training in terms] of nonduality

2.2.2.2.1.2.2.2.2.2.1. The instantaneous [training] in terms of the lack of characteristics

"In just a single instant all phenomena lack real characteristics." Thus, the phenomena that have the nature of being afflicted or purified are known to lack characteristics ultimately.[732] [The sūtras state]:

> When engaging in the mother, bodhisattvas abide in the five appropriating skandhas as being like a dream . . . and thus practice generosity. They guard their ethics. They cultivate patience. They give rise to vigor. They cultivate samādhi. They cultivate prajñā.[733]

2.2.2.2.1.2.2.2.2.2.2. The instantaneous [training in terms] of nonduality

"When, during the waking state, in the manner of apprehender and apprehended being different, they do not see a dream as the apprehended and the seeing of the dream as the apprehender, all phenomena are seen as phenomena that are just like the apprehender and the apprehended in a dream not being

different." Thus, the true reality of phenomena—apprehender and apprehended not being two—is realized in just a single instant.[734] [The sūtras state]:

> When engaging in the mother, bodhisattvas do not see a dream, nor do they see the seeing of a dream.[735]

In this way, these four instants are merely divisions in terms of isolates of the manner of the instantaneous seeing of the single wisdom at the end of the continuum, but they do not have different natures.[736] {410}

> In the instant of bringing the path without clinging to its end,
> All dharmas of the path without clinging are manifested
> And the true reality of [all] knowable phenomena without clinging is seen,
> Which is explained as this path of completion of the children of the victors.

[This completes] the general topics of the seventh chapter, the chapter of the instantaneous [training].

2.2.2.2.1.2.3. Detailed explanation of the branches of the dharmakāya (the fruition of having engaged [in the trainings])

This has two parts:

1) The general [topic]
2) The meaning of the branches

2.2.2.2.1.2.3.1. The general topic

This has two parts:

1) [The nature of] the kāyas (the agents)
2) The nature of enlightened activity (their activity)

2.2.2.2.1.2.3.1.1. [The nature of] the kāyas (the agents)

This has two parts:

1) The enumerations of the kāyas
2) Their natures

2.2.2.2.1.2.3.1.1.1. The enumerations of the kāyas

This has four parts:

1) [The division] into two
2) [The division] into three

3) [The division] into five
4) The division into four

2.2.2.2.1.2.3.1.1.1.1. [The division] into two

The *Ratnāvalī* [says]:

> This rūpakāya of the Buddha
> Originates from the accumulation of merit.
> The dharmakāya, in brief,
> O king, originates from the accumulation of wisdom.[737]

The *Yuktiṣaṣṭikā* [states]:

> Through this merit, may all beings
> Gather the accumulations of merit and wisdom,
> And then attain the two genuine [kāyas]
> That arise from merit and wisdom.[738]

Thus, [Nāgārjuna] summarizes [the kāyas] into two—the supreme dharmakāya and rūpakāya. {411} Likewise, the *Uttaratantra* [says]:

> One's own welfare and the welfare of others consist of the ultimate kāya
> And the seeming kāya that is based on it, respectively.[739]

Thus, it teaches the svābhāvika[kāya] as the ultimate kāya (one's own welfare) and the two of sāmbhogikakāya and nairmāṇikakāya as the seeming kāya (the welfare of others).[740]

2.2.2.2.1.2.3.1.1.1.2. [The division] into three

The *Mahāyānasūtrālaṃkāra* [states]:

> One should know that the buddhakāyas
> Consist of the three kāyas.
> Through these three kāyas, the welfares
> Of oneself and others, including their foundation, are taught.[741]

Thus, it says that the sāmbhogikakāya represents the welfare of oneself; the nairmāṇikakāya, the welfare of others; and the svābhāvikakāya, the foundation of these two. The *Uttaratantra* [says]:

> Its division is its manifestation as three
> Kāyas, such as the svābhāvika[kāya],
> Which are characterized by the dharmas that are the qualities
> Of profundity, vastness, and magnanimity.[742]

[In his *Kāyatrayastotra,*] noble Nāgārjuna praises the three kāyas by summarizing them as the triad of dharma[kāya], sāmbhogika[kāya], and nairmāṇikakāya.

2.2.2.2.1.2.3.1.1.1.3. [The division] into five

The *Prasphuṭapadā* explains that the kāyas are divided into five—the sāmbhogikakāya is divided into two by [speaking of] the great sāmbhogikakāya (which serves as the basis of wisdom as explained and appears solely to bodhisattvas on the tenth bhūmi) and labeling the nairmāṇikakāya that appears to those who dwell on the first bhūmi and so on as the sāmbhogikakāya. Or the nairmāṇikakāya is divided into the matured and the nonmatured.[743] The *Durbodhālokā* also explains five kāyas by dividing the nairmāṇikakāya into two.[744] {412} Master Mañjuśrīkīrti holds that [the kāyas] are five—the triad of sāmbhogikakāya, dharmakāya, and wisdom kāya and the two rūpakāyas.[745] Master Lilavajra asserts them as five [by dividing them into] the svābhāvika[kāya], the sāmbhogika[kāya], the matured [kāya], the nairmāṇika[kāya], and the dharmakāya.[746]

2.2.2.2.1.2.3.1.1.1.4. The division into four

This is the position of master Haribhadra's *Abhisamayālaṃkārālokā* and *Vivṛti* and those who follow these [texts]. It will be explained [below].

2.2.2.2.1.2.3.1.1.2. The natures of the kāyas

This has two parts:

1) The kāyas
2) The wisdoms

2.2.2.2.1.2.3.1.1.2.1. The kāyas

This has four parts:

1) The svābhāvika[kāya]
2) The wisdom [kāya]
3) The sāmbhogika[kāya]
4) The nairmāṇikakāya

2.2.2.2.1.2.3.1.1.2.1.1. The svābhāvikakāya

[*Uttaratantra* II.45–46 explains that] (1) since [the svābhāvikakāya] is free from the triad of arising, ceasing, and abiding, it is unconditioned. (2) Since it

is indivisible from the dharmas that are the qualities, it is indivisible. (3) Since it is without the duality of apprehender and apprehended, it has relinquished the two extremes. (4) Since it is liberated from the triad of afflictive, cognitive, and obscurations of meditative absorption, it is free from adventitious stains. (5) Since it is naturally pure, it is stainless. Since it is not an object of conceptions, it is nonconceptual. Since it is the object of buddhas, it is the object of yoga. Through summarizing the last three [characteristics] as the defining characteristic of luminosity, it has five defining characteristics.[747]

Uttaratantra [II.47–48] explains that it is endowed with five ultimate qualities. (1) Since it is vast, it is unfathomable. (2) Since it is beyond counting, it is incalculable. (3) Since it is not an object of dialectics, it is inconceivable. (4) Since only buddhas possess it, {413} it is an absolute unity. (5) Since it has relinquished all latent tendencies without exception, it is pure. Through the last two of these qualities and the third defining characteristic [above], it is also refuted that this [kāya] exists in those on the paths of learning or those who have not entered the path.

[The Buddha] stated not only once that this kāya is the very nature of the mind that has the character of a total change of state through the power of having cultivated the path. Therefore, to assert that it is some other unconditioned phenomenon that is not suchness does not accord with any Madhyamaka or Mere Mentalist [positions]. It may be said, "If it is asserted as suchness since this [suchness] must exist primordially, the svābhāvikakāya would exist at the time of the ground." This flaw would equally apply to an unconditioned phenomenon that is not suchness. For if suchness [(or any other unconditioned phenomenon, for that matter)] is not held to [exist] from the time of the ground onward, this simply comes down to the [absurd] consequence that it is not unconditioned.

2.2.2.2.1.2.3.1.1.2.1.2. The wisdom kāya

It consists of the uncontaminated minds and mental factors of the buddhabhūmi that will be explained in the text and represents the dominant condition of the two rūpakāyas.[748]

2.2.2.2.1.2.3.1.1.2.1.3. The sāmbhogikakāya

It is endowed with five distinctive features—(1)–(3) the display of kāyas, the uttering of speech, and the activities of mind [all] being uninterrupted, (4) lacking imaginary formations with regard to these, and (5) displaying in many [forms], but not existing in that way. The *Uttaratantra* [says]:

> In terms of instructions, display, uninterrupted
> Activity, lacking formations, {414}

And appearing as not having the nature of these,
Its variety is described as being fivefold.

Due to the variety of conditions of [different] colors,
A gem does not [appear] in its actual state.
Likewise, due to the variety of conditions of sentient beings,
The lord does not [appear] in his actual state.[749]

As for speaking of its being endowed with the five certainties, I have only seen what the *[Prajñāpāramitā]piṇḍārthapradīpa* [says]:

The four certainties refer to
Retinue, abode, teacher, and dharma.[750]

Not only is this not sufficient as a [scriptural] source [for five certainties], but, according to the *Mahāyānasaṃgraha*, there appears an invalidation of these [five certainties]. Therefore, this should be analyzed.[751]

2.2.2.2.1.2.3.1.1.2.1.4. The nairmāṇikakāya

[*Uttaratantra* II.57–60] says that [the nairmāṇikakāya] causes sentient beings to give rise to weariness about [saṃsāric] existence and thus to strive for nirvāṇa. It turns those who have entered the hīnayāna away [from it] and matures them through the mahāyāna. It [makes beings] attain liberation through prophesying their supreme enlightenment. Thus, it functions as the cause for these three results and it arises under the influence of the sāmbhogikakāya.[752]

2.2.2.2.1.2.3.1.1.2.2. The wisdoms

This has three parts:

1) The natures of the wisdoms
2) Their causes
3) Their being taught as the kāyas

2.2.2.2.1.2.3.1.1.2.2.1. The natures of the wisdoms

The *Āryabuddhabhūmi[sūtra* says]:

In a very condensed form, the buddhabhūmi consists of five dharmas. What are these five? They are the completely pure dharmadhātu, mirrorlike wisdom, the wisdom of equality, discriminating wisdom, and all-accomplishing wisdom.[753]

The first one among these is the svābhāvikakāya and the latter four {415} [are explained as follows] in the *Mahāyānasūtrālaṃkāra*:

Mirrorlike wisdom is unmoving.
The three [other] wisdoms have it as their foundation—
Equality, discriminating,
And all-accomplishing as well.[754]

Thus, the first one is unmoving and the foundation of the other three, while the latter three are moving and founded upon it.

1) The first one is endowed with five distinctive features. It is without what is mine because it is without the clinging to "me" and what is mine and the clinging to apprehender and apprehended. It is unconfined in terms of places, such as the east. It is ever present in terms of time. It is not ignorant about the entirety of knowable objects because it is always free from obscurations. Nor is it directed toward these objects because it lacks aspects. The *Mahāyānasūtrālaṃkāra* [says]:

Mirrorlike wisdom is without what is mine,
Unconfined, ever present,
Not ignorant about the entirety of knowable objects,
Yet never directed toward them.[755]

The last feature means either that [mirrorlike wisdom] cognizes objects by way of no aspects coming between [it and its objects] or that since the aspect of its mode of apprehension is unconfined, it is not directed toward objects in a confining manner. As for the meaning of the term, the same [text] explains it as mirrorlike wisdom because the reflection of wisdom arises in it:

Since it is the cause of all wisdoms,
It is like a great jewel mine of wisdom.
It is the sambhoga-buddhahood,
Since the reflection of wisdom arises.[756]

As for its being explained as the sāmbhogikakāya, Asvabhāva explains it as being the cause of the [sāmbhogikakāya].[757] {416}

2) As for the wisdom of equality, at the time of being a bodhisattva, one familiarized with oneself and others being equal. Through this, one realizes that reflectionlike beings are equal in terms of personal and phenomenal identitylessness and one's entering into the nonabiding nirvāṇa is congruently associated with both love and compassion. [The *Mahāyānasūtrālaṃkāra* says]:

The wisdom of equality toward sentient beings
Is held to be stainless by virtue of pure cultivation.

To reside in nonabiding peace
Is asserted to be the wisdom of equality.

Said to be endowed at all times
With great love and compassion . . .[758]

3) Discriminating wisdom, while being without conceptions, discriminates all knowable objects in an unobstructed manner and serves as the source of [many] samādhis and dhāraṇīs. The same [text says]:

Discriminating wisdom
Is always unimpeded toward all knowable objects.
It is just like a treasury
Of dhāraṇīs and samādhis.[759]

4) All-accomplishing wisdom accomplishes the welfare of sentient beings through manifesting in all kinds [of forms] in all worldly realms. The same [text says]:

All-accomplishing wisdom
Accomplishes the welfare of all sentient beings
In all realms through various
Immeasurable and inconceivable emanations.[760]

2.2.2.2.1.2.3.1.1.2.2.2. The causes of these wisdoms

[The *Mahāyānasūtrālaṃkāra* says]:

Due to retaining, due to equanimity,
Due to elucidating the perfect dharma,
And due to accomplishing activities, {417}
The four wisdoms arise.[761]

"Retaining" refers to the dharmas that cause studying and "equanimity," to familiarizing with the equality of oneself and others.

2.2.2.2.1.2.3.1.1.2.2.3. Their being taught as the kāyas

There are different systems of matching these [wisdoms] with the individual kāyas, such as master Candragomī's description.[762] Here, however, the four wisdoms are taken to be the wisdom kāya, with the two rūpakāyas being taken as the kāyas that arise from the dominant condition that is this [wisdom kāya]. Alternatively, the two rūpakāyas are also explained as nominal wisdoms.

2.2.2.2.1.2.3.1.2. The nature of enlightened activity (their activity)

"Enlightened activity" is the activity of buddhas. This activity is the one that exists in its agent, while the path to liberation and so on that exist in those to be guided represent the enlightened activity that exists in terms of its recipients or objects. Therefore, [the function of] buddhas establishing those to be guided in the path and the support of the path exists in both [types of enlightened activity], but the factor of being established [in this way] exists [only] in those to be guided, just as a person's effort of splitting wood exists in that person, while the factor of the wood being split into pieces exists in the object. With having the former in mind, the *Śuddhamatī* says:

> You may wonder, "How is activity the dharmakāya?" It is because the activity and the agent are not different.[763]

By taking this and [what] both Āryavimuktisena and Haribhadra [say] to be contradictory, it is explained that this refers to the assertion of the enlightened activity that exists in terms of the recipient or the object. However, there is no contradiction. You may wonder, "But why are the twenty-seven [factors] of those to be guided {418} being established in the support of the path up through nirvāṇa described as enlightened activity?" These twenty-seven buddha activities refer to [both] the factor of [those to be guided] being established [in said ways] and the means to establish them. Therefore, there is no qualm. If one takes it in this way, also the statement [in both the *Ālokā* and the *Vivṛti*] that "the enlightened activities of body, speech, and mind are preceded by wisdom and . . ."[764] can be adduced well.[765]

2.2.2.2.1.2.3.2. The meaning of the branches

This has two parts:

1) The kāyas
2) The activity

2.2.2.2.1.2.3.2.1. The kāyas

This has four parts:

1) The svābhāvika[kāya]
2) The wisdom [kāya]
3) The sāmbhogika[kāya]
4) The nairmāṇikakāya

2.2.2.2.1.2.3.2.1.1. The svābhāvikakāya

This has four parts:

1) The actual topic
2) Hermeneutical etymology
3) Manner of attaining
4) Whether it is or is not different from the three bearers of its nature

2.2.2.2.1.2.3.2.1.1.1. The actual topic

The svābhāvikakāya is the own unborn and nonreferential nature of the wisdoms that are pure of all adventitious stains of the two obscurations and also represent natural purity, which have the character of the [twenty-one sets of] wisdom (such as the uncontaminated foundations of mindfulness that will be explained [below]). The reason for [said sets of wisdom] being uncontaminated is that they have the character of the supramundane dharmadhātu, that is, illusionlike nondual wisdom.

2.2.2.2.1.2.3.2.1.1.2. Hermeneutical etymology

["Svābhāvikakāya"] has the meaning of not being newly fabricated through causes and conditions. The *Mūlamadhyamaka[kārikā* says]:

> Natures are unfabricated
> And not dependent on anything else.[766]

2.2.2.2.1.2.3.2.1.1.3. Manner of attaining

{419} Through the supramundane path and by means of realization in the manner of not seeing any reference points, bodhisattvas realize the freedom from all reference points through nondual wisdom. It is merely through this that [the svābhāvikakāya] is attained, but it is nothing that is produced, or produces [anything], newly.

2.2.2.2.1.2.3.2.1.1.4. Whether it is or is not different from the three bearers of its nature

Though the three remaining kāyas are not different from the svābhāvikakāya, conventionally they are presented as being different.The purpose of presenting them as being different is to teach that the remaining three kāyas, in due order, are presented as the experiential spheres of buddhas, bodhisattvas who dwell on the great bhūmis, and śrāvakas as well as uncertain ordinary beings who have not approached any fruition. The reason for presenting them as three experiential spheres in this way is that what appears as the correct seeming—which, ultimately, is the nature of phenomena (the nature of being free

from reference points)—is divided into three different [experiential spheres] due to how [buddhas, bodhisattvas, and śrāvakas and so on] respectively aspire for it. Here "the correct seeming" refers to the appearances of supramundane subsequent attainment.

2.2.2.2.1.2.3.2.1.2. The wisdom kāya

This has three parts:

1) Being taught as the kāya of different wisdoms
2) Refuting that [the svābhāvikakāya and the dharmakāya] are not different
3) Rebutting disputes about their being different

2.2.2.2.1.2.3.2.1.2.1. Being taught as the kāya of different wisdoms

This has two parts:

1) Instruction on its individual qualities
2) Presenting them as a kāya by combining them

2.2.2.2.1.2.3.2.1.2.1.1. Instruction on its individual qualities

{420} [The qualities] are the 144 from the factors concordant with enlightenment up through the knowledge of all aspects. Together with the two knowledges that are included in the "and" at the end of [AA VIII.6c],[767] they consist of 146. If these [qualities] are taken as referring to powerful continua, all of them refer to the uncommon qualities of a sage [who is a buddha]. If they are taken as referring to powerful characteristics, in terms of being partially concordant the four discriminating awarenesses are in common with the hīnayāna, while the [four] purities [in all respects] and the ten masteries are in common with bodhisattvas. The remaining are the uncommon qualities of buddhas.

From among the twenty-one sets [of said qualities], (1)–(4) the [first] four, such as the factors concordant with enlightenment, are identified as explained before under [the complete training in] all aspects and the knowledge of all [aspects]. As for the [fourth set, the nine meditative absorptions of] progressive abiding, when they have never been generated in the mind stream before, one must enter these nine one after the other.

(5) The fifth set—the totalities—[is discussed in] nine parts:

a) Nature
b) Division
c) [Mental] supports
d) Manner of training
e) Signs
f) Manner of mentally engaging in them
g) Functions
h) The reasons for not presenting other āyatanas as totalities
i) Hermeneutical etymology

5a) As for their nature, the *Abhidharmasamuccaya*[768] explains it to be twofold—prajñā and samādhi. The *Abhidharmakośa*[769] [and its *Bhāṣya*] explain that [the nature of] the first eight consists of the virtuous [mental factor] of detachment, while [the nature of] the last [two] consists of the first two pure actual formless [absorptions].

5b) As for their division, the totalities are ten [in terms of] earth, water, fire, wind, blue, yellow, red, white, space, and consciousness.[770] {421} The focal objects of the totality of wind are the two āyatanas of form and tangible objects. As for the focal objects of the other seven totalities with form, the *Abhidharmakośabhāṣya* [on VIII.36bc says that they belong] to the āyatana of form. [According to] both the root text [of *Abhidharmakośa* VIII.36d] and its *Bhāṣya*, the focal objects of the last two [totalities] are the four name [skandhas] of their respective levels.

5c) As for their [mental] supports, according to the *Abhidharmakośa* [and its *Bhāṣya* on VIII.36bc], the first eight rely on the fourth dhyāna and the last two, on the first two formless [absorptions]. The same must be asserted in the higher abhidharma too. The *Vṛtti*[771] says that they rely on all four dhyānas.

5d) The manner of training is twofold:

a) The manner of accomplishing through having trained before[772]

b) The manner of training without having [trained before]

5da) By virtue of prior familiarization, through merely seeing the focal objects of the respective [totalities] their respective samādhis appear clearly. In this way, one may look at water, such as a river, and likewise at a blazing wood fire with billowing smoke and at the wind rustling bamboo, the leaves of creeping plants, and so on, [thinking,] "This wind moves in this place." [Likewise, one looks at] blue flowers, gems, clothes, and so on as well as those that are yellow, red, and white. One looks at the silvery orb of the moon above and so on at night, at the spots of light that are produced on the ground through moonlight or sunlight shining through a window or between the leaves of a tree, {422} or one sees a window or a hole in a wall. It is through merely [seeing these] that the samādhis of the totalities of water and so on will arise.

5db) The manner of training without having trained before is twofold:

1) Taking the focal objects as supports

2) The manner of directing the mind toward them

5db1) As for taking the focal objects as supports, the focal supports of the totalities of water and so on are the following that one creates as visual objects.[773] One fills any container (such as a begging bowl) with stainless water free from any particular colors (such as blue) that has rained down from the sky and is filtered through a strainer. One cuts oily substantial wood into pieces, piles it

up in a suitable place (such as under a tree or near a guest house),[774] and surrounds it by a wall. In [this wall], one makes a hole about a finger span and four finger widths [big] and, once [the fire] is lit, the wood is below, the smoke above, and the fire is blazing in the middle. [One takes] a window or a hole in a wall that will be touched by wind in any of the intercardinal directions, or, if there is none, one makes one. On a blue cotton cloth that is stretched out like the skin of a big drum, with any suitable colors (such as bronze blue or leaf blue or a blue eye potion), one creates a portable or stationary orb and demarcates its fringe with a different color. The same goes for yellow, red, white, and so on. One lights a butter lamp inside a vase, covers its opening, and makes a hole in it that is not too big. {423} On the surface of a wall, its light creates a shining orb that remains for a long time. In a place that is covered by either a wall, a piece of felt, or a woolen blanket, one makes a hole about a finger span and four finger widths [big].

5db2) The manner of directing the mind toward [said focal objects] is as follows. One sits down on a comfortable seat in an agreeable place in which one sees these focal objects, familiarizing with them again and again through focusing on just the names of these ten, [thinking,] "earth, earth," "water, water," and so on.[775]

5e) Signs are twofold:

a) [The manner in which] the signs of seizing the indications of not yet having accomplished [the totalities appear]

b) The manner in which the signs of the appearing of the indications of accomplishment appear

5ea) The signs of not having accomplished the nine [totalities] of water and so on are the following appearances—water [appearing to be] mixed with bubbles, thus appearing to move; fire [appearing to] become more and more extinguished, burn down, and remain a bit in embers, coals, and ashes; [wind appearing to] be present like wafting vapor right before milk is boiling; [appearances] such as [blue] flowers without anthers and stalks, that is, anthers, stalks, and leaves [disappearing because of their] being made of what does not concord [with the color blue] (the same goes for the three [other] colors such as yellow); light orbs appearing only in some things as clearly as those that arise on the earth or walls; and mind [being able to] create [space] in something like holes in walls and so on, but not [being able to] enlarge it.[776] {424} The *Vṛtti* says that these occur for both those who have and have not trained before, but in those who have already familiarized [with the totalities], they do not represent flaws.

5eb) As for the signs of accomplishment, the signs of having accomplished the nine [totalities] of water and so on are the following appearances—[water]

appearing as being unmoving like a fan of gems or a mirror orb that has the nature of gems abiding in space; [fire] appearing like a round red woolen cloth, a golden fan, or a [golden] pillar abiding in space; seeing that [wind] abides without moving, just as it is present; the focal support of the totality [of blue] soaring up [into the sky] from the orb [that one created as above] and then appearing there like a fan of gems (the same goes for the other three [colors]); similar to a very lucid and intense mass of light, [light] clearly appearing and abiding in everything as if it were the expanse of space; and [space], if created by mind, appearing to enlarge.

For [the totality of] earth, there is no mention of the manner of accomplishing it through having trained in it before, the focal support for the training when not having trained in it before, and the signs of having and not having accomplished it. The reason for this is that one does not know in which way they appear.

5f) As for the manner of mentally engaging in the [totalities], at the point when said signs occur, through relinquishing any discrimination of colors and any mental engagement in characteristics one should familiarize [with the totalities] by clearly focusing on just their respective names.

5g) [In due order,] the functions of the [ten] totalities of [earth,] water, and so on are to multiply what is single [and vice versa] and {425} to turn space or water into earth, thus making them walkable for one's legs and so on; make birds slip into the earth and come out above it, rain down water, and turn rivers and oceans into earth, mountains, and so on; [create] billowing smoke and blazing fire, rain down showers of sparks, burn whatever one wishes, burn one's body once one has passed into nirvāṇa, and illuminate objects through the divine eye; walk as swiftly as the wind, bring down gusts of wind, and so on; turn forms blue and make them dark; turn forms yellow, turn them into gold, and so on; turn forms red and so on; turn forms white, distance oneself from sleep and dullness, overcome darkness, illuminate objects through the divine eye, and so on; turn forms luminous, distance oneself from sleep and dullness, illuminate objects through the divine eye, and so on; and, through clearing away obscurations and creating space within the earth, mountains, and so on, make one's way and walk straight through walls. The *Bahubhūmivastu*[777] explains that what has been transformed into gold and so on through the totalities according to whatever one aspires for becomes exactly like gold and so on and is able to [actually] perform the functions of [gold and so on].

5h) As for the reasons for not presenting other āyatanas as totalities, {426} you may wonder, "With form and tangible objects being presented as totalities, why are the other eight āyatanas that possess form not presented [as such]?" Both oneself and others as well as all realms of sentient beings who possess

form exist as forms and tangible objects. Since the five sense faculties do not exist in the mind streams of others, and both smell and taste do not exist in the form realm, they are not presented [as totalities]. This is the intention of the *Bahubhūmivastu*.[778] It is said that sound is not presented [as a totality] because of its lack of a continuum. The *Bahubhūmivastu* [continues] that, in the formless [realm], space is omnipresent and consciousness is the [cognizing] subject of the objects of the totalities. Therefore, they are presented as totalities. However, the eight [āyatanas] that possess form [may] function as totalities below the form realm.[779] Thus, the last two formless [āyatanas] are not presented [as totalities] because the third one severs [all] focal objects and the fourth one is unclear by virtue of mind being withdrawn inside. As for the four totalities of causal form being presented within the totalities that possess form, the *Abhidharmasamuccaya* [says] that, without the elements, the objects that are elemental derivatives (such as blue), cannot be encompassed.[780]

5i) The hermeneutical etymology [of "totality"] corresponds to [the *Vṛtti* saying,] "They are the āyatanas of totality because they encompass [everything] in an uninterrupted and [all-]pervading manner [through their respective objects]."[781] To explain the totalities in the manner as it is [done here] is the intention of the *Vṛtti*.[782]

(6) As for the sixth set [of qualities], the basis of division is the āyatana of overpowering. The number of division is eight, which {427} consist of the fourfold overpowering of shapes and colors, respectively.[783] As for the first four, the first one is to look, with the notion of oneself as the inner yogin possessing form, at small external forms with nice and ugly colors. One knows them through overpowering them, sees them through overpowering them, and discriminates them in this way. In the second [āyatana of overpowering], one does the very same thing by applying it to big [forms] instead of small ones. The next two consist of [looking in the same way at] small and big [forms], respectively, with the notion of oneself as the inner yogin being without form. Here "small [forms]" are the forms of sentient beings, and their being beautiful and ugly refers to their being divine and human, respectively. "Big" [refers to] houses, palaces, mountains, and so on, and their beautiful or ugly colors refer to being pleasant or unpleasant. "Through overpowering" [means] "through mastering." "One knows them" refers to calm abiding, and "one sees them," to superior insight. "One discriminates them in this way" means to lack pride, no matter whether one does or does not overpower them. In due order, these two sets of two [āyatanas of overpowering] arise from the power of having trained in the first two [of the eight] liberations.

As for the latter four [āyatanas of overpowering], when one looks at the above big and small forms, while not entertaining the two notions of being and not being what possesses form, respectively, but solely with the notion of

[oneself as the looker] being without form, one knows blue, white, [yellow, and red] through overpowering them and sees them through overpowering them. {428} [Again,] at the end of each one, [the phrase] "One discriminates them in this way" is added. The sūtra [in twenty-five thousand lines][784] says that, with the notion of the internal [looker] being without form, one looks at external forms with blue color, those that display as being blue, and those from which blue light arises (for example, a flax flower, an excellent blue cotton cloth from Vārāṇasī, and so on). Accordingly, with the notion of the internal [looker] being without form, one looks at externally occurring blue forms and so on, knows them through overpowering them, and so on as above. The same is said for yellow, red, and white by matching them with a karṇikāra [flower], a bhandujīvaka flower, and the star Venus, respectively. [As for the first āyatana of overpowering, the sūtra passage] "[With the notion of] the internal possessing form, they see [external forms]" represents the brief introduction and the rest is the detailed explanation. The same applies for the following examples and their meanings. Here "blue" represents the brief introduction. "Blue color" refers to natural [kinds of blue] and "those that display as being blue" are manufactured [kinds of blue]. "Those from which blue light arises" refers to a [blue] lustre emitting from these [kinds of blue], which is common to both of them. "Flower" is the example for a natural [kind of blue] and "cotton cloth," the one for a manufactured [kind of blue]. Therefore, the beginning and the last ones among the [above] four phrases are the ones that refer to both flower and cotton cloth, while the two middle [phrases] refer to these two individually (the same is to be understood for the other three [colors, yellow, red, and white.] These [four last āyatanas] arise from the liberation of [specific notions of] beauty. The small *Bṛhaṭṭīkā* {429} refers to the following eight [āyatanas of overpowering]—the two of looking at small and big [forms] with the notions of possessing and not [possessing] form, respectively, the four of looking at blue and so on, and the two [āyatanas of] overpowering in terms of space and consciousness. This accords with the [sūtra] in eighteen thousand lines.[785]

(7) The samādhi of dispassion consists of the samādhi and the prajñā of eradicating, based on one's dhyāna, the stream of the enemies that consist of the afflictions contained within the mind streams of others.[786]

(8) The knowledge through aspiration consists of the samādhi and the prajñā of engaging, during the phases of saṃsāra and nirvāṇa for as long as they last, in objects through being free from all mental states about characteristics, having overcome clinging attachment, and having accomplished one's aspiration prayers for eliminating the doubts of those to be guided. The nature of both this and the preceding [uncontaminated qualities] consists of calm abiding and superior insight.

(9)–(10) [The supernatural knowledges and the discriminating awarenesses] are as explained before under the knowledge of all aspects and [the complete training in] all aspects.

(11) The four purities in all respects refer to (1) the [physical] support (based on dhyāna, having gained mastery over adopting [physical forms as one pleases] and abandoning [them in a timely fashion]), (2) focal objects (through having gained mastery over magically creating those that do not exist and transforming those that exist), (3) mind (entering countless samādhis in each moment), and (4) wisdom (having gained mastery over immeasurable doors of dhāraṇī). [The phrase] "the purity in all respects [of]" is to be supplemented at the beginning[787] of each one [of these four]. Their nature consists of calm abiding and superior insight.

(12) The masteries are tenfold. (1) Mastery over one's lifespan consists of [being able to] discard the formations of one's lifetime as one pleases. {430} (2) Mastery over mind consists of entering a mind of samādhi as one pleases. (3) Mastery over necessities consists of procuring necessities as one intends. These three are the results of generosity. For giving possessions serves as the cause for one's lifespan [being long], and tathāgatas engage sentient beings according to the thinking of [these beings] and give them necessities as they intend. (4) Mastery over karma consists of changing physical and verbal karmas as one pleases. (5) Mastery over birth consists of taking birth as any being as one pleases. [These two] are the results of ethics. For one exhorts sentient beings to [perform] flawless physical and verbal actions as one intends and one's aspiration prayers are accomplished through being endowed with ethics. (6) Mastery over creative willpower consists of transforming earth and so on into gold as one wills it. This is the result of patience because one engages sentient beings according to their wills. (7) Mastery over aspiration prayers consists of one's aspiration prayers being accomplished as one has aspired. This is the result of vigor because one has not let go of vigor for the welfare of sentient beings before. (8) Mastery over miraculous powers consists of the supernatural knowledges. This is the result of dhyāna because one has rested in meditative equipoise before according to the needs of sentient beings. (9) Mastery over wisdom consists of manifesting wisdom as one pleases. (10) Mastery over the dharma consists of being able to teach the twelve branches of a buddha's speech as one pleases. {431} These two are the results of the mother because one has manifested wisdom before according to the wishes of sentient beings and has joined them with the sūtras and so on as they wish.

(13)–(14) [The ten powers and the four fearlessnesses] are as explained above under the knowledge of all aspects.

(15) The three ways of nothing to hide mean that the conduct of the body, speech, and mind of tathāgatas is pure of flawed conduct in all respects.

Therefore, since tathāgatas are not afraid of, or concerned about, others coming to know their bad mistaken conducts, they never think, "I should keep this secret."

(16) As for the threefold foundation of mindfulness, when teaching the dharma one is not attached to those who wish to listen and direct their ears [toward one] while being grounded in the mental state of understanding everything. One is also totally free from the opposite of that (anger [toward those who do not wish to listen]) and both attachment and anger toward those who sometimes [behave] like the former and sometimes like the latter. Thus, being endowed with mindfulness, one abides in equanimity [in this way].

(17) The true nature of being without forgetfulness has the defining characteristic of never missing the [right] time for when the welfare of sentient beings needs to be promoted.

(18) The latent tendencies being overcome means that the seeds which have the nature of being the latencies of [all] afflictive and cognitive obscurations have been relinquished. Therefore, any conduct as if the afflictions had not been relinquished, though they have been relinquished, is terminated.[788]

(19) {432} Great compassion for [all] beings is the intention of benefiting all beings through discriminating six times during day and night whose roots of virtue are mature, whose are the opposite of that, who is a vessel for the higher realms, who is a vessel for definite excellence, and so on.

(20) [The eighteen unique buddha qualities] are as taught under [the complete training in] all aspects.

(21) The set of knowledge consists of the knowledge of all aspects as well as the above-explained knowledge of the path and the knowledge of entities, which are included in the word "and" in the root text [AA VIII.6c] and also belong to the qualities of this [set].

2.2.2.2.1.2.3.2.1.2.1.2. Presenting them as a kāya by combining them

Through the mind and mental factors (such as the factors concordant with enlightenment) of the paths of learning having changed state completely, they have become the path of completion, which has the character of the wisdoms that lack the reference points of apprehender and apprehended. All [of these wisdoms] are to be described as a kāya different [from the svābhāvikakāya], that is, the wisdom dharmakāya.[789]

2.2.2.2.1.2.3.2.1.2.2. Refuting that [the svābhāvikakāya and the dharmakāya] are not different

This has two parts:

1) Stating the assertion
2) Refuting it

2.2.2.2.1.2.3.2.1.2.2.1. Stating the assertion

Others than those who assert four kāyas—those who assert three kāyas[790]—accept the phenomena that are the uncontaminated minds and mental factors on the buddhabhūmi in a literal sense and hold that their nature of being without arising represents the svābhāvikakāya. However, when the passage [of AA VIII.1–6] is explained, {433} it may be asked, "What are the uncontaminated phenomena that are the uncontaminated phenomena whose nature is the svābhāvikakāya?" As an answer to that, [they say that said phenomena] are explained through the factors concordant with enlightenment and so on and thus link the former and the latter [verses VIII.1 and VIII.2–6 of this] passage. Thus, they explain that it is just their above-explained nature of being without arising that represents the dharmakāya. It may be objected that if the dharmakāya were the true nature of said bearers of this nature, it must be expressed as "the kāya of the nature of phenomena" (dharmatākāya), whereas [the term] "dharmakāya" is not tenable. [On this] they assert that, ultimately, it is the "dharmatākāya"—the kāya of the nature of phenomena. However, under the influence of verse composition, it is taught as "dharmakāya" in the root text by eliding the [Sanskrit] particle [*tā* that indicates a] nature.

2.2.2.2.1.2.3.2.1.2.2.2. Refuting it

According to those who assert the dharmakāya and the svābhāvikakāya as being one, they must undoubtedly accept [the uncontaminated minds and mental factors in AA VIII.2–6] as the buddhabhūmi. Also, they themselves accept the minds and mental factors without the duality of apprehender and apprehended that, after [all] states with stains have changed, are free from all stains and have the functions of teaching the dharma to those to be guided and so on by way of the two rūpakāyas appearing during the subsequent attainment that is the seeming [reality] of yogins. [However, if there are only three kāyas,] it follows that [said minds and mental factors] do not exist because they are not included in any one of the three kāyas. They may say, "There is no invalidation [of there being only three kāyas] because they are included in the svābhāvikakāya in the manner of the nature of phenomena and the bearers of this nature being inseparable." [But] in that case, since the sāmbhogikakāya and the nairmāṇikakāya would also be like that, it would be definite that there is only a single kāya. They may say, "This is not the case. Since the Buddha's words speak of three kāyas, {434} the sāmbhogikakāya and the nairmāṇikakāya are presented as the seeming [reality] of yogins in the form of separate kāyas." But then, just like the sāmbhogikakāya and the nairmāṇikakāya, the kāya of nondual wisdom would also have to be presented as a separate kāya because the Buddha's words also speak of four kāyas. If they say that said nondual wisdom consists of the sāmbhogikakāya and the

nairmāṇikakāya, this is not tenable either. For the minds and mental factors [of nondual wisdom] must be presented as the sage's own appearances, whereas those two kāyas represent nothing but the appearances of others.

2.2.2.2.1.2.3.2.1.2.3. Rebutting disputes about their being different

It may be said, "If the kāyas were four, in the brief introduction [in AA I.17], 'dharmakāya' should appear right after the svābhāvikakāya, but since it does not appear [there], three kāyas are justified." There is no flaw since the dharmakāya is mentioned right after the three [other] kāyas because of three special purposes. As for these three purposes, (1) it is taught that the uncontaminated minds and mental factors that must definitely be accepted as the buddhabhūmi and [operate] in order to accomplish the welfare of others are not included in the three other kāyas and must be combined as the dharmakāya. (2) Flaws in the composition of the verses of the *[Abhisamay]-ālaṃkāra* [must be] relinquished. (3) It is only the dharmakāya of wisdom and its deeds that are to be matched as agent and activity, respectively.

These approaches of explaining the triad of refuting [the positions of others], presenting [one's own position], and rebutting [objections to the latter in the context] of asserting four kāyas represent the intention of master Haribhadra. {435} Āryavimuktisena and [Ratnākara]śānti assert the kāyas as only being three.[791]

2.2.2.2.1.2.3.2.1.3. The sāmbhogikakāya

This has two parts:

1) Brief introduction to its nature
2) Detailed explanation of its qualities

2.2.2.2.1.2.3.2.1.3.1. Brief introduction to its nature

This rūpakāya of the buddhas, which has the character of the thirty-two excellent major marks and the eighty excellent minor marks, is the sāmbhogikakāya of the sages, the buddha bhagavāns, because it enjoys the dharma of the mahāyāna. [The sūtras say]:

> Subhūti, furthermore, after they have trained in the mother and attained all these phenomena, they fully and perfectly awaken into unsurpassable perfect enlightenment. Always and everywhere, the kāyas of the tathāgata arhats, the completely perfect buddhas, are adorned with the thirty-two marks of a mahāpuruṣa and they are adorned with the eighty excellent minor marks. To bodhisattva mahāsattvas they demonstrate the joy, bliss, satisfaction, and great ease of the unsurpassable enjoyment of the supreme yāna.[792]

Though the nairmāṇikakāya also has these major and minor marks, the actual maturational results are [the marks] of the sāmbhogikakāya. [Those of] the nairmāṇikakāya are merely the dominated results of these because the [nairmāṇikakāya] is said to be a further reflection of the sāmbhogikakāya, [which is in itself just a reflection of the dharmakāya]. Furthermore, the *Ratnāvalī* [says]:

> Though it is asserted that
> All cakravartins have them,
> Their purity, {436} beauty, and clarity
> Match not even a fraction of [those of] the buddhas.[793]

Though some texts explain that the bodhisattvas for whom the sāmbhogikakāya appears are only those on the tenth bhūmi, according to the assertions of master Haribhadra, glorious Candrakīrti, and others, they consist of [the bodhisattvas] who abide on all ten bhūmis.

2.2.2.2.1.2.3.2.1.3.2. Detailed explanation of its qualities

This has two parts:

1) The difference between the major and the minor marks
2) The actual major and minor marks

2.2.2.2.1.2.3.2.1.3.2.1. The difference between the major and the minor marks

Since they point out being a mahāpuruṣa, they are the major marks. Since they cause understanding in the mind streams of others, they are the minor marks. The meaning of that is that they give rise to others [seeing] the beauty of this kāya. Furthermore, since the major marks are the primary ones, it is taught that each one arises from the causes that are the six pāramitās. [For example,] it is said that, in due order, the results of the six [pāramitās] in terms of the ūrṇā-hair at the place between the eyebrows are that it is white in color, coils to the right, is beautiful and cannot be outshined, is long, is tightly coiled and well arranged, and is surrounded by boundless light. [This is discussed] in detail in the *Bhadrakalpikā[sūtra]*. Since the minor marks are the retinue [of the major ones], [their being results of the six pāramitās] is not taught in this way because they are included in the primary [marks].

You may wonder, "How do they exist as primary [marks] and their retinue?" The six minor marks of the fingers and nails are the retinue of having long fingers. Seven—the head being large and the six of the hair—are [the retinue of] the uṣṇīṣa, the body hairs curling to the right, and the body hairs pointing upward. Four—the two of the forehead and the two of the nose—{437} are the one of the ūrṇā-hair. Nine—the four of the eyebrows, the four of the

eyes, and the eyelashes—are the one of the dark-blue eyes and the eyelashes being like those of a magnificent heifer. The two of the ears are the one of the lionlike jaws. Twelve—the two of the face, the three of the tongue, the two of the speech, and the five of the teeth—are matched, as appropriate, with the large tongue, the voice being as melodious as Brahmā's, the four characteristics of the teeth, and knowing the most delicious tastes. Eight—the two of the veins, the nonprotruding ankles, the body being beautifully youthful, the hands being soft, and the three of the lines on the palms—are the ones of the hands and feet being soft and supple, the antelopelike calves, and the nonprotruding ankles. The feet being equal [in size] is the one of the tortoiselike feet. Eight—the seven manners of striding and the steps being even—are the one of the two [marks] of fingers and toes being joined by webs and the broad heels. Nineteen—the six of the limbs of the body (from being well rounded up through being pure), the figure being beautiful, the three from the body not being sunken up through being firm, the limbs being well proportioned, the four from [the belly] being round up through being slender, the three from being beautiful to behold from all sides up through being free from black moles, and the signs being fully complete—are the one of the body being tall and straight, having seven convex surfaces, the skin being delicate and having a golden hue, having evenly rounded shoulders with compact flesh in between, the upper body being lionlike, and the figure having symmetrical proportions like the nyagrodha tree.[794] The two of the navel[795] are the one of the sexual organ being covered by a sheath. {438} The arms being long and muscular are the one of having long and beautiful arms. [His hands and feet showing] endless knots, auspicious [signs such as] fish, swastikas, and so on are the retinue of [hands and feet] being marked with wheels and being joined by webs.

2.2.2.2.1.2.3.2.1.3.2.2. The actual major and minor marks

This has two parts:

1) The major marks
2) The minor marks

2.2.2.2.1.2.3.2.1.3.2.2.1. The major marks

The major marks are thirty-two. (1) Through having escorted and welcomed the gurus, praised listening to the dharma, offered flowers and food to temples and stūpas, and given servants and retinues, hands and feet are marked with [thousand-spoked] wheels.

(2) Through having been firm in the vows that were taken correctly, that is, through the firm commitment to abide in the dharma of scriptures and reasoning, the soles of the feet are placed evenly on the earth like [the belly of] a tortoise.

(3) Through the stable four means of attracting [those to be guided], fingers and toes are joined by webs, just as with the king of geese. Here the *[Muni]-matālaṃkāra* [says]:

> Starting from the first finger and toe joints, there are no gaps between fingers and toes, but it is suitable to wear ornaments, such as finger rings.[796]

(4) Through having provided magnificent prepared and [unprepared] food, drinks, and [food] that can be licked, hands and feet are soft and supple.

(5) Through having provided very magnificent prepared and [unprepared] food, [food] that can be licked, and so on, [the body has] seven convex surfaces due to [the soles of] the feet, [the palms of] the hands, the shoulders, and the nape of the neck being convex. The *[Muni]matālaṃkāra*[797] [says that] this [refers] to the four backs of hands and feet, the two shoulders, and the nape of the neck being filled with flesh. {439}

(6) Through having liberated those who were to be killed, the fingers are long.

(7) Through having assisted in livelihood, that is, having protected the life-force of sentient beings, the heels are broad. The *Munimatā[laṃkāra*[798] says] that broad heels refer to their protruding to [the extent of] a quarter [of the length] of the soles. The *Vṛtti* and the *Vārttika* [speak of] "long heels."[799]

(8) Through having abandoned killing, the body is tall and straight due to being about seven cubits taller [than ordinary humans].[800]

(9) Through having undertaken virtuous dharmas, the kneecaps and ankles do not protrude.

(10) Through having increased the undertaking of virtue, each body hair points upward. (This is the first set of ten.)

(11) Through having had respect for the science of healing, the science of arts and crafts, and so on, the calves are like those of the game that is an antelope. Being like the calves of the game [called] "saraṇa" and "antelope" is to be without misshape, well proportioned, fleshy, and well rounded. The *Prasphuṭapadā*[801] [says] that "antelope" [refers] to a śarabha.

(12) Through not having rejected persons who are beggars when they begged for one's own material wealth, the arms are long and beautiful. The arms being long means that the hands reach the kneecaps despite the thighs being placed upright, that is, while not bending down.

(13) Through having encouraged all beings to correctly adopt pure [sexual] conduct and having guarded secret words, just as with elephants and the all-knowing steed, the sexual organ is covered by a sheath.[802]

(14) Through having supplied excellent seats, dresses, and clothes, [the skin has] a goldlike hue. {440} To be goldlike refers to being shiny like utterly pure gold, but not to being yellow.

(15) Through having provided supreme [dwelling places] (such as palaces), the skin is soft, supple, and not tainted by dust, just like utterly refined gold or silver.

(16) Through having relinquished hustle and bustle and distractions, in each pore there are no two [body hairs], but each one is single and curls to the right.

(17) Through having properly treated all superiors, that is, those persons who are preceptors, masters, and gurus, as the objects of honor and service and having rendered the services [to them], the face is adorned with the ūrṇā hair. The *[Muni]matālaṃkāra* [says]:

> It [is located] at the place [where one places] a bindu between the eyebrows. It is soft, white, flexible, and, when pulled, measures a cubit, two cubits, three cubits, or more. When let go, it curls to the right and its tip points upward. It has about the size of a myrobalan fruit[803] and appears as a silvery protuberance.[804]

(18) Through not having put down [others] with words of harsh speech in any situation, the upper body is lionlike, that is, the upper body is expanded greatly.

(19) Through being in accord with, that is, having trained in, pleasant speech and excellent speech, the shoulders are very round. As for the shoulders being round, the *Munimatā[laṃkāra]*[805] [says] that, just as with the neck of a golden vase, [the shoulders] are very round, their neck is well connected, and the web of veins does not show.

(20) Through having provided medicines, physicians, food beneficial for diseases, and so on, the flesh between the shoulders is compact. The *[Muni]matālaṃkāra*[806] [says] that this [refers] to [the flesh] between the outer edges of the shoulders being compact, {441} while the *Śuddhamatī*[807] [says] that the flesh between the shoulders [refers] to the chest. In brief, just like a polished golden door knob, the chest is without any unevenness. (This is the second set of ten.)

(21) Through having served as a nurse for sick persons, [buddhas] know the most delicious tastes, that is, they know how to taste the most delicious tastes even in unpleasant tastes—with their tongues not being unbalanced by wind, bile, or phlegm, there arise consciousnesses that accord with experiencing each distinct taste.

(22) Through having created forests, pleasure groves, and so on and made [others] accept them [as gifts], the figure has symmetrical proportions like a nyagrodha tree. [This means that the body's size] from the feet to the crown of the head is the same as [the distance] that is measured between the tips of an armspan.

(23) Through having provided temples, dwelling places, and so on, the head is endowed with an uṣṇīṣa. This uṣṇīṣa is round, even on all sides, and curls to the right.

(24) Through having spoken gently, pleasantly, and softly for a long time, the tongue is large. The *[Muni]matālaṃkāra*[808] [says that this refers] to the tongue [being able to] reach the hairline on the forehead and the ear holes.

(25) Through having caused the sentient beings in all worldly realms to understand the genuine dharma, [buddhas possess] a melodious voice [like] Brahmā. As for Brahmā's melodious voice, it has the following five branches. (a) Since it is endowed with the voices of Hiraṇyagarbha[809] and the kalāpin bird, it [makes everything] understood and known. (b) [Others] like to listen to it and there is nothing disagreeable in it. (c) It is profound and very melodious. (d) [Others] cannot tear themselves away from it and it is pleasant to the ears. {442} (e) It is undistorted and clear.[810]

(26) Through having relinquished chatter and having spoken in a timely manner, the jaws are like those of a lion since the jaws are round at their edges like the disc of a mirror, broad, and beautiful to behold.

(27) Through having paid respect to all beings and not having contempt for them, the teeth are white.

(28) Through pure livelihood without any wrong livelihood, the teeth are of equal size. To be of equal size [means that] it is not [that some are] higher and [others are] lower.

(29) Through having engaged in true words, the teeth are well arranged due to there being no gaps.

(30) Through having relinquished slandering, unlike ordinary humans [having] twenty-eight or thirty-two [teeth], [buddhas] have twenty upper and twenty lower, thus forty. (This is the third set of ten.)

(31) Through having looked upon all beings like their only child, the white and dark parts of the eyes are not mixed and very pure, thus being free from red stains. Therefore, the eyes are dark blue. The *[Muni]matālaṃkāra* [says]:

> The eyes have the following five lucid [qualities]. Their round middle is shiny. The two sides of the dark round are white. When the eyelashes are at rest, they are shiny and dark blue. The two corners are red like the bark of the pippala tree. Between the eyelashes and

> the eyes, [the lids are of] golden color. However since the round in the eye is the main [element], it is said that they eyes are dark blue.[811]

(32) Through having looked [upon all beings] without anger, attachment, or ignorance, the upper and lower eyelashes {443} are well shaped and not tangled. Therefore, the eyelashes are like those of a heifer. The *Śuddhamatī*[812] [says] that "magnificent cow" [refers] to a cow, a bull, or a magnificent lead bull, whereas the *Sārottamā* and the *[Muni]matālaṃkāra*[813] [say that this refers] to being like those of a young calf.

2.2.2.2.1.2.3.2.1.3.2.2.2. The minor marks

Among the eighty minor marks, the first set of ten is as follows. (1) Through being free from desire for any formations, the nails are like being copper colored. (2) Through the superior intention of benefiting all sentient beings, the nails are glossy. (3) Through being born in the highest castes (such as the royal caste), the nails are seen to be without highs and lows. (4) Through ethics being without evil deeds, fingers and toes are rounded. (5) Through having accumulated roots of virtue, fingers and toes are compact. (6) Through having accumulated roots of virtue in a progressive manner and thus having engaged correctly in a successive manner, the tips of fingers and toes are tapering. (7) Through having guarded well the actions of body, speech, and mind as well as one's livelihood, the veins do not protrude. (8) Through being free from the knots of the afflictions, the veins are without knots. (9) Through being endowed with the insight of realizing the profound and very hidden secret point, the ankles do not protrude. The *Prasphuṭapadā*[814] [says] that the ankles [referred to] here are the smaller ones and those [referred to] in the major marks, the bigger ones, while some [assert] that those in the major marks are the outer [ankles] and those in the minor marks, the inner ankles. (10) Through having liberated beings from all places that are difficult to walk, {444} the feet are equal, without [the one] being long and [the other] short.

The second set of ten: (11) Through being skilled in outshining humans, [buddhas] walk with the stride of a lion. (12) Through being skilled in outshining nāgas, they walk with the stride of an elephant. (13) Through being skilled in walking in space, they walk with the stride of a goose. (14) Through being skilled in being the leader of beings, they walk with the stride of a lordly bull. On walking with these four strides, the sūtras, the *Vṛtti*, and the *Vārttika*[815] say that they walk with these respective strides since they are lions among humans, elephants among humans, like the king of the geese, and lead bulls among humans. As for the statement of master [Haribhadra] that the first two are due to being skilled in outshining humans and nāgas,[816] since the particulars of the karmas of sentient beings are inconceivable, it is clear that

he follows a statement in another sūtra about these two [types of] beings being outshone through [buddhas] walking with said two strides. (15) Through walking in accordance with the path of circumambulating, they arrive from the right side and return from the right. (16) Due to being skilled in beauty and being beautiful to behold, their stride is elegant. (17) Through their minds being always without deceit, their stride is unwavering. (18) Through perfectly expressing the qualities [of pure conduct], their body {445} is majestic and well rounded. (19) Through not being stained by any evil phenomena, their body is [as smooth] as if polished. (20) Through teaching the dharma in accordance with those to be guided, [their limbs] are well proportioned in length and diameter.

The third set of ten: (21) Through their conduct of body, speech, and mind being pure, their body is clean and pure. (22) Through their mind being endowed with compassion, their body is soft. (23) Through their mind being pure, their body is pure. (24) Through having perfected the vinaya (the dharma that overcomes stains), [all] parts of their fully developed genitals are complete. (25) Through the qualities of being beautiful and handsome being complete, their body size is large and thus is beautiful and has stately features. (26) Through the mind being even with respect to everything, their steps are even in length. (27) Through teaching the pure dharma, their eyes are completely pure. (28) Through teaching the dharma in words that are easy to understand, their body is very youthful. (29) Through their mind being dauntless, their flesh is not sunken. (30) Through their roots of virtue being perfectly superior, their flesh is full.

The fourth set of ten: (31) Through having terminated rebirth, their flesh is not slack and thus very firm. (32) Through teaching dependent origination in a finely distinguishing manner, their main limbs and secondary limbs (such as the finger joints) are well proportioned, that is, the respective length of the limbs of the body {446} is just appropriate. (33) Through teaching the very pure understood meanings of words, their vision is unblurred and pure. (34) Through possessing disciples with excellent ethics, their belly is round. Here the sūtras speak of having a round belly, a smooth belly, and an unmarred belly. However, the treatise and [certain] commentaries, through relating [these marks] to the waist and referring to the waist being well proportioned, explain it to be round and so on.[817] (35) Through not being tainted by the flaws of saṃsāra, their waist is slender. (36) Through having overcome proud poses, their waist is unmarred. (37) Through their teaching the dharma being inexhaustible and without end, their belly is level, that is, the navel is without any highs and lows. (38) Through having realized the profound dharma, the bottom of the navel is deep. (39) Through possessing disciples who adopt their instructions in respectively concordant ways, the lines in their navel

wind to the right. (40) Through possessing a retinue with beautiful conduct, they are beautiful to behold from all sides.

The fifth set of ten: (41) Through their mind being clean, their conduct is clean. (42) Through being free from guiding those to be guided in an untimely manner, or free from teaching black dharmas, their body is free from moles and black marks. (43) Through teaching dharmas that make one attain a fine complexion of the body and so on, their hands are very soft, just like cotton wool. (44) Through having taken their own people and the people of others {447} to be equal, the lines on their palms are glossy. (45) Through abiding in the realization of the profound dharma, the lines of their palms are deep. (46) Through teaching the dharma again and again, the lines of their palms are extensive. (47) Through holding the basis of many trainings that are not very extensive, their face is not too long. (48) Through realizing the entire world to be like a reflection, their lips are red like a bimba [berry].[818] Here, in accordance with the sūtras and the *Vṛtti*[819] saying that reflections of forms appear on their face, the *Śuddhamatī*[820] states that reflections appear on their face. (49) Through guiding with gentle words, their tongue is supple. (50) Through a host of reasonable or justified qualities, their tongue is slender.

The sixth set of ten: (51) Through guiding childish beings with attachment through the dharma that is difficult to fathom, their tongue is red. (52) Through not having any fear, they are endowed with a voice [like] thunder. (53) Through possessing disciples who speak pleasantly, gently, and softly, their voice is sweet, gentle, and soft. (54) Through having relinquished the nine fetters to [saṃsāric] existence (attachment, anger, pride, ignorance, views, doubt, taking [views, ethics, or spiritual disciplines] as paramount, envy, and miserliness),[821] their eyeteeth are round. (55) Through guiding beings who are difficult to guide, their eyeteeth are sharp. (56) Through their guiding them with the white dharma [of the vinaya], their eyeteeth are white. {448} (57) Through dwelling on the level of having terminated any clinging to sentient beings as being close or distant, their eyeteeth are equal [in size]. (58) Through perfectly teaching clear realization in a progressive manner, the tips of their eyeteeth are tapering. (59) Through dwelling in supreme prajñā, their nose is prominent. (60) Through their being the basis of those to be guided trusting in what is clean, their nose is clean.

The seventh set of ten: (61) Through being endowed with the very vast buddhadharmas, their eyes are wide. (62) Through leading the assemblies of sentient beings, their eyelashes are well developed. (63) Through delighting the supreme young women among gods, asuras, and humans (who have eyes that are elongated like the petals of a lotus, with the black and white [parts being properly] set apart) and thus being praised by them, the black and white [parts] of their eyes are [properly] set apart and are elongated like the petals

of a lotus. (64) Through always looking after [sentient beings] by seeing what will happen to them in the future, their eyebrows are elongated. (65) Through being skilled in guiding [beings] through the dharma in a smooth way, their eyebrows are smooth. (66) Through their mind streams being moistened by virtue, their eyebrows are shiny. (67) Through seeing [all] flaws equally, the hairs of their eyebrows are of equal [length]. (68) Through having put an end to the afflictions that greatly cause harm, their arms are long and muscular. (69) Through having emerged victoriously from their battles with [the afflictions] (such as attachment without [the mind] being even), their ears are equal [in size]. (70) Through causing the mind streams of all sentient beings to be unimpaired, {449} their ear sense faculties are unimpaired.

The eighth set of ten: (71) Through not being subject to what is produced by the sixty-two views, their forehead is well shaped. Their forehead being well shaped means that the hairline is prominent. (72) Through defeating all opponent speakers [in debate], their forehead is very broad, that is, the width of their forehead is big. (73) Through having fully completed the supreme of aspiration prayers, their head is large. Their head being large refers to its being like an umbrella. (74) Through having put an end to craving that delights in objects [of attachment], their hair is as black as a black bee. (75) Through having relinquished the latencies to be relinquished through seeing and familiarization, their hair is thick. (76) Through having realized the essence of the teachings with a gentle nonconceptual mind, their hair is smooth. (77) Through their mind being undisturbed by desire and so on, their hair is not shaggy. (78) Through their always being without harsh words, their hair is not unruly, that is, it does not stand on end. (79) Through the flowers of the [seven] branches of enlightenment being strewn upon them, their hair has a fragrant smell. (80) Through being beautiful in all respects, their hands and feet are adorned with endless knots, [the eight] auspicious [signs],[822] swastikas, and so on, that is, they bear the patterns of these.

Among [the major and minor marks] explained in this way, most of the former are inner qualities, while the latter are outer qualities that elucidate the [inner]. {450} Some also relate them to being causes and results, respectively.

As for the manner in which the major and minor marks are accomplished, the *Ratnāvalī* [says]:

> The merits that come from pratyekabuddhas,
> Those from learners and nonlearners,
> And those of all worlds without exception
> Are as infinite as these worlds.

Through multiplying that much by ten,
Just a single pore [of a buddha] is accomplished.
All the pores of a buddha
Come about in this same way.

It is held that multiplying one hundred times
The merit that produces
All the pores of a buddha
[Brings about] a single minor mark.

O king, through just that much merit,
A single minor mark is completed.
The same applies to [each of them]
Up through the eightieth.

Through multiplying a hundred times
The accumulation of merit that accomplishes
The eighty minor marks,
A single major mark of a mahāpuruṣa [is obtained].

Through multiplying a thousand times
The vast merit that is the cause
Of accomplishing thirty of the major marks,
The ūrṇā-hair, resembling the full moon, [comes forth].

Through adding up a hundred thousand times
The merit of the ūrṇā-hair,
A protector's uṣṇīṣa is produced,
Which rests invisibly on the crown of his head.

Ten million times the merit of the uṣṇīṣa,
Countless vastness times ten,
Are the supreme [merit] that produces the sixty branches
Of the melodious sound of a buddha's speech.[823] {451}

2.2.2.2.1.2.3.2.1.4. The nairmāṇikakāya

The *Mahāyānasūtrālaṃkāra* [says]:

Through artistry, incarnation, and great enlightenment
And always demonstrating nirvāṇa,

The nirmāṇakāya of the Buddha
Is the great means for liberation.[824]

Accordingly, the nairmāṇikakāyas of the buddha bhagavāns consist of the kāyas that, through any forms such as the nairmāṇika[kāyas] of supreme enlightenment ([someone like Buddha] Śākyamuni) and artistic nairmāṇika[kāyas] (such as the emanation of a gandharva in order to guide Pramudita),[825] promote the aims desired by pure and impure sentient beings (the states of the higher realms and definite excellence) in an equal manner (without being close [to some] or distant [from others]) in all worldly realms for as long as saṃsāra exists. [The sūtras say]:

> Subhūti, furthermore, those who have trained in the mother, through having realized these dharmas, have fully and completely awakened into unsurpassable completely perfect enlightenment. Then, in endless and boundless worldly realms in the ten directions and at all times, these tathāgata arhats, the completely perfect buddhas, promote the welfare of all sentient beings through a cloud of various emanations. This is how bodhisattva mahāsattvas should train in the mother.[826]

2.2.2.2.1.2.3.2.2. The activity (enlightened activity)

This has three parts:

1) [Establishing in] the support of the path
2) [Establishing on] the path
3) Establishing in the fruition of this path

2.2.2.2.1.2.3.2.2.1. Establishing in the support of the path

This means to establish beings in the activity of pacifying [suffering]. In the lower realms, {452} [the buddhas] teach the dharma through demonstrating their miraculous powers at the time of [the beings there] aspiring [for liberation]. Through this, they cause them to be liberated from these birthplaces and establish them in the [psychophysical] support of gods and humans. In the pleasant realms, for the gods in the desire [realm], who are intoxicated by their craving for [pleasurable] objects, they cause palaces blazing with fire to appear and thus teach that everything conditioned is impermanent and so on. For the gods in the [two] higher realms, who are fettered by views about purity, they teach that phenomena are empty, through which they free them from bad views. As for humans, they make their mind streams into suitable vessels through connecting them with taking refuge and adopting the bases of the training.

2.2.2.2.1.2.3.2.2.2. Establishing on the path

This has four parts:

1) [Establishing on] the path of accumulation
2) [Establishing on] the path of preparation
3) [Establishing on] the path of seeing
4) [Establishing on] the path of familiarization

2.2.2.2.1.2.3.2.2.2.1. Establishing on the path of accumulation

This has five parts. (1) The four means of attracting [those to be guided] (generosity, pleasant words, accomplishing the aims [of those to be guided], and consistency [of one's actions with what one teaches]) [are described] in master Aśvaghoṣa's *Saṃvṛttibodhicittabhāvanopadeśavarṇasaṃgraha*:

> Having called them with the gesture of generosity,
> They give discourses with pleasant words,
> Make them be at ease through being consistent,
> And give the great advice of accomplishing their aims.[827]

The *Mahāyānasūtrālaṃkāra* [says]:

> Through the first one, they become a vessel.
> Through the second one, they aspire [for the teachings].
> Through the third one, they practice.
> Through the fourth one, they are purified.[828]

(2) By way of studying and reflecting on afflicted and purified phenomena, [those to be guided] are established in realizing [these two] as what are to be rejected and adopted, respectively. (3) They are established in accomplishing the welfare of sentient beings, {453} that is, the [four] immeasurables such as love. (4) They are established in the six pāramitās, which represent mainly their own welfare. (5) They are established in the welfare of both [themselves and others], that is, the ten virtues as the path of progressing toward buddhahood.

2.2.2.2.1.2.3.2.2.2.2. Establishing on the path of preparation

[With the path of preparation] being the primary [prajñā] that arises from mundane meditation, [those to be guided] are established in the realization of, and familiarity with, all phenomena being empty of a nature of their own.

2.2.2.2.1.2.3.2.2.2.3. Establishing on the path of seeing

They are established on the first bhūmi, on which they realize the omnipresence of the actuality of the nature of phenomena, in which the duality of apprehender and apprehended is terminated.

2.2.2.2.1.2.3.2.2.2.4. Establishing on the path of familiarization

This has six parts in terms of establishing on [the second] up through the fifth, the sixth, the seventh, the eighth, the ninth, and the tenth bhūmis.

1) They are established on the second up through the fifth bhūmis through realizing that all phenomena are mere designations.

2) They are established on the sixth bhūmi through not observing any of all phenomena as the aspects that are the dyad of apprehender and apprehended.

3) They are established on the seventh bhūmi through maturing the mind streams of living beings in the sense of their being suitable for the obscurations to be relinquished and suitable for the remedies to arise.

4) Establishing them on the eighth [bhūmi] has two parts—realization and relinquishment. The first one refers to the bodhisattva path with the certainty of not falling into [the paths of] śrāvakas and pratyekabuddhas. The second one consists of having put an end to clinging to apprehender and apprehended with regard to phenomena.

5) They are established on the ninth bhūmi of being able to [perform] the activities of a nairmāṇikakāya that, despite not having attained [full] enlightenment yet, are similar to [the activities of] having attained it.

6) Establishing on the tenth bhūmi {454} has three parts:
- a) [Establishing on] the tenth [bhūmi] right upon having attained it
- b) [Establishing in] being separated [from buddhahood] by [only] a single birth
- c) Establishing in one's last existence

6a) The first one refers to the pure realm (container and contents) in which one will become a buddha. Through [all buddhas] bestowing empowerment, the tenth bhūmi becomes a pure realm right upon its having been attained. This has two parts:
- a) Accomplishing enlightened activity through light
- b) Receiving the empowerment through venerating

6aa) Accomplishing enlightened activity through light has three parts:
- 1) [The appearance of the pure] container
- 2) The appearance of the pure contents
- 3) Accomplishing enlightened activity

6aa1) As for the appearance of the pure container, it is said that, right upon having attained the tenth bhūmi, [bodhisattvas] are endowed with the empowerment of being undifferentiable from the wisdom of knowing all samādhis. Immediately upon having attained [this bhūmi, there appears] a seat that has the size of one million trichiliocosms and is adorned with many jeweled

lotuses. Its surroundings appear to be filled with lotuses equal in number to the atoms in a million trichiliocosms.

6aa2) As for the appearance of the pure contents, [the bodhisattvas on the tenth bhūmi] themselves appear to sit on said seat, onto which they fit just fine, while [the space around them] is filled with, that is, surrounded by, the bodhisattvas up through the ninth bhūmi, who sit on the surrounding lotuses.

6aa3) As for accomplishing enlightened activity, one million countless light rays radiate from [each of the following places] of these bodhisattvas [on the tenth bhūmi]—the two soles, the two kneecaps, the navel, the two sides of the rib cage, and the two palms. [These light rays] gradually illuminate all abodes of hungry ghosts, hell beings, {455} animals, humans, gods, and asuras, thus pacifying their sufferings. The one million countless light rays that radiate from their two shoulders, both their backs and necks, and their mouths, in due order, illuminate the three states of śrāvakas, pratyekabuddhas, and [bodhisattvas] (from those who generated bodhicitta for the first time up through those on the ninth bhūmi) in the ten directions. [In that order, said light rays] accomplish [the approaches of] the doors of illuminating the dharma, the approaches of the doors of peaceful samādhis, and the [various] approaches of prajñā and being skilled in means.

6ab) [Receiving] the empowerment through venerating has two parts:

1) Venerating
2) Bestowing the empowerment

6ab1) As for venerating, the one million countless light rays that radiate from the ūrṇā-hairs of said bodhisattvas outshine all māras in the ten directions and illuminate the bodhisattvas that are to receive empowerment, melting into their bodies. From the crowns of the heads of [these bodhisattvas] countless light rays equal [in number] to the atoms of a million of the greatest chiliocosm radiate and then illuminate all the maṇḍalas of the tathāgatas in the ten directions, circle the universe ten times, and form a maṇḍala [in the form] of a web of light rays in the sky above. In this way, [these light rays] venerate the tathāgatas, promote the welfare of sentient beings, and finally melt into the soles of the tathāgatas.

6ab2) As for bestowing the empowerment, {456} [through this display] the victors and their children see that the time to bestow empowerment upon these bodhisattvas has come. All the countless bodhisattvas up through the ninth bhūmi approach from the ten directions, gaze at and venerate these bodhisattvas, and rest in meditative equipoise in ten thousand samādhis each. From the endless knots, the vajras, and the auspicious [signs] of the bodhisattvas who are to receive empowerment [a single] light ray—called "victory over

the enemies who are the māras"—streams forth, surrounded by [many] millions of countless light rays, [all of them] illuminating the ten directions and displaying infinite magical feats. Through [these rays] melting back into the endless knots, vajras, and auspicious [signs] of the bodhisattvas, their power increases greatly. From [each of] the ūrṇā-hairs of the tathāgatas a single light ray—called "possessing the supernatural knowledge of omniscience" streams forth, surrounded by hundreds of thousands of countless light rays. It illuminates all ten directions, circles the universe ten times, pacifies the lower realms, and outshines all māras. Then, [all the single light rays from the ūrṇā-hairs] melt into the crowns of the heads of the bodhisattvas [on the tenth bhūmi], while their surrounding light rays melt into the crowns of the heads of the retinues [of these bodhisattvas]. Right upon being struck by these light rays, each of these bodhisattvas attains ten thousand samādhis that they had not attained before. Also, said light rays descend simultaneously into the heads of these bodhisattvas.[829]

6b) [Establishing in] being separated [from buddhahood] by [only] a single birth {457} has three parts—(a) establishing [bodhisattvas on the tenth bhūmi] in the capacity to definitely become a certain buddha in a certain realm and at a certain time in their next birth [as prophesied before], (b) establishing them in accomplishing the immeasurable welfare of [all] sentient beings in all ten directions, and (c) establishing them in the qualities of approaching the tathāgatas in all worldly realms, attending to these buddhas, listening to the dharma from them, paying their respects, and rendering their services to them.

6c) [Establishing in] one's last existence has four parts:

a) [The collection of the causes of] power
b) [The collection of the causes of] realization
c) [The collection of the causes of] relinquishment
d) The collection of the causes of purity

6ca) [Establishing in the collection of the causes of] power is twofold—(1) establishing in the branches of enlightenment that produce the entirety of the accumulations of bodhisattva mahāsattvas and (2) establishing in the connection of actions and their results never being lost—directly bringing forth perfect enlightenment (the result of the actions of the two accumulations that are its causes).

6cb) [Establishing in the collection of the causes of] realization is twofold—(1) establishing in the realization of variety (seeing the four realities) and (2) establishing in the realization of suchness (seeing conditioned saṃsāra and unconditioned nirvāṇa as equality, without clinging to them as being different in terms of what is to be rejected and to be adopted, respectively).

6cc) [Establishing in the collection of the causes of] relinquishment is twofold—(1) establishing in the relinquishment of the fourfold mistakenness of clinging to purity, happiness, permanence, and a self and (2) [establishing in] the realization that the bases of such mistakenness have the mode of being of being nothing but mere superimpositions without any ultimate existence.

6cd) [Establishing in the collection of the causes of] purity is twofold—(1) establishing in the collection of causes of buddhahood at the time of one's last existence {458} being purified from stains and (2) establishing in these purified qualities abiding as the accumulations of the causes of buddhahood.

2.2.2.2.1.2.3.2.2.3. Establishing in the fruition of this path

[This refers to] establishing in the nonabiding nirvāṇa—tathāgatahood. The tweny-seven [points of enlightened activity described] in this way[830] represent the activities of the dharmakāya. Just as the dharmakāya is an uninterrupted stream, the twenty-seven enlightened activities of this dharmakāya also operate in an effortless and uninterrupted manner for as long as saṃsāra lasts.

> Within the natural state of the dhātu without clinging, the
> qualities are completed,
> The appearances of the rūpakāyas without clinging appear for
> beings,
> And enlightened activity without clinging pervades throughout the
> reaches of space—
> This is explained here to be the fruition of the path of the children
> of the victors.

[This completes] the general topics of the eighth chapter, the one of the dharmakāya.

2.2.2.2.2. Division into six [topics] for those with confidence in intermediate [explanations]

(1) The first three (such as the knowledge of all aspects) that are explained first among the six clear realizations are the defining characteristics of the three knowledges because these are the topics to be defined by the thirty dharmas [that define them]. Since the term "defining characteristics" covers both agent and object, it is taken [here] in terms of the object.

(2) The complete realization of all aspects is the training in the three knowledges because it is the training in familiarizing with the three omnisciences in

order to gain mastery over the three knowledges that realize the threefold lack of arising [of all aspects, paths, and bases]. {459}

(3) The culminating realization represents the phases of the peaks of the three knowledges because the three knowledges, through [bodhisattvas] being very familiar with them, become most excellent.

(4) The serial realization represents the phases of the successive order of the three knowledges. For in order to ascertain the entities that are the realizations of the three knowledges, it sustains, in a continuous and nonregressing manner, the points of each one [of the three knowledges] and their entirety with which one has to familiarize. As for the meaning of "each one and their entirety" here, [the fact of] the three knowledges being contained in the [first] three clear realizations [refers to] their combination or "their entirety," while [the fact of] the paths of [the complete training in] all aspects and so on being explained in detail by way of generating bodhicitta and so on refers to "each one."

(5) To become fully and perfectly enlightened in a single instant represents the final phase of the three knowledges because, during the phases of [the paths of] learning, there is nothing more special to which one could proceed.

(6) The dharmakāya, including its activity, represents the final maturation of the three knowledges because it is the final fruition of the three knowledges.

The three knowledges here refer to the yogas of bodhisattvas in which they realize the threefold lack of arising. Thus, [there are] these six factors from the defining characteristics up through maturation, but the meaning of these words is to be explained in exactly the same way as in the above division into eight. {460}

2.2.2.2.3. Division into three clear realizations for those with confidence in brief [explanations]

(1) The knowledge of all aspects and so on, which are explained first, represent the common locus of the objects and the causes in which the trainings of bodhisattvas have to engage. This refers to the mere attainment of the dharmakāya by virtue of ascertaining the three knowledges. The *Śuddhamatī*[831] also explains them as the common locus of the objects and the causes [of the trainings]. However, since this translation is not good, it is reasonable [to explain this] as in the translation in the *Abhisamayālaṃkārālokā*, according to which the common locus refers to causes and trainings.[832]

(2) You may wonder, "How do [bodhisattvas] train in these objects?" The training consists of the four such as [the complete training in] all aspects that are explained next.

(3) You may wonder, "What is the fruition of the three knowledges—the causes endowed with these trainings?" The fruition is the following [topic]—the dharmakāya, including its enlightened activity.

Therefore, these are the three summarizing points of the threefold mother of the victors, but the meaning of these words is to be explained in exactly the same way as above.

It may be said, "If the meaning of the words in all three ways of summarizing the clear realizations must be explained as they are explained in the section of the eight [clear realizations], it is meaningless to divide [them according to] the differences of [those with the] three faculties [of having confidence in detailed, intermediate, and brief explanations]." As for the differences between these three, [Ar] Jangchub Yeshé[833] explains the following. It is said that the great being [Maitreya]'s explanation [of the clear realizations] as eight is taught [through mainly referring to] the respective specific characteristics of the clear realizations; his presentation as six, [through mainly referring to] their definite order; and his presentation as three, through mainly referring to their definite number and the rebuttal of the flaw of repetition. {461} [This explanation] represents the final intention of the treatise. Therefore, when the defining characteristics of each [one among the eight] topics are differentiated, the words must be emphasized. When their definite order is taken to be primary, they are not detailed as that many words. When, through summarizing them into the triad of object, cause, and result, their definite number and the rebuttal [of the flaw] of repetition is taken to be primary, there are only a few words. In brief, when each word and its meaning is explained, there is no difference [between these three ways of summarizing the clear realizations]. However, in terms of making one understand the nature of clear realization in general, there are detailed and brief [explanations].

2.3. Explaining the colophon of the translators who translated the text

Both the root text of the treatise *Abhisamayālaṃkāra* and [Haribhadra's] short commentary, *Clear Meaning*, were translated during the period of the early translations [into Tibetan] by the Indian paṇḍita Vidyākaraprabhā and the translator Gawa Baldseg.[834] Later, the paṇḍita Amaragomī and the translator [Ngog] Loden Shérab excellently prepared [the final Tibetan edition] through [re]translating it and so on, which caused this single path of the victors and their children to flourish in the Land of Snows in all directions and times like the waxing moon.

A Word Commentary on The Treatise on the Pith Instructions on Prajñāpāramitā, The Ornament of Clear Realization

I pay homage to the Buddha.

The explanation of this *Treatise on the Pith Instructions on Prajñāpāramitā, The Ornament of Clear Realization*, has three general points:

1) [Explaining] the meaningful title [of the text] (the means to express [the subject matter])
2) [Explaining] the text that contains the subject matter
3) Explaining the colophon of the translators who translated [the text][835]

1. Explaining the meaningful title [of the text] (the means to express [the subject matter])

This has three parts:

1) Translation of the title
2) Explanation of the title
3) Purpose of the title {464}

1.1. Translation of the title

In Indian language, it is *Abhisamayā* . . . In Tibetan, it is *Sherab kyi pharol tu chinpa* . . .

1.2. Explanation of the title

Prajñāpāramitā refers to the root sūtras of this [treatise]—the three large, medium, and brief [prajñāpāramitā sūtras], and, if counted separately, also the one in eighteen thousand [lines] and the *[Prajñāpāramitā]saṃcayagāthā*. **Pith instructions** are what make one realize the meaning of said sūtras in an easy manner. As for **treatise**, in general, in terms of its hermeneutical etymology, even the words of the victors are treatises [since] there is the explanation of this term as what restores the mind streams of disciples. However, this [treatise here] is a treatise composed by a mighty lord on the tenth bhūmi. As for the nature of a treatise, the followers of the hīnayāna assert that it has the nature of the three

collections of names, words, and letters, that is, the nature of matter. According to the mahāyāna, it consists of the cognizances [of those to be guided] appearing as the aspects of names, words, and letters. Thus, the words of a buddha are the appearances of others (those to be guided) that arise from the dominant condition of buddha [wisdom], while the treatises of [authors] up through the tenth bhūmi are connected to the appearances of both [their authors and their audiences]. **Clear realization** refers to the eight clear realizations as the latter among the following two intentions of the [above] root sūtras—the ultimate reality that is emptiness (the explicitly taught topic of the essence) and the progression of the clear realizations (the hidden meaning). [As for this treatise being called an] "**ornament,**" {465} in the wise delight is produced through the brilliance of the seventy points (the beautifying ornament) on the excellent body of the mother (the natural ornament) appearing in this treatise (the clearly illuminating ornament). This proclaims [the meaning of] the title.[836]

1.3. Purpose of the title

The explanation [of the title] by way of correlating the Indian and Tibetan languages makes one have trust in [this] dharma [possessing an authentic] source.

As an ancillary [topic], the branch in order to complete the translation is the homage by the [Tibetan] translators, [saying], "I pay homage to all buddhas and bodhisattvas." [Buddhas] have awoken [through] the continuum of the sleep of ignorance being severed, and their mind has unfolded toward what is to be known through perfect wisdom having overcome the closed-mindedness of ignorance. [Candrakīrti's] *Triśaraṇasaptati* says:

> By virtue of mind having unfolded toward what is to be known
> And the closed-mindedness of ignorance being overcome,
> Buddhas are unfolded like a lotus.[837]

Thus, [the translators] pay homage to all buddhas and bodhisattvas who are like that.[838]

2. [Explaining] the meaning of the text

This has two parts:

1) The pursuit of engaging in its composition
2) The nature of the text as what is to be composed {466}

2.1. The pursuit of engaging in its composition

This has two parts:

1) Paying homage (the branch of producing openness in those to be guided)
2) [The set of] purpose and connection (the branches of [making] the intelligent engage in this treatise)

2.1.1. Paying homage (the branch of producing openness in those to be guided)

> **She is the one who, through the all-knowledge, guides the śrāvakas who search for peace to utter peace.**
> **She is the one who, through the knowledge of the path, makes those who promote the benefit of beings accomplish the welfare of the world.**
> **Being united with her,[839] the sages proclaim this variety endowed with all aspects.**
> **I pay homage to this mother of the Buddha with his assemblies of śrāvakas and bodhisattvas.[840]**

The objects of paying homage through this [verse] are the three knowledges. (1) **Through** the means that consist of **the all-knowledge** of knowing that all entities (skandhas, dhātus, and āyatanas) are primordially empty of a personal self and the apprehended, respectively, **she guides the** persons **who** are śrāvakas and pratyekabuddhas and **search for** one-sided **peace** (their own welfare) **to** the two fruitions that consist of the **utter peace** of afflictions and suffering having subsided.

(2) **She is the one who, through** the means that consists of **the knowledge of the path** of realizing that, ultimately, all three paths of śrāvakas, pratyekabuddhas, and bodhisattvas are without arising and, conventionally, represent causes, fruitions, and natures, **makes those** persons **who** are bodhisattvas and desire to **promote the benefit of beings** for as long as the saṃsāra of those to be guided lasts **accomplish** the fruition that consists of **the welfare of** the higher realms and definite excellence[841] that the whole **world** desires. {467}

(3) **Being united with** the knowledge of all aspects of realizing that all aspects are without arising, the persons who are **the sages** (the perfect buddhas) endowed with the body of the perfect restraint from all mistaken behaviors of body, speech, and mind **proclaim** the fruition that consists of **this** dharma wheel of the **variety** of expedient and definitive meanings that is **endowed with all aspects** of the two realities.

Thus, **I pay homage to this** mother [that consists of] the three knowledges. You may wonder, "Whose mother is she?" She is the **mother of the Buddha** who is together **with his assemblies of śrāvakas**, pratyekabuddhas, **and bodhisattvas.**[842]

2.1.2. [The set of] purpose and connection

> **So that the path of the knowledge of all aspects**
> **That is explained here by the teacher,**

> **Though not experienced by others,**
> **Will be seen by the intelligent,** [I.1]
>
> **And that, having committed to memory the meaning of the sūtras,**
> **Which has the character of the ten dharma practices,**
> **They may realize them in an easy way**
> **Is the purpose of this undertaking.**[843] [I.2]

Among the four [parts] of said [set], (1) the subject matter [of the AA] consists of **the path of** the buddhas (**the knowledge of all aspects**) plus the seven [remaining topics of the AA] exemplified by it **that are** explained **by the teacher**, the Buddha, in this mother of the victors **here**. (2) The essential purpose is that, **though** this knowledge of all aspects is **not** something to be **experienced by others** than bodhisattvas (such as tīrthikas, śrāvakas, pratyekabuddhas), {468} **it will be seen by the intelligent** bodhisattvas who progress through the ten bhūmis after **having committed to memory**, associated with alertness, their certainty about **the meaning of the sūtras** (the eight topics, just as they are), **which has the character of the ten** pāramitās (the **practices** of bodhicitta and the **dharma**). (3) **That they may realize them in an easy way is the purpose of this undertaking** because the eight topics, which are taught in the sūtras and are difficult to realize in their status of being the hidden meaning [of these sūtras], are taught in a clear manner in this treatise. (4) The connection between each one of these [three parts] is taught implicitly.[844]

2.2. The nature of the text as what is to be composed

This has three parts:

1) [Division into] eight [topics] for those with confidence in detailed [explanations]
2) [Division into] six [topics] for those with confidence in intermediate [explanations]
3) Division into three [topics] for those with confidence in brief [explanations]

2.2.1. Division into eight [topics] for those with confidence in detailed [explanations]

This has two parts:

1) Presentation of the body [of the text]
2) Detailed explanation of its branches {469}

2.2.1.1. Presentation of the body of the text

1) Brief introduction to the body
2) Detailed explanation of the body

2.2.1.1.1. Brief introduction to the body

> **Prajñāpāramitā is proclaimed**
> **By way of the eight topics.**
> **The knowledge of all aspects, the knowledge of the path,**
> **Then the all-knowledge,** [I.3]
>
> **The full realization of all aspects,**
> **The attainment of culmination, the serial one,**
> **The full realization in a single instant,**
> **And the dharmakāya—these are the eight.** [I.4]

What is to be explained [here] is the **prajñāpāramitā** who was praised, and to whom homage was paid, as the subject matter of the [verses of] paying homage above. You may wonder, "How is she explained?" She **is** to be **proclaimed by way of the eight topics.** "What are these eight topics?" The three knowledges (**the knowledge of all aspects, the knowledge of the path,** and **the all-knowledge**), the four trainings ([the complete training in] **all aspects, the culminating** [training], **the serial** [training], and **the instantaneous** [training]), **and the dharmakāya—these are the eight.**

You may wonder, "What are [the explanations] of the instances, the definition, the boundary lines, and the hermeneutical etymology of the prajñāpāramitā that is explained in this way? What are [the explanations] of the definitions, the definite number, the [definite] order, the boundary lines, and the rebuttal [of the criticism of there being needless] repetitions?"

The instances of prajñāpāramitā are the factors that consist of the realizations, through the three paths of the noble ones of the mahāyāna, that all phenomena are without nature. {470}

The definition [of prajñāpāramitā] is "the knowledge of directly realizing all phenomena as being free from reference points, which has gone, or makes one go, to the nonabiding nirvāṇa."

The boundary lines are that the fully qualified prajñāpāramitā [exists on] the three paths of the noble ones [of the mahāyāna], while the nominal one exists on [the paths of] accumulation and preparation.

As for the hermeneutical etymology [of prajñāpāramitā], since it is the supreme of all knowledges, it is prajñā ("supreme knowledge"). For it focuses on the ultimate. Since it is the most genuine of all prajñās, it is the pāramitā [of prajñā]. For it is what has gone, or makes one go, to the nonabiding nirvāṇa.

The definition of the knowledge of all aspects is "the direct knowledge of all aspects of suchness and variety without exception in one single moment."

The definition of the knowledge of the path is "the path of training which realizes that the three paths are without nature and which manifests the true end through completion, maturation, and purification."

The definition of the knowledge of entities is "the limited knowledge that realizes that all entities are empty of a personal self."

The definition of [the complete training in] all aspects is "the yoga of bodhisattvas in which they familiarize with the three types of nonarising in a combined manner in order to attain mastery over realizing the three knowledges."

The definition of the culminating [training] is "the yoga of bodhisattvas in which they have gained mastery over familiarizing with the three types of nonarising in a combined manner based on the complete training in all aspects."

The definition of the serial [training] is "the yoga of bodhisattvas in which they sequentially familiarize with the aspects of the three knowledges in order to stabilize the realization [that consists] of the simultaneous arising of the cognitive aspects of the three knowledges." {471}

The definition of the instantaneous [training] is "the yoga of bodhisattvas that is the final [stage] of the sequential familiarization with the three knowledges."

The definition of the dharmakāya is "the final fruition of having cultivated the trainings that is endowed with a multitude of uncontaminated branches."

As for the definite number [of the eight topics], for a single person to become enlightened there is the definite number of the triad of the objects to be known, the path to be practiced, and the fruition to be attained. The first [are definite in number as] three—the fruition, the path, and the points to go astray. The second one [is definite in number as four]—the cause and result of generating the realizations of the path that have not yet arisen in one's mind stream and the cause and result of making those that have already arisen special. The third one is definite in number as the single fruition that is the dharmakāya.

As for their [definite] order, when the three knowledges are explained in said manner they represent the order of explaining them so that the audience understands them easily, while the four trainings represent the order of the actuality of the sequence of causes and results.

As for their boundary lines, the actual knowledge of all aspects exists on the buddhabhūmi; the knowledge of the path, on all five paths of the mahāyāna; and the knowledge of entities, on all five paths of the hīnayāna. [The complete training in] all aspects exists from the lesser path of accumulation up through the end of the continuum of the ten bhūmis. The culminating [training] exists from [the level of] heat [on the path of preparation] up through the end of the continuum. As for the serial [training, in terms of] study and reflection being primary, [it exists] from the path of accumulation up through the end of the continuum, while the one that arises from meditation exists from [the

level of] heat onward. The instantaneous [training] exists at the end of the ten bhūmis. The dharmkāya exists solely on the buddhabhūmi.

As for the rebuttal [of the criticism of there being needless] repetitions, since the three knowledges represent [the cognizing subjects of] distinct [aspects] and {472} the [complete training in] all aspects is the subject of all [aspects] without exception, the former and the latter one are not repetitious. Or these two are not repetitious because [the former] are the fully qualified objects to be known, while [the latter] teaches them by way of the training that makes them a living experience. Or they are not repetitious because [the former] represent the objects of realizing the aspect of natural utter peace, while [the latter] is the remedy that relinquishes the stains.

Also, the equipment of the bhūmis and the paths of seeing and familiarization that are explained under the knowledge of all aspects and the knowledge of the path are not repetitious because they have different purposes. Since the former are explained in order to define the knowledge of all aspects (the [cognizing] subject), while the latter is taught through defining the knowledge of the path of knowing the three paths by way of its objects, they are not repetitious.

The paths of śrāvakas and pratyekabuddhas that are explained under the knowledge of the path are [taught] for the sake of defining the knowledge of the path that is the [cognizing] subject, while what is taught under the knowledge of entities teaches the remedial knowledge of entities that is free from superimpositions. Thus, [the latter] teaches the opposites that are implied by this [remedial knowledge of entities] as being the paths of śrāvakas and pratyekabuddhas and independently teaches their paths [as being separate]. Therefore, [the knowledge of the path and the knowledge of entities] are not repetitious.

The knowledge of all aspects and the dharmakāya are not repetitious because they are respectively taught in terms of the object [to be known] and the fruition [to be attained], or in terms of the defining [points] and the nature. {473}

2.2.1.1.2. Detailed explanation of the body

This is taught by way of the seventy points.

> **Generating bodhicitta, the instructions,**
> **The four branches of penetration,**
> **The foundation of practice,**
> **Whose nature is the dharmadhātu,** [I.5]
>
> **The focal object, the aim,**
> **The activities of [donning] the armor and engaging,**
> **The equipments, and final deliverance**
> **Represent the knowledge of all aspects of the sage.** [I.6]

These two ślokas [teach] the knowledge of all aspects.

> **Eclipsing and so on,**
> **The paths of disciples and rhinos,**
> **The path of seeing, which is of great benefit**
> **By virtue of the qualities in this [life] and others,** [I.7]
>
> **As well as function, aspiration,**
> **Praise, eulogy, and laudation,**
> **Dedication and rejoicing**
> **(Both unsurpassable mental engagements),** [I.8]
>
> **Accomplishment, and utter purity**
> **(The path of familiarization)**
> **Describe the knowledge of the path**
> **Of skillful bodhisattvas.** [I.9]

These three [teach] the knowledge of the path.

> **Not dwelling in existence through prajñā,**
> **Not dwelling in peace through compassion,**
> **Being distant due to lacking the means,**
> **Not being distant due to the means,** [I.10]
>
> **Antagonistic and remedial factors,**
> **Training, its equality,**
> **And the paths of seeing of śrāvakas and so on**
> **Are asserted as the all-knowledge.** [I.11]

These two [teach] the all-knowledge.

> **Aspects, trainings,**
> **Their qualities, flaws, and characteristics,**
> **The factors conducive to liberation and penetration,**
> **The assembly of irreversible learners,** [I.12]
>
> **The equality of existence and peace,**
> **And unsurpassably pure lands**
> **Make up the full realization of all aspects,**
> **Which includes skill in means.** [I.13]

These two [teach the complete training in] all aspects.

Its sign, increase,
Stability, continuous abiding of the mind,
The four conceptions'
Four kinds of remedy [I.14]

On the paths called "seeing"
And "familiarization," respectively,
The uninterrupted samādhi,
And mistaken notions [I.15]

Represent the culminating clear realization.
The serial [training] is thirteenfold.
The full realization in a single instant
Is fourfold by way of characteristics. [I.16]

These three [teach] the remaining three trainings.

As svābhāvika[kāya], sambhoga[kāya],
And also as nairmāṇika[kāya], which is other,
The dharmakāya, together with its activity,
Is proclaimed to be fourfold. [I.17]

This one teaches the dharmakāya.

[Accordingly,] the ten dharmas that define **the knowledge of all aspects** are (1) **generating bodhicitta,** (2) **the instructions,** (3) [what is conducive to] **penetration,** (4) the disposition, (5) **the focal object,** (6) **the aim,** [and the practices of] (7) **armor,** (8) **engaging,** (9) **the equipments, and** (10) eightfold **final deliverance.**

The eleven [points of] **the knowledge of the path** are (1) the branches of the knowledge of the path (such as **eclipsing and so on**), (2)–(3) the two [paths of] **disciples and rhinos,** (4) **the** mahāyāna **path of seeing,** and the seven [points of] **the path of familiarization**—(5) its **function,** (6) the path of familiarization as **aspiration,** (7) the triad of **praise, eulogy, and laudation,** (8) **dedication,** (9) **rejoicing,** (10) **accomplishment, and** (11) **purity.**

The nine [points of] the **knowledge of entities** are (1)–(2) [not dwelling in existence or peace] **through prajñā** and **compassion,** (3) **lacking the means,** (4) **the means,** (5) **antagonistic** [factors], (6) **remedies,** (7) **training,** (8) **equality, and** (9) **the path of seeing.**

The eleven [points of the complete training in] all aspects are (1) **aspects,** (2) **trainings,** (3) **qualities,** (4) **flaws,** (5) **characteristics,** (6) **the factors** [conducive to] **liberation,** (7) the factors [conducive to] **penetration,** (8) **irreversibility,** (9) **equality,** (10) **pure lands,** (11) **and skill in means.**

The eight [points of] **the culminating** [training] are (1) **signs**, (2) **increase**, (3) **stability**, (4) **abiding of the mind**, (5) **the path of seeing**, (6) the path of **familiarization**, (7) **the uninterrupted** path, (8) **and mistaken notions.** {474}

The **thirteen** [points of] **the serial** [training] are (1)–(6) the six pāramitās, (7)–(12) the six recollections, and (13) the nature of the lack of entity.

The **four** [points of] **the instantaneous** [training] are (1) nonmaturation, (2) maturation, (3) lack of characteristics, and (4) nonduality.

The **four** dharmas that define **the dharmakāya** are (1) the **svābhāvikakāya**, (2) **sambhogakāya**, (3) the **nairmāṇikakāya**, and (4) **the dharmakāya, together with its activity.**

In sum, these are the seventy points. They are explained in detail in the text.[845]

2.2.1.2. Detailed explanation of its branches

This has three parts:

1) [The detailed explanation of the branches of] the three knowledges (the objects to be known)
2) [The detailed explanation of the branches of] the four trainings (the practice)
3) The detailed explanation of the branches of the dharmakāya (the fruition)

2.2.1.2.1. [The detailed explanation of the branches of] the three knowledges (the objects to be known)

This has three parts:

1) [The detailed explanation of the branches of] the knowledge of all aspects (what is to be attained)
2) [The detailed explanation of the branches of] the knowledge of the path (the means to attain it)
3) The detailed explanation of the branches of the knowledge of entities (what is to be relinquished)

2.2.1.2.1.1. The explanation of the knowledge of all aspects

This has four parts:

1) Generation of bodhicitta (the nature of the path)
2) Receiving the instructions (what purifies the generation of bodhicitta)
3) The branches conducive to penetration (the fruition of the instructions)
4) Practicing the meaning of the instructions in an unmistaken manner {475}

2.2.1.2.1.1.1. Generation of bodhicitta

This has two parts:

1) Definition
2) Divisions

2.2.1.2.1.1.1.1. Definition

This has two parts:

1) The actual definition
2) Matching it with the sūtras

2.2.1.2.1.1.1.1.1. The actual definition

> **The generation of bodhicitta is, for the welfare of others,**
> **The desire for completely perfect enlightenment.** [I.18ab]

The generation of bodhicitta is endowed with **the welfare of others** (the aim) and **the desire for completely perfect enlightenment** (what is to be attained), with the former being its cause and the latter, its aid.

2.2.1.2.1.1.1.1.2. Matching it with the sūtras

> **Briefly and in detail, this and that**
> **Are expressed according to the sūtras.** [I.18cd]

This enlightenment (what is to be attained) **and that** welfare of others (the aim) **are** presented **according to the** mother **sūtras** because these two are each taught both **briefly and in detail** in all three [principal] mother sūtras—the large, medium, and brief ones.[846]

2.2.1.2.1.1.1.2. Divisions

> **Earth, gold, moon, fire,**
> **Treasure, jewel mine, ocean,**
> **Vajra, mountain, medicine, friend,**
> **Wish-fulfilling gem, sun, song,** [I.19]
>
> **King, treasure-vault, highway,**
> **Vehicle, fountain,**
> **Pleasant melody, river, and cloud—**
> **Through [being like] these, it is twenty-twofold.** [I.20]

(1) The **earthlike** [generation of bodhicitta] of the resolve for enlightenment serves as the basis for all pure dharmas.

(2) The **goldlike** one of the intention that remains as a continuum does not change until enlightenment.

(3) The one that is like the waxing **moon** and represents the superior intention of said intention having become superior is the one of virtuous dharmas

increasing further and further. These three exist from the respective three [levels of the] path of accumulation onward.

(4) The **fire**like one of the training in realizing the threefold lack of arising is what burns the firewood of the obscurations. {476} It exists from the path of preparation onward.

(5) The **treasure**like one of generosity is never depleted despite satisfying all sentient beings. It exists from the path of seeing (the first bhūmi) onward.

(6) The one of ethics that is like a **jewel mine** gives rise to all precious qualities. It exists from the second bhūmi onward.

(7) The **ocean**like one of patience refers to mind being unperturbed by [anything] undesired. [It is practiced in a superior way] from the third bhūmi onward.

(8) The **vajra**like one of vigor is not split by māras. [It is practiced in a superior way] from the fourth bhūmi onward.

(9) The **mountain**like one of dhyāna refers to not being agitated by the distractions of characteristics. [It is practiced in a superior way] from the fifth bhūmi onward.

(10) The **medicine**like one of prajñā pacifies the diseases of the afflictive and cognitive obscurations. [It is practiced in a superior way] from the sixth bhūmi onward.

(11) The **friend**like one of means makes even small roots of virtue inexhaustible and, for the welfare of others, tolerates even the suffering of the lower realms. [It is practiced in a superior way] on the seventh bhūmi.

(12) The one of aspiration prayers that is like a **wish-fulfilling gem** accomplishes the fruitions of aspirations just as [one made them. It is practiced in a superior way] on the eighth bhūmi.

(13) The **sun**like one of power ripens the harvest of the virtues in the mind streams of those to be guided. [It is practiced in a superior way] on the ninth bhūmi.

(14) The one of wisdom that is like a melodious **song** teaches the dharma that makes those to be guided strive. [It is practiced in a superior way] on the tenth bhūmi.

(15) The **king**like one of supernatural knowledge accomplishes the welfare of others with unimpeded power.

(16) The one of the two accumulations that is like a **treasure-vault** is the treasure of an abundance of merit and wisdom.

(17) The **highway**like one of the factors concordant with enlightenment is the one on which the victors of the three times travel.

(18) The one of calm abiding and superior insight that is like an excellent **vehicle** proceeds on the path of being free from the two extremes.

(19) The **fountainlike** one of total recall and self-confidence {477} refers to retaining words and their meanings without forgetting them and explaining them to others without impediment, [both] in an inexhaustible manner.

These [last] five correspond to the five special paths. Some assert that they refer to the special paths of all ten bhūmis; some, that they refer to [the special paths of] the three pure bhūmis; and some, that they refer to the special paths of the tenth bhūmi.[847]

(20) The one of the feast of dharma that is like a **pleasant melody** resounds sweetly for those who wish to attain liberation.

(21) The **riverlike** one of the single path that [all buddhas] travel engages in the welfare of others all by itself without bias.

(22) The **cloudlike** one of being endowed with the dharmakāya ripens the harvest of those to be guided through displaying the twelve deeds such as dwelling in the realm of Tuṣita. These three [exist] on the buddhabhūmi. Some assert [that they exist] on the actual buddhabhūmi and some, that they respectively exist during the preparation, main phase, and conclusion of the end of the continuum of the bhūmis.

As for these [manners of generating bodhicitta], their [mental] aids are intention and so on; their examples, earth and so on; and the concordant properties, to serve as the basis for [all pure] dharmas and so on. One should understand that [these three principles] apply to all [the above generations of bodhicitta]. Also, from the mere [facts of their existing] on such and such paths and their respectively being practiced in a superior way [on these paths], one should understand that, for the most part, they exist on all [paths]. {478}

I pay homage to the dharma.

2.2.1.2.1.1.2. Receiving the instructions (what purifies the generation of bodhicitta)

This has two parts:

1) The general teaching on the instructions
2) The particular explanation of what is difficult to understand

2.2.1.2.1.1.2.1. The general teaching on the instructions

> **Practice, the realities,**
> **The three jewels (such as the Buddha),**
> **Nonclinging, being completely untiring,**
> **Fully embracing the path, [I.21]**
>
> **The five visions,**
> **The six qualities of supernatural knowledge,**

> **The path of seeing and the one called "familiarization"—**
> **The instructions on these should be known as tenfold.** [I.22]

This has four parts:

1) [The instructions on] practice's own nature
2) [The instructions on] the four realities as its focal objects
3) [The instructions on] the three jewels as its foundation
4) The instructions on the causes of excellent practice

2.2.1.2.1.1.2.1.1. [The instructions on] practice's own nature

[The nature of mahāyāna practice] is to **practice** all the pure dharmas without exception that were taught [in] the twenty-two divisions of bodhicitta above [and to do so] in the manner of their being illusionlike [on the level of] the seeming and the three spheres being unobservable ultimately. This means that the six pāramitās (the application [of the motivation of bodhicitta]) cause the attainment of the dharmakāya (what is to be realized) for the sake of all sentient beings (the aim). Therefore, [this practice] is more eminent than the practices of śrāvakas and pratyekabuddhas.

2.2.1.2.1.1.2.1.2. The instructions on the four realities as its focal objects

For the sake of stopping clinging to **the reality** of suffering as what is to be understood, one is instructed in the inseparability of the emptiness of form and so on (the object) and prajñāpāramitā (the subject). For the sake of stopping clinging to the origin [of suffering] as what is to be relinquished, one is instructed that form and so on, which serve as the causes of what is contaminated, are not established as arising, ceasing, and the origin [of suffering]. In order to put an end to clinging to cessation as what is to be attained, one is instructed that no phenomenon whatsoever (from form up through enlightenment) is established. {479} In order to put an end to clinging to the path as what is to be relied on in one's mind stream, one is instructed that [bodhisattvas] do not really see any so-called making or not making efforts in [practicing] the path (the six pāramitās and so on).

2.2.1.2.1.1.2.1.3. The instructions on the three jewels as its foundation

In order to put an end to clinging to relying on **the Buddha** as one's refuge and thinking, "I am the teacher who knows all objects of refuge without exception," it is taught that "being a buddha" refers to the final wisdom of knowing that subject and object are not established as separate, but are equality. In order to put an end to clinging to the jewel of the dharma, thinking, "This is my path," it is taught that the entities, the remedies, and the aspects that are taken as objects by the three knowledges, respectively, lack any real nature. In

order to put an end to clinging to **the jewel** of the saṃgha as the companions on the path, it is taught that even noble irreversible bodhisattvas are without arising from the very beginning.

2.2.1.2.1.1.2.1.4. The instructions on the causes of excellent practice

This has four parts:

1) [The instructions on] relinquishing the antagonistic factors of practice
2) [The instructions on] being independent of others in one's practice
3) [The instructions on] completing all qualities of practice
4) The instructions on the causes of the final practice {480}

2.2.1.2.1.1.2.1.4.1. [The instructions on] relinquishing the antagonistic factors of practice

The nature of practice is [threefold] vigor and its factors to be relinquished are the three [kinds of] laziness. Among these, one is first instructed in the vigor of **nonclinging** as the means to relinquish clinging to idleness. Since those with dull faculties cling to the arising of the happiness of the three gates, in order to dispel that [clinging] it is taught that body, speech, and mind lack any nature of something to cling to.

Secondly, one is instructed in **untiring** vigor as the means to relinquish the laziness of discouragement. When having cultivated the path for a long time and having still not accomplished enlightenment as the goal that they desire, those with dull faculties who have the character of being fearful and trembling become very depressed due to being conceited about having done practice for so long. In order to dispel that [depression], it is taught that there is nothing to be conceited about in any phenomenon from form up through enlightenment.

Thirdly, one is instructed in the vigor of **fully embracing the path** as the means to relinquish the laziness of self-contempt. One [may] become faint-hearted, [thinking,] "If it is necessary to request, for each point to be taught, instructions on practicing the path from the buddhas and bodhisattvas who dwell in the ten directions, I am not able to do this." In order to dispel that [faintheartedness], it is taught that one should train through realizing that [all] phenomena are unarisen by nature. {481}

2.2.1.2.1.1.2.1.4.2. [The instructions on] being independent of others in one's practice

[These consist of] the instructions on **the five visions**, in which one trains as follows. In order to not depend on others by virtue of oneself knowing the means for ultimately accomplishing enlightenment and temporarily accomplishing the welfare of others, one should practice by way of generating the five

visions in one's mind stream through cultivating their causes (the six pāramitās and the four limbs of miraculous power) and realizing that they, as the nature of suchness free from reference points, ultimately lack any difference.

2.2.1.2.1.1.2.1.4.3. [The instructions on] completing all qualities of practice

The instructions on **the six supernatural knowledges** consist of the following teaching. In order to establish sentient beings in the equality of phenomena, be loved by all noble beings, encounter pleasant objects, be worthy of the gods paying homage, and attain the prophecy [about enlightenment], through relying on the four pure dhyānas one generates the six supernatural knowledges in one's mind stream and realizes that, ultimately, they are the utter primordial peace of reference points.

2.2.1.2.1.1.2.1.4.4. The instructions on the causes of the final practice

[These consist of] the two instructions on the path of seeing and the path of familiarization. The first one is the teaching that one, in order to relinquish the factors to be relinquished that are the factors to be relinquished through seeing, should cultivate the nature of the sixteen moments of **the path of seeing.** {482} The second one is the teaching that one, for the sake of relinquishing the factors to be relinquished that are the factors to be relinquished through familiarization, should cultivate **the** mahāyāna path of **familiarization**—the means to make oneself familiar with the very realization that one had realized on the path of seeing before.

Said [instructions] are definite **as ten** in number because they respectively represent the aspect of practice, its focal object, its foundation, relinquishing adverse conditions, and bringing about favorable conditions.[848]

2.2.1.2.1.1.2.2. The particular explanation of what is difficult to understand

The division of the jewel of the saṃgha consists of the twenty [kinds of] saṃgha.

> **Those of duller and sharper faculties,**
> **Those who attain through confidence and seeing, those from family to family,**
> **Those with a single interval, in the intermediate [state], after being born,**
> **With effort, without effort, who progress to Akaniṣṭha, [I.23]**
>
> **Three leapers, those who progress to the highest peak of existence,**
> **Those who overcame attachment to form,**

[Attain] peace amidst visible phenomena, are a bodily witness,
And the rhinos—these are twenty. [I.24]

The basis of division here is the saṃgha of irreversible mahāyāna noble ones. When divided, there are twenty [kinds of such noble ones]—seventeen that are covered by the words of the root text and three that are easy to understand and [thus] taught implicitly. In general, these [twenty can be categorized as] five—(1) stream-enterers, (2) once-returners, (3) nonreturners, (4) approaching arhats, and (5) pratyekabuddhas.

(1) There are five [stream-enterers]. Approaching stream-enterers are twofold. **Those of duller** faculties are those who pursue by means of confidence—they abide in [any one of the first] fifteen moments of the path of seeing and make efforts in order to accomplish the relinquishment and realization of a stream-enterer. Those of **sharper faculties** are those who pursue by means of the dharma. The one [type of] mere abiders in the result [of a stream-enterer consists of] those who abide in the sixteenth moment of the path of seeing and have not relinquished even one [degree] of the factors of the desire realm to be relinquished through familiarization. {483} The two special abiders in the result [of a stream-enterer] are [those who are born] from family to family among gods and **those** who are born **from family** to family among humans.

(2) Once-returners are threefold. [There is only] one [type] of approaching once-returners—both **those** of duller faculties **who** are convinced **through confidence** (those who have relinquished [up through] the fifth [degree] of the afflictions of the desire realm of the path of familiarization and make efforts in order to attain the result of a once-returner) **and** those of sharper faculties who **attain** through **seeing** are alike [in this regard]. Abiders in the result [of a once-returner] are twofold. Mere abiders in the result of a once-returner are those who abide in the path of liberation of having relinquished the sixth [degree] of the afflictions of the desire realm. Special abiders in this result are **those with a single interval** for whom there is [only] a single rebirth in the desire realm left.

(3) Nonreturners [are tenfold]. Approaching nonreturners are those of duller and sharper faculties who are convinced through confidence and attain through seeing, respectively—they have relinquished the seventh or eighth [degree] of the afflictions of the desire realm and make efforts in relinquishing the ninth one. Those who abide in the result of a nonreturner are those who have relinquished the ninth [degree] of the afflictions of the desire realm. They are ninefold. Those who pass into nirvāṇa **in the intermediate** state have relinquished the fetters of being born in the form [realm], but have not relinquished the fetters through which its intermediate state is formed. Thus, once the intermediate state of the form [realm] has formed, they attain

the end of suffering in this [state]. Those who pass into nirvāṇa after being born, by virtue of not having relinquished both of said fetters, end suffering **after being born** in the form [realm]. Those who pass into nirvāṇa **with effort** do so through having manifested the path with exertion after being born in the form [realm]. Those who pass into nirvāṇa **without effort** do so without exertion. The **three leapers who progress to Akaniṣṭha** are leapers (progressing from Brahmakāyika to Akaniṣṭha), {484} half-leapers (progressing from Brahmakāyika to certain ones among the pure abodes and then to Akaniṣṭha), and those who die in, and transit through, all abodes (progressing to Akaniṣṭha via all abodes [of the form realm]). **Those who progress to the peak of existence** are **those who overcame attachment to form** and [thus] are free from the attachment of the form [realm]. They are twofold—those who [attain] **peace amidst visible phenomena** attain nirvāṇa in this lifetime and those who **are a bodily witness** witness the meditative absorption of cessation through their bodies.

(4) Approaching arhats are those who have relinquished the eighth [degree] of the factors of the Peak of Existence to be relinquished through familiarization and make efforts in relinquishing the ninth one.

(5) **The rhinolike** are those who will become pratyekabuddhas when there are no buddhas.

Among these, those who progress to the Peak of Existence, through having accomplished the states of mind of the dhyānas and formless [absorptions], possess the ability to progress there, but one can understand through their subdivisions that noble bodhisattvas are not actually born in the formless [realm].

2.2.1.2.1.1.3. The branches conducive to penetration (the fruition of the instructions)

This has two parts:

1) Brief introduction to their nature
2) Detailed explanation of their distinct features

2.2.1.2.1.1.3.1. Brief introduction to their nature

> **By virtue of focal objects, aspects,**
> **Causes, and being mentored,**
> **Based on being associated**
> **With the four conceptions in due order,** [I.25]
>
> **Compared to śrāvakas and rhinolike ones,**
> **A protecting bodhisattva's**
> **Lesser, medium, and great degrees**
> **Of heat and so on are more distinguished.**[849] [I.26]

{485} [The mahāyāna path of preparation] has five distinctive features. (1) As for [its] **focal objects**, it takes the four realities that are specified through [their sixteen aspects] (impermanence and so on) as what is to be determined. (2) [Its] **aspects** consist of the phenomenal identitylessness of ascertaining that [said realities] are not real as something that could be clung to as being impermanent and so on. (3) [Its serving as] **causes** is that it gives rise to [all] types of realizations of the three yānas in a complete manner. (4) **Being mentored** refers to being kept from [falling into] saṃsāric existence and peace by virtue of being skilled in means. (5) What is to be relinquished through seeing and familiarization consists of **the conceptions** that are **associated with**, and **based on**, the path of preparation **in due** number. [Some] assert that [its] division into **lesser, medium, and great** [degrees] is also a distinctive feature. Accordingly, **by virtue of** these six distinctive features, **compared to** the [levels of] **heat and so on** of śrāvakas and pratyekabuddhas (illustrated by the **rhinolike ones), a protecting bodhisattva's** [levels of] heat and so on **are more distinguished.**[850] For [on their paths of preparation,] śrāvakas and so on focus on the sheer four realities as what is to be determined. [These paths] bear the aspects of persons lacking a self by way of being impermanent and so on. They are the causes that give rise to only the types of realization of the hīnayāna. They represent the [kind of] mentorship that lacks the skill in means of keeping one from falling into [saṃsāric] existence and peace. Also, they are not associated with said conceptions as factors to be relinquished through their respective paths [of seeing and familiarization] and they lack the division into lesser, medium, and so on.

2.2.1.2.1.1.3.2. Detailed explanation of their distinct features

This has three parts:

1) [Detailed explanation of the distinctive feature that consists of] the triad of focal object, aspect, and cause
2) [Detailed explanation of the distinctive feature that consists of] the conceptions as the associated phenomena
3) Detailed explanation of the distinctive feature that is the spiritual friend as the mentor {486}

2.2.1.2.1.1.3.2.1. The distinctive feature that consists of the triad of focal object, aspect, and cause

1) Among the four [levels] of heat, peak, poised readiness, and supreme [dharma], [the first one]—the foreshadow of the firelike nonconceptual wisdom of the path of seeing—is given the designation "heat," and the focal objects and aspects of lesser, medium, and great [heat] are as follows.

The focal objects are impermanence and so on,
Which are the substrates of the realities.
Their aspects are to refrain from clinging and so on,
The cause for attaining all three yānas. [I.27]

[The further ones] are the rising and falling of form and so on,
Nonabiding, abiding, imputations, and being inexpressible.
[I.28ab]

As for the focal objects and aspects of lesser heat, the sixteen [aspects] such as impermanence, **which are the substrates of the** four **realities**, are the bases based on which superimpositions are to be cut through through understanding. Therefore, **the focal objects are impermanence and so on. Their aspects are to refrain from** great, medium, and lesser clinging to them (**clinging** [to them through mistaken views], abiding [in them through a mistaken mind], and understanding [them through mistaken discriminations]). [The phrase] "**The cause for attaining all three yānas**" represents the distinctive feature of [lesser heat] being a cause [for the path of seeing], which also applies to all following [levels of the path of preparation].

As for the focal objects and aspects of medium heat, the focal objects **are form and so on** being specified by lacking **rising** (affirmation) **and falling** (negation) in true reality. The aspects are that, in true reality, [form and so on] lack **nonabiding** (operating as something dissimilar from the continua [that their] names [suggest]) and are without **abiding** (being something similar to the continua [that their] names [suggest]).

As for great heat, its focal objects are the conventional phenomena that are **imputed** as designations—the phenomena that are specified by the mere names of form up through the knowledge of all aspects. The aspect is that, ultimately, [said phenomena] **are inexpressible** as being either virtuous, nonvirtuous, or neutral.[851]

2) The focal objects and aspects of the three [levels] of peak (which represents the peak of those roots of virtue that can be moved by antagonistic factors) {487} are as follows.

Not abiding in form and so on
Is their lack of nature by virtue of being such. [I.28cd]

These two having a common nature,
There is no abiding in their being impermanent and such.
Their being empty of being that
Is their common nature. [I.29]

> **There is no grasping at phenomena.**
> **Not seeing the characteristics of these,**
> **Prajñā investigates**
> **In terms of all being unobservable.** [I.30]

As for lesser peak, the focal objects consist of **not abiding in form and so on** because they do not exist as anything to be relied upon by a mind that observes them as entities ultimately, and **their lack of nature by virtue of** their **being** unreal, that is, lacking any nature. Its aspect is that, within the nature of a single [phenomenon] (such as form) being emptiness, all [phenomena] have **a common nature** in that they are emptiness. Therefore, **there is no abiding in these** [phenomena's] **being** real as permanent, **impermanent, and such.**

As for medium peak, the focal objects are form and so on being specified by being without difference—ultimately, impermanent [phenomena] and so on and **their** emptiness of **being empty of** an own-**being** have a mutually **common nature.** Its aspect is that **there is no grasping at** form and so on as "mine" because **phenomena** are empty of anything that can be grasped as a self and what is mine.

As for the focal objects and aspect of great peak, its focal objects consist of form and so on being specified by being free from characteristics—ultimately, **the characteristics of these** [phenomena of form and so on] (such as blue and yellow) are **not seen.** Its aspect is the realization that, when all phenomena are **investigated** by the **prajñā** of realizing the basic nature, **all** entities **are unobservable** as being real.[852] {488}

3) Poised readiness refers to attaining poised readiness for the great dharma of nonarising because one cannot go to the lower realms from here onward. The focal objects and aspects of its three [levels] are as follows.

> **Form and so on are without nature,**
> **Their nature being their nonbeing.**
> **They are without arising and without final deliverance,**
> **Are purity, and without characteristics.** [I.31]

> **Not dwelling on their characteristics,**
> **There is no aspiration and no discrimination.** [I.32ab]

As for lesser poised readiness, its focal objects are **form and so on** being specified by **being without** a real **nature.** Its aspect is the realization that, from the perspective of those who possess clinging, **the** very **nonbeing** of a **nature** in true reality appears as a real nature.

As for medium poised readiness, its focal objects are form and so on being specified by **their arising** (saṃsāra) **and final deliverance** (nirvāṇa) **being without** any reality as any phenomena whatsoever. Its aspect is the realization that it is solely the realization of the emptiness of all phenomena being empty of a nature of their own that functions as the cause of the **purity** of all aspects such as body, speech, mind, the [major] marks, and the [buddha] realm.

As for the focal objects and aspects of great poised readiness, its focal objects are form and so on being specified by being **without characteristics**—their being empty of anything that could be grasped as any phenomenon with characteristics. Its aspects are that **there is no aspiration** for characteristics since there is nothing to be aspired for as characteristics through the mental engagement of aspiration, **and no discrimination** of characteristics since there is nothing to be known as characteristics [through the mental engagement of true reality].[853]

4) The focal objects and aspects of the three [levels] of the supreme dharma (which represents the supreme of all contaminated mundane dharmas) are as follows.

> **Samādhi, its function,**
> **Prophecy, termination of conceit,** [I.32cd]
>
> **The common nature of the three,**
> **And the nonconceptuality of samādhi**—[I.33ab]

{489} As for the lesser supreme dharma, its focal objects are form and so on being specified by **samādhis** (such as the heroic stride) and emptiness being without difference in true reality. Its aspect is to focus by way of the result—the **function** of said samādhis is that enlightened activity engages in all the mundane realms where there are beings to be guided [and does so] in a spontaneously present and effortless manner in accordance with their respective karmic fortunes.

As for the medium supreme dharma, its focal object consists of the causal form and so on that is referred to as "yogins who dwell on [the level of] the supreme dharma being **prophesied** by the buddhas [as becoming buddhas]." Its aspect is the **termination of conceited** states of mind, such as thinking, "Through having rested and being resting in meditative equipoise in solely this focal object, I have rested and am resting by way of training in the empty freedom from reference points."

As for the focal objects and aspects of great poised readiness, its focal object consists of form and so on being specified by being without difference, that is, by **the common nature of the three** that consist of samādhi (the

familiarization), bodhisattvas (the ones who familiarize), and the actuality of the mother (the object of familiarization). Its aspect is the realization that what constitutes the path of seeing—the supreme means for accomplishing buddhahood—is the path of **nonconceptuality** even within the **samādhi** that is the [cognizing] subject of [realizing that] all phenomena to be examined [in it] as focal objects do not exist ultimately.[854]

During medium poised readiness, one focuses by way of the cause; during lesser supreme dharma, by way of the result; during lesser poised readiness, by way of the nature; and during the remaining nine, {490} by way of [various] aspects of the nature of phenomena.[855]

The summary of these [four factors conducive to penetration] is as follows.

> **These are the lesser, medium, and great degrees**
> **Of the factors conducive to penetration.** [I.33cd]

Penetration refers to the uncontaminated path of seeing. The branches conducive to penetration are **the factors** that are **conducive to** the [path of seeing] or that serve as its causes. On the path of accumulation, one familiarizes with all phenomena through determining them as being without nature. Through this, the clear illumination of the apprehended lacking real existence is brought forth for the first time and then this clear illumination intensifies, which respectively represent [the levels of] heat and peak. The first arising and the intensification of the clear illumination of the apprehender lacking real existence respectively represent [the levels of] poised readiness and the supreme dharma. Through [each one] being divided by their **lesser, medium, and great** subdivisions, they are twelvefold. These [four factors conducive to penetration] consist primarily of [the prajñā] that arises from meditating on the mundane path.[856]

I pay homage to the saṃgha.

2.2.1.2.1.1.3.2.2. Detailed explanation of the conceptions as the associated phenomena

This has two parts:

1) The conceptions about the apprehended
2) The conceptions about the apprehender

2.2.1.2.1.1.3.2.2.1. The conceptions about the apprehended

> **The conceptions about the apprehended are twofold**
> **In terms of entities and their remedies,**
> **Each of which is subdivided into nine**
> **Based on ignorance, skandhas, and so on.** [I.34]

The conceptions about the apprehended are two in terms of entities ([the set of] afflicted phenomena) **and their remedies** (the set of purified phenomena). **Each is subdivided into nine** conceptions **based on** their objects—there are (a) the nine in terms of the set of afflicted phenomena (such as **ignorance**) and (b) the nine in terms of the set of purified phenomena (the **skandhas and so on**).

(a) The nine objects of the conceptions about the apprehended in terms of the set of afflicted phenomena are (1) the ignorance of being dull about causes and results and true reality, {491} (2) the five contaminated skandhas that are produced by the karma motivated by that ignorance, (3) the views about a real personality of clinging to these skandhas as being a self and what is mine, (4) the views about extremes of clinging to objects—to which one [already] clings through the views about a real personality—as being permanent or extinct, (5) under the influence of this clinging through the views about extremes, not knowing the faults and qualities of the sets of afflicted and purified phenomena, respectively, (6) by virtue of not understanding this, not abiding on the path of the noble ones from generosity up through the unique [buddhadharmas], (7) through deviating from the path in this way, focusing on phenomena in a mistaken way, (8) through such [mistaken] focusing, [experiencing] attachment and aversion toward the aspects of "self" and "others," respectively, and (9) the suffering that indirectly produces purity—nirvāṇa—and the contaminated [virtuous actions] that produce the higher realms. These are the nine conceptions about the apprehended of clinging to said objects by thinking, "Since these are afflicted apprehended objects, they are to be rejected."

(b) The nine [objects] of the conceptions about the apprehended in terms of purified phenomena are (1) the uncontaminated skandhas (the nature of purified phenomena), (2) the āyatanas that are included in the set of purified phenomena (the gates of the arising of the conditions for purified phenomena), (3) the disposition (the seeds of purified phenomena), (4) the reverse order of dependent origination (the manner in which purified phenomena are produced), (5) emptiness (the purified phenomena of the ground), (6) the pāramitās (the mere purified phenomena of the path), (7)–(8) the path of seeing and the path of familiarization (the special purified phenomena of the path), and (9) the path of nonlearning (the purified phenomena of the fruition). These are the nine conceptions about the apprehended of clinging to said [objects] by thinking, "Since these are purified apprehended objects, they are to be adopted."[857] {492}

2.2.1.2.1.1.3.2.2.2. The conceptions about the apprehender

> **Likewise, those about the apprehender are asserted as twofold,**
> **Based on substance and imputation**

In terms of the nature of an independent self and so on,
And what is based on the skandhas and so on. [I.35]

The conceptions **about the apprehender are twofold based on substance and imputation.** Each one has nine subdivisions because there are the nine [ways] of focusing on their objects **in terms of** (a) **an independent self and so on** and (b) **what is based on the skandhas and so on,** respectively.

(a) The nine conceptions about the apprehender in terms of a substantially existent person (the apprehender) are the conceptions about [the self being] a substance [in the sense of] (1) the self being an independent [apprehender] that is not contingent on anything else, (2) the self being something singular without a companion, (3) the self being the cause that provides the room for consciousness, (4) the self being the watcher up through the knower, (5) the self being the support of being afflicted in saṃsāra, (6) the self being the support of becoming free from attachment to the [respectively lower mundane] cessations [that are attained] through the path of the mundane dhyānas and form[less absorptions], (7) the self being the support of the path of seeing that directly sees the characteristics of the four realities, (8) the self being the support of the path of familiarization, whose nature consists of the [eight] liberations [and the ninefold] progressive abiding, and (9) the self being the support of the path of nonlearning. These [conceptions] cling to afflicted and purified supports as being some substance that serves as the sheer phenomenon which is the apprehender.

(b) The conceptions about the apprehender in terms of an imputedly existent individual as the apprehender are the nine [types of clinging to] (1)–(3) skandhas, āyatanas, and dhātus (the bases of designating sheer sentient beings), (4) [the twelve links of] dependent origination (the bases of designating [sheer] ordinary beings), {493} (5) the purified phenomena [of the thirty-seven dharmas concordant with enlightenment] (the bases of designating sheer noble ones), (6) [the path of] seeing, [the path of] familiarization, and the special path (the bases of respectively designating inferior, middling, and supreme noble learners), and (9) the path of nonlearning (the basis of designating noble arhats). [These conceptions] cling to sentient beings in general and in specific through thinking of them as apprehenders by way of merely imputing [such apprehenders] onto said [nine] bases of designating.[858]

2.2.1.2.1.1.3.2.3. The distinctive feature that is the spiritual friend as the mentor

The mind not being intimidated and such,
Those who teach the lack of nature and so on,

> **And abandoning the antagonistic factors of these**
> **Means being mentored in every way.** [I.36]

[Bodhisattvas may be] cowed due to fearing emptiness (which is not something to fear), afraid due to fearing [emptiness], and terrified due to fixating on that fear. That those on the mahāyāna path of preparation **are mentored means** that [their spiritual friends] are endowed with the three distinctive features [that serve] as the remedies for said three [fears]—the skill in means that causes **the minds** of those to be guided to **not be intimidated**, afraid, and terrified by emptiness, to **teach the lack of nature** of all phenomena **and so on** according to the thinking of those to be guided, **and** to make those to be guided attain the higher realms and definite excellence through **abandoning the antagonistic factors** (such as miserliness) **of the** pāramitās.[859]

Though the teacher of both the hīnayāna and the mahāyāna is one and the same (the Buddha), there are differences in the manner of him being a mentor. For through this [mahāyāna mentoring], [bodhisattvas] on the path of preparation are mentored by way of their giving rise to the following three—the generation of bodhicitta that focuses on the knowledge of all aspects, the prajñā of realizing that phenomena are not observable, and the dedication of turning over [all] roots of virtue to [the attainment of] the knowledge of all aspects. {494} On the other hand, he does not mentor śrāvakas and pratyekabuddhas in this way. Though [bodhisattvas, śrāvakas, and pratyekabuddhas, respectively,] are not [actually] closer to or more distant from the Buddha, [the above just] represent differences in the mind streams of those to be guided.

2.2.1.2.1.1.4. Practicing the meaning of the instructions in an unmistaken manner

This has four parts:

1) The foundation of practice
2) Its focal object
3) Its aim
4) Practice's own nature

2.2.1.2.1.1.4.1. The foundation of practice

This has two parts:

1) Division of the disposition
2) Rebutting disputes about this division

2.2.1.2.1.1.4.1.1. Division of the disposition

> **The foundation for the six dharmas of realization,**
> **Both remedy and relinquishment,**

The complete consumption of these,
Prajñā with compassion, [I.37]

What is not in common with the disciples,
The progression of the welfare of others,
And the effortless operation of wisdom
Are called "the disposition." [I.38]

The first among the thirteen practices that are the dharmas founded [on the disposition] are (1)–(6) **the six dharmas of realization**—the four factors conducive to penetration (such as heat) and the supramundane paths of seeing and familiarization. (7)–(8) The [next] two are the uninterrupted path as the **remedy** of being in the process of relinquishing the factors to be relinquished and the path of liberation of the **relinquishment** of the antagonistic factors having been finished. (9) **The complete consumption of these** conceptions of remedies and antagonistic factors refers to the practice of relinquishing the cognitive obscurations—directly realizing that both factors to be relinquished and remedies are not observable. Then, (10) **prajñā with compassion** has the defining characteristic of not abiding through clinging to saṃsāra and nirvāṇa as what are to be rejected and to be adopted, respectively. {495} (11) The dharmas **that are not in common with the disciples** (which also points to pratyekabuddhas and ordinary beings) consist of means and prajñā. (12) **The progression of the welfare of others** has the defining characteristic of establishing those to be guided in the three yānas according to their respective thinking. (13) **The effortless operation of wisdom** for the welfare of others for as long as the saṃsāra of those to be guided lasts is spontaneously present and lacks any characteristics of clinging. What functions as **the foundation for these thirteen is the disposition.**[860]

Since the disposition is not certain on the path of accumulation due to not having attained the signs of irreversibility, it is not presented here. However, the ordinary disposition exists on the path of accumulation too.

2.2.1.2.1.1.4.1.2. Rebutting disputes about this division of the disposition

This has two parts:

1) The dispute
2) The answer

2.2.1.2.1.1.4.1.2.1. The dispute

Because the dharmadhātu is indivisible,
Divisions of the disposition are not tenable. [I.39ab]

It may be said, "If solely the dharmadhātu were the disposition of bodhisattvas in this way, it would **not be tenable** to be **divided** as **the** different **dispositions** of the three yānas because **the** naturally pure **dharmadhātu** of all persons of the three yānas **is indivisible.**"

2.2.1.2.1.1.4.1.2.2. The answer

> **But by virtue of the divisions of the phenomena founded on it,**
> **Its divisions are expressed.** [I.39cd]

Though the foundation is the same as the nature of phenomena, **the divisions of the** realizations of the three yānas **founded on it** are certain to be distinct. Therefore, one is able to **express the divisions of the** dharmadhātu as the three [types of] dispositions.[861] {496}

2.2.1.2.1.1.4.2. Its focal object

> **The focal object consists of all phenomena.**
> **They are virtuous and so on,**
> **Those called mundane realizations,**
> **Those asserted to be supramundane,** [I.40]
>
> **Contaminated and uncontaminated phenomena,**
> **Those that are conditioned and unconditioned,**
> **Phenomena in common with the disciples,**
> **And the uncommon ones of the sage.** [I.41]

The focal object of mahāyāna practice **consists of all phenomena.** (1)–(3) First, [bodhisattvas] focus on what is **virtuous** (such as ethics), nonvirtuous (such as killing), and neutral (what is other than these [two]), respectively, as being what is to be adopted, to be rejected, and to be indifferent about. Then, through taking up what is to be adopted [among these], first, they focus on (4)–(5) the **mundane** objects to be adopted that are contained in the mind streams of all childish beings and, later, on the **supramundane** objects to be adopted that are contained in the mind streams of all noble beings. Next, they focus on both (6)–(7) the factors of the supramundane path that are to be relinquished (**contaminated** phenomena, which do not function as remedies for a personal self) **and** the nature of the supramundane path (**uncontaminated phenomena,** which function as the remedies for a personal self). Then, they focus on the focal objects that are said uncontaminated phenomena [in terms of] the twofold [division into] (8)–(9) **conditioned** phenomena (seeming [reality]) **and unconditioned** phenomena (ultimate reality). Following

that, they focus on the results of having focused on unconditioned phenomena—(10)-(11) the qualities **in common with the disciples** (the śrāvakas) **and the uncommon** qualities **of the sage,** the Buddha Bhagavān.

Thus, first, [bodhisattvas] take up three focal objects and later, [only] what is virtuous among these. On this [virtue], they focus as the four pairs (the eight items) of what is mundane and supramundane and so on. {497} This makes eleven focal objects.[862]

2.2.1.2.1.1.4.3. Its aim

> **This aim of the self-arisen ones,**
> **By virtue of the three greatnesses, should be known as threefold—**
> **The mind of the highest state of all sentient beings,**
> **Relinquishment, and realization.** [I.42]

This aim of the self-arisen bodhisattvas **should be known as threefold.** Great **mind** is the dharma that makes one a buddha (**the highest of all sentient beings**)—great compassion and its [mental] associates during the phases of cause and fruition. Great **relinquishment** consists of teaching the dharma in order to relinquish all views and relinquishing the two obscurations together with their latent tendencies. Great **realization** consists of lacking any clinging to bodhicitta and so on and, through realizing the entirety of suchness and variety, being free from attachment to any objects.[863]

2.2.1.2.1.1.4.4. The explanation of practice's own nature

This has four parts:

1) The armorlike practice (the practice of donning the armor through motivation)
2) The practice of engagement (actually engaging through applying [the motivation])
3) The practice of the equipments (bringing engagement to its end)
4) The practice of final deliverance (the final practice)

2.2.1.2.1.1.4.4.1. The armorlike practice (the practice of donning the armor through motivation)

> **Armorlike practice is explained accordingly**
> **Through six sets of six**
> **By combining each one**
> **Of the six, such as generosity.** [I.43]

The sixfold **armorlike practice is explained accordingly** in detail in the mother sūtras **through** the divisions of **six sets of six by combining each one of the six, such as generosity** (that is, their subdivisions such as the generosity of generosity). {498} [This means that bodhisattvas] themselves abide in generosity and so on and also establish others [in these pāramitās]. [In particular,] generosity refers to dedicating roots of virtue to [all] sentient beings. Ethics means to relinquish the states of mind of śrāvakas and pratyekabuddhas. Patience is to tolerate abuse, suffering, and so on. Vigor is the intense striving for virtue. Dhyāna is the one-pointed mind with regard to the knowledge of all aspects. Prajñā refers to dedicating without conceiving of the three spheres. Through the divisions of these six, [the pāramitās in the armorlike practice] are thirty-six.[864]

2.2.1.2.1.1.4.4.2. The practice of engagement

> **Dhyānas and formless states, generosity and such,**
> **Path, love and so forth,**
> **Not having anything as a focal object,**
> **Purity of the three spheres,** [I.44]
>
> **Aim, the six supernatural knowledges,**
> **And the principle of the knowledge of all aspects—**
> **One should know that the practice of engagement refers to these,**
> **Which means mounting the mahāyāna.** [I.45]

(1) First, through the mind being distracted toward sense pleasures, it is not able to attain any qualities. Therefore, in order to stabilize it on [its virtuous] focal objects, [bodhisattvas] enter, and rise from, the samādhis of the four **dhyānas and** the four **formless states,** which they practice through being endowed with the six pāramitās. (2) Thereafter, since those whose minds are stable in this way train in the two accumulations, they engage in the six pāramitās (**generosity and such**) by way of being pure of the three spheres. (3) Since the strong aspiration for the actuality of true reality arises [in] those who gather the [two] accumulations, they engage in the **path** of realizing this [actuality], which primarily consists of [the paths of] seeing and familiarization. (4) Since enthusiasm for the welfare of others arises [in] those who see the nature of phenomena themselves, they engage in the four immeasurables through being endowed with the six pāramitās. {499} (5) Since the fetter of their engaging in the welfare of others is clinging, they engage in **not having any** among all phenomena **as a focal object.** (6) You may wonder, "How do they engage in this not having any focal object?" Through [bodhisattvas

possessing] the **purity of the three spheres** they engage like an illusory person. (7) Those who engage in such a way engage in their own **aim**—the three greatnesses of the ultimate relinquishment of clinging. (8) Through those who make efforts toward said aim making efforts in order to attain the six supernatural knowledges, they engage in **the six supernatural knowledges.** (9) Since strong enthusiasm for the wisdom of the knowledge of all aspects arises [in] those who attained the supernatural knowledges, they engage in **the knowledge of all aspects. One should know that the** ninefold **practice of engagement refers to the** practice of **mounting** the nine [levels of] **the mahāyāna** (its objects).[865]

2.2.1.2.1.1.4.4.3. The practice of the equipments

This has two parts:

1) General instruction
2) Particular explanation of what is difficult to understand

2.2.1.2.1.1.4.4.3.1. General instruction

> **Loving-kindness, the six such as generosity,**
> **Calm abiding with superior insight,**
> **The path of union,**
> **Skill in means,** [I.46]
>
> **Wisdom, merit,**
> **The path, dhāraṇī, the ten bhūmis,**
> **And the remedies—these should be known**
> **As the progression of the practice of the equipments.** [I.47]

(1) **Loving-kindness** is the desire to establish countless sentient beings in the nirvāṇas of the three yānas. (2)–(7) The practice of the equipment of **the six** pāramitās means that those who are endowed with such compassion accomplish the four [kinds of] happiness of the six pāramitās (the means) for others. They accomplish the happiness of the given time (the wishes [of others] being fulfilled right upon [bodhisattvas having practiced] **generosity**), the happiness in the future ([others] assuming bodies within the higher realms by virtue of [bodhisattvas] having established them in ethics), the happiness of being absolutely certain by virtue of the triad of patience, vigor, and dhyāna accomplishing results in accordance with their causes, {500} and the lasting happiness of attaining the definite excellence of absolutely not returning to saṃsāra by virtue of [bodhisattvas] having established them in prajñā. (8) Since samādhi arises in those who are endowed with the six pāramitās (the means), they [cultivate] the **calm abiding** of being one-pointed toward

the welfare of others. (9) Since superior insight arises [in] those who have attained this [calm abiding], they [cultivate] the **superior insight** of realizing that the objects of calm abiding are not observable. (10) [Since] it is possible for those who focus on this kind of emptiness to fall into inferior yānas, they [cultivate] **the union** of not falling into the extremes of [saṃsāric] existence and peace through means and prajñā. (11) Those who are endowed with this [union possess] the **skill in means** of promoting the welfare of others through mentally engaging in the knowledge of all aspects. (12) Those who know this [skill in means] train in emptiness, which is the equipment of **wisdom.** (13) For those who are familiar with this, merit arises from promoting the welfare of others through perfect prajñā and samādhi, which is the equipment of **merit.** (14) [In] those who are familiar with these two equipments, the path (which primarily consists of the triad of [the paths of] preparation, seeing, and familiarization) arises in their mind streams through making efforts in the thirty-seven factors concordant with enlightenment. This is the equipment of **the path.** (15) Those who are endowed with the path will attain the dhāraṇī of infinite recall (the cause for teaching the dharma for many eons), which is the equipment of **dhāraṇī.** (16) The [progressive] phases of realization of those who attain dhāraṇī function as the foundations of the respectively following qualities, which represent the equipment of **the bhūmis.** (17) The equipment of **the remedies** [is taught] through the divisions of the phases of relinquishing the factors to be relinquished on the respective bhūmis. These seventeen are called "the practice of the equipments."

[The Sanskrit] *saṃbhāra* [means] "equipment," {501} with *sam* [being glossed as] "perfect accomplishment" (*sam*udāgama); *bhā*, as "true state" (*bhā*va); and *ra*, as "seizing" (sam*bhr*iyate). Thus, this is **the practice of the equipments** because it seizes the true state of what perfectly accomplishes great enlightenment by way of practicing the entire mahāyāna without exception through the two realities. It **should be known as this progression** that is seventeenfold in number.[866]

2.2.1.2.1.1.4.4.3.2. Particular explanation of what is difficult to understand

This has two parts:

1) The equipment of the bhūmis
2) The equipment of the remedies

2.2.1.2.1.1.4.4.3.2.1. The equipment of the bhūmis

Among the nine [purifications], the purification of the first bhūmi is as follows.

> **Through tenfold purification,**
> **The first bhūmi is attained.**

Intention, beneficial things,
An equal mind toward sentient beings, [I.48]

Giving away, serving friends,
Searching for the genuine dharma as focal object,
A constant mindset of leaving,
Longing for the buddhakāya, [I.49]

Teaching the dharma, and true speech,
Which is asserted to be the tenth.
Through not observing any nature,
These are to be understood as purifications. [I.50]

A given bhūmi is purified by way of making an already attained [bhūmi] special, producing the elements that are the qualities of said bhūmi, and eliminating the elements that are its flaws. Therefore, at the time of purifying [through] this first **tenfold purification, the first bhūmi is attained.** You may wonder, "What are these ten?" They are (1) the **intention** that is not mixed with the states of mind of śrāvakas and pratyekabuddhas who prioritize their own welfare, (2) seizing the **things** that are **beneficial** for oneself and others—the mahāyāna dharma as the cause of the knowledge of all aspects, (3) **an equal mind toward** all **sentient beings** by way of the four immeasurables, (4) **giving away** all material things by virtue of not conceiving of the three spheres, (5) delighting the [spiritual] **friends** who exhort one toward the knowledge of all aspects, (6) **searching for the genuine dharma** contained in the three yānas **as focal object** and not falling into the levels of śrāvakas and pratyekabuddhas, {502} (7) taking ordination in the teachings of the Buddha through being endowed with **a constant mindset of leaving** one's home, (8) mentally engaging in **the buddhakāya** through constantly **longing for** accomplishing it and delighting in it when seen, (9) **teaching the** genuine **dharma** that is virtuous in the beginning, the middle, and the end, **and** (10) speaking the **truth** that does not deceive others, as one has promised. **Through these ten,** [bodhisattvas] realize that all said objects of purification are **not observable** as **any** real **nature** whatsoever. Therefore, they **are to be understood as** the means of **purification.**[867]

I pay homage to the guru.

The purifications of the second bhūmi are as follows.

Ethics, gratitude, patience,
Utter joy, great compassion,

> **Respectful service, listening to the guru with reverence,**
> **And the eighth, vigor for generosity and such.** [I.51]

They consist of **eight**—(1) the pure **ethics** of controlling [flawed conduct], gathering [virtue], and promoting the welfare [of others], which is free from the mental engagements of śrāvakas and pratyekabuddhas, (2) **gratitude** for what others have done to benefit one, (3) **patience** toward harm done [to oneself] and relinquishing mental states of harming sentient beings, (4) not regretting, and **utter joy** about, establishing sentient beings in the three yānas, (5) the **great compassion** of not becoming weary of suffering for many eons for the sake of each single sentient being, (6) through breaking one's pride, paying **respectful service** and bowing to those who are worthy of service, (7) understanding spiritual friends as being one's teachers and thus **listening** to what they teach **with reverence, and** (8) enthusiasm **for** practicing the six pāramitās for the welfare of others.[868] {503}

The purifications of the third bhūmi are as follows.

> **Insatiable desire to study,**
> **Giving the dharma without expecting any reward,**
> **Purification of the buddha realm,**
> **Not being weary of saṃsāra,** [I.52]
>
> **And shame and embarrassment**
> **Represent the fivefold lack of conceit.** [I.53ab]

They consist of (1) the **insatiable desire to** listen to and **study** the dharma with the buddhas of all ten directions, (2) teaching **the dharma without** considering **any reward** in terms of any gain and also not hoping for enlightenment as its result, (3) **purification of the buddha realm**—the roots of virtue that purify said realm being dedicated as the causes of that realm, (4) **not being weary of saṃsāra** by virtue of not being disheartened, even if [others] harm one in response to having benefited them, **and** (5) by virtue of **shame** (which is based on oneself) **and embarrassment** (which is based on others), not giving rise to the mental engagements of śrāvakas and pratyekabuddhas. These **five lack** any state of mind that takes them as paramount and is **conceited** about them.[869]

The purifications of the fourth [bhūmi] are as follows.

> **Dwelling in forests, having little desire, being content,**
> **Resorting to strict abstinence,** [I.53cd]

Not abandoning the training,
Despising sense pleasures,
Turning away, renouncing all there is,
Being uncowed, and disregard. [I.54]

They are ten—(1) **dwelling in forests** (the outer solitude of [remaining] an earshot away from towns and the inner solitude of being free from the mental engagements of inferior yānas), (2) **having little desire** [in the sense of] one's mind not being unhappy even when one obtains [only] poor and few [daily necessities] and having little desire [in the sense of] not giving rise to desire for enlightenment, (3) **being content** [in the sense of] not being unsatisfied even when one obtains excellent and many [daily necessities] and being content [in the sense of] not being conceited even when one attains the knowledge of all aspects, (4) **strictly resorting to** the common twelve qualities of **abstinence** and resorting to the uncommon qualities of abstinence [in the sense] of not being afraid of the actuality of the profound freedom from reference points, (5) **not abandoning the** vows of one's own **training** even at the cost of one's life and {504} not clinging to them as having characteristics, (6) **despising sense pleasures** through regarding them as shortcomings, (7) establishing those to be guided in purified phenomena (**turning away**[870] [from saṃsāra]), (8) **renouncing all there is** through not clinging to the body and so on as having characteristics, (9) **being uncowed** with regard to practicing virtuous dharmas and not clinging to it, **and** (10) **disregard**[871] in terms of all entities having characteristics.[872]

The purifications of the fifth [bhūmi] are as follows.

Intimacy, jealousy in terms of families,
Places that invite crowds,
Praising oneself, disparaging others,
The ten paths of nonvirtuous actions, [I.55]

Conceit and arrogance, mistakenness,
Deficient states of mind, and tolerance for afflictions—
If these ten are relinquished,
The fifth bhūmi is attained. [I.56]

They are **ten**—(1) refraining from **intimacy** with, and closeness to, ordained or lay persons for the sake of honor and gain, (2) lacking **jealousy in terms of the families** of sponsors due to thinking about what others have gained [from them], (3) relinquishing **places that invite** outer crowds (many people) and inner **crowds** (the arising of the mental engagements of śrāvakas and

pratyekabuddhas), (4) **praising oneself** through proclaiming one's qualities, (5) **disparaging others** through proclaiming their flaws, (6) being aware that **the ten paths of nonvirtuous actions** are flaws [by thinking,] "If they obscure even the higher realms, what need is there to speak about the path of the noble ones?," (7) not missing to bow to others due to **conceit and arrogance about** one's studies, ethics, and so on, (8) [lacking] the **mistakenness** of reversing the virtues to be adopted and the nonvirtues to be rejected, or lacking clinging to real entities, (9) relinquishing **deficient states of mind** such as wrong views, **and** (10) lacking any **tolerance for afflictions** due to allowing one's mind to be wide open [for them].[873] {505}

The purifications of the sixth [bhūmi] are as follows.

> **Through generosity, ethics, patience, vigor,**
> **Dhyāna, and prajñā being perfected,**
> **The mind of longing for the disciples and the rhinos**
> **And being afraid are relinquished,** [I.57]
>
> **One is uncowed by beggars,**
> **Not sad even when one has given away everything,**
> **And not rejecting beggars even when poor.**
> **Through these, the sixth bhūmi is attained.** [I.58]

They are twelve. (1) Through perfecting the **generosity** of giving away all one's material things for the welfare of others, (7) the longing for the path of **the disciples** (the śrāvakas) is relinquished. (2) Through perfecting the **ethics** of relinquishing the mental engagement in one's own welfare, (8) the **longing for** being a **rhino** (pratyekabuddha) is relinquished. (3) Through perfecting the **patience** of not being afraid of emptiness, (9) **the mind of being afraid** of the lack of nature is relinquished. (4) Through perfecting the **vigor** of being enthusiastic about giving, (10) **one is uncowed by beggars** begging. (5) Through perfecting the **dhyāna** of being one-pointed with regard to the mental state of giving, (11) one is **not sad even when one has given away everything.** (6) Through perfecting the **prajñā** of realizing the benefit of generosity, (12) one does **not** refuse **beggars even when** oneself **is poor.**[874]

The purifications of the seventh [bhūmi] consist of the two [sets of] remedies and factors to be relinquished.

> **Clinging to a self, sentient being,**
> **Soul, person, extinction, and permanence;**
> **With regard to characteristics, causes, skandhas,**
> **Dhātus, āyatanas,** [I.59]

And the three realms, dwelling on,
Being attached to, and one's mind being cowed by them;
Clinging to views about the three jewels
And ethics as being such, [I.60]

Disputing emptiness,
And opposing it—
Those in whom these twenty flaws are removed
Attain the seventh bhūmi. [I.61]

Knowing the three doors to liberation,
Being pure of the three spheres,
Compassion, no conceit,
Knowing the equality of phenomena and the single principle, [I.62]

Knowing nonarising and poised readiness,
The single flow of dharmas,
Overcoming conceptions,
Relinquishing discriminations, views, and afflictions, [I.63]

Familiarizing with calm abiding,
Being skilled in superior insight,
A tamed mind, wisdom
Unobstructed in all respects, [I.64]

Not being a ground for attachment,
Going all at once to other realms as one pleases,
And displaying one's own being everywhere—
These are the twenty. [I.65]

(1) Through **knowing** that all phenomena are empty of a nature of their own, the clinging to a **self** is relinquished. (2) Through not mentally engaging in any characteristics of phenomena, the **clinging to sentient beings**, thinking, "This is a man and [that] is a woman," is relinquished. (3) Through lacking any wishes of craving for the three realms, the clinging to a **soul** that makes one abide in the three realms is relinquished. (4) Through **being pure of the three spheres**, the clinging to a **person** as the one who adopts and rejects the path of the ten virtuous actions {506} is relinquished. (5) Through the **compassion** of wishing for suffering sentient beings to be free from suffering in all their lifetimes, the desire for the **extinction** of the continua of sentient beings after they have died and transited is relinquished. (6) Through having **no**

conceit in terms of all phenomena being real entities, the clinging to **permanence** in the sense of a nature being established without ever being cast off is relinquished. (7) Through realizing [saṃsāric] existence and peace as **equality**, the **characteristics** of what is to be rejected and adopted, respectively, are relinquished. (8) Through realizing **the single principle** of, ultimately, [everybody having] the disposition of the mahāyāna, the clinging to three dispositions as the **causes** is relinquished. (9) Through knowing that name and form are primordially **nonarising**, the clinging to the **skandhas** as arising is relinquished. (10) Through **knowing** the **poised readiness** of not being afraid of the nature of the dhātus being the freedom from reference points, the clinging to the eighteen **dhātus** [as causes and results] is relinquished. (11) Through **the single flow** of the nonduality of apprehender and apprehended **of** [all] **dharmas**[875] to be known, the clinging to the āyatanas as being internal and external is relinquished. (12) Through **overcoming** all **conceptions** of clinging to apprehender and apprehended, the clinging to the real existence of the false imagination of **dwelling in the three realms** is relinquished. (13) Through **relinquishing** the triad of **discriminations** (apprehending characteristics), wrong **views** (such as the views about a real personality), **and afflictions** (such as attachment), **being attached** to the three realms in terms of what is to be adopted and to be rejected is relinquished. (14) Through cultivating, for the welfare of others, the **calm abiding** of mind being one-pointed toward the knowledge of all aspects, **one's mind being cowed** [by clinging to] not being able to attain the knowledge of all aspects is relinquished. {507} (15) Through **being skilled in** the **superior insight** of [being familiar with] the prajñā of realizing the buddhakāyas to be illusionlike and being familiar with the compassion that is the means, the clinging to views about the Buddha is relinquished. (16) Through the **tamed mind** of having attained utter peace by virtue of having familiarized with all phenomena lacking a nature, views about the dharma are relinquished. (17) Through **wisdom** being **unobstructed in all respects** (such as form) by way of the two realities, [views] about the saṃgha [are relinquished]. Thus, views due to clinging to **the three jewels** are relinquished. (18) Through the wisdom of realizing that any basis which is clung to as a phenomenon **is not a ground for attachment**, the **clinging to ethics as being such** is relinquished. (19) Through **going all at once to all other** buddha **realms as one pleases, disputing emptiness** (that is, entertaining doubts [about it]) is relinquished. (20) Through **displaying one's own being everywhere** [among] the maṇḍalas of retinues in accordance with the minds of those to be guided in order to liberate [beings] who entertain clinging, the flaw of not being able to master [the manifestation of] bodies that [seem to] **oppose** the defining characteristics of emptiness is relinquished. In this way, the **removal** of **these twenty flaws** and the perfection of said **twenty** qualities constitute the purifications of **the seventh bhūmi.**[876]

The purifications of the eighth bhūmi are as follows.

Knowing the minds of all sentient beings,
Playing with supernatural knowledges,
Manifesting a superb buddha realm,
Tending to the buddhas in scrutiny, [I.66]

Knowing the faculties, purifying
The realm of a victor, dwelling in illusionlikeness,
And assuming existence at will—
These are said to be the eight activities. [I.67]

They **are eight**—(1) through a single state of mind, **knowing** the good and bad conducts of **the minds of all sentient beings,** {508} (2) **playing with supernatural knowledges** and miraculous powers in order to view the buddhas in the worldly realms in which buddhas reside, (3) even giving up the kingdom of a cakravartin and having no conceit [about it] in order to purify and **manifest a** buddha realm as a **superb** world that is a container, (4) **tending to the buddhas in scrutiny** of the genuine dharma, (5) through having developed the divine eye, **knowing the faculties** of sentient beings, (6) in the manner of not observing them, **purifying** the mind streams of the sentient beings who are the supported contents of **the realm of a victor,** (7) **dwelling in** the samādhi of **illusionlikeness** throughout all meditative equipoises and subsequent attainments, **and** (8) for the welfare of others, **assuming** births in [saṃsāric] **existence at will.**[877]

The purifications of the ninth [bhūmi] are as follows.

Infinite aspiration prayers,
Knowing the languages of gods and so on,
Streamlike eloquent presence,
Supreme descent into a womb, [I.68]

Excellency of family, descent, lineage,
Retinue, birth,
Renunciation, bodhi trees,
And perfection[878] **of qualities.** [I.69]

They are twelve—(1) fulfillment of **infinite aspiration prayers** just as [they were made], (2) **knowing** all **the languages of gods,** nāgas, **and so on,** (3) inexhaustible **streamlike eloquent presence,** (4) **supreme descent into a womb** (such as entering the womb of Māyā), (5) excellency of **family** (living

as a king or brahman), (6) excellency of **descent** (such as from the sun),[879] (7) excellency of **lineage** within at least seven generations, (8) excellency of **retinues** that listen to the commands [of these bodhisattvas], (9) excellency of **birth** (such as filling worldly realms with light and being honored by the gods), {509} (10) excellency of **renunciation** (such as, upon being exhorted by [the buddhas and] the gods of the pure abodes, leaving home together with many retinues of gods and establishing them in the three yānas), (11) excellency of **bodhi trees** (such as the aśvattha [fig] tree, from which everything that is needed and desired arises and whose roots are made of gold; its trunk, of blue beryl; its branches, of the seven precious jewels; and its flowers, of all [the kinds of] precious substances), **and** (12) **excellency of** buddhahood (the support) and the **qualities** such as the powers (the supported).[880]

Having thus progressively presented the first nine bhūmis in terms of the manner of proceeding to the respectively higher bhūmis by way of their purifications, the basic nature of the tenth [bhūmi] is explained through the manner in which it includes the qualities of the lower bhūmis by the respectively lower being incorporated in the respectively higher.

> **Having passed beyond nine levels,**
> **This dwelling on the buddhabhūmi**
> **By virtue of wisdom should be known**
> **As the tenth bodhisattvabhūmi.** [I.70]

[Among] the levels of the śrāvakas, (1) the level of the disposition refers to those with the dispositions of śrāvakas and pratyekabuddhas who dwell on [the paths of] accumulation and preparation; (2) the eighth level, to approaching stream-enterers; (3) the level of seeing, to those who abide in the fruition of a stream-enterer; (4) the level of diminishing, to those who abide in the fruition of a once-returner; (5) the level of freedom from desire, to those who abide in the fruition of a nonreturner; (6) the level of realizing what had to be done, to arhats; and (7) the level of śrāvakas, to the three latter approachers. (8) The level of pratyekabuddhas is the realization of a pratyekabuddha.[881] (9) The level of bodhisattvas refers to the [first] nine bodhisattvabhūmis. **Having** thus **passed beyond** these **nine levels**, that is, having completed their relinquishments and realizations in the manner of the lower being incorporated in the higher, **this dwelling on the buddhabhūmi by virtue of wisdom** (such as being the foundation of knowing aspiration prayers and mastering karma on this tenth buddhabhūmi) {510} **should be known as the tenth bodhisattvabhūmi.**[882]

2.2.1.2.1.1.4.4.3.2.2. Teaching the equipment of the remedies

> **One should know the eight kinds of remedies**
> **On the paths of seeing and repeated exercise**
> **In order to pacify the eight conceptions**
> **About the apprehended and the apprehender.** [I.71]

Each one of the two [kinds of] conceptions about the **apprehended** in terms of mere entities and remedies and the two [kinds of] **conceptions about the apprehender** in terms of substantially existent persons and imputedly existent individuals (four altogether) have two [aspects]—their imputational aspects that represent the factors to be relinquished by **the path of seeing and** their innate aspects that represent the factors to be relinquished by the path of familiarization. **The remedies** that relinquish these **eight** consist of the four remedies of the conceptions that are factors to be relinquished through seeing—(1) not observing phenomena, which lack any defining characteristics, as apprehended entities, (2) not observing purified phenomena (from the pāramitās up through the unique [buddha qualities]) as apprehendable entities, (3) not observing arhats, pratyekabuddhas, bodhisattvas, and so on as the substances of persons, and (4) not observing bases of labeling (such as names, characteristics, designations, and conventional terms) as labels—and the [four] remedies of the conceptions that are factors to be relinquished through familiarization—(5) not observing any phenomena because they all lack abiding and nonabiding, (6) not observing what is finally delivered and through what it is finally delivered, (7) not observing any substances of persons (such as stream-enterers), and (8) not observing any bases of designating such persons. {511} [These are] **the eight** [remedies that] **one should know.**[883]

2.2.1.2.1.1.4.4.4. The practice of final deliverance

> **Final deliverance in terms of the aim, equality,**
> **The welfare of sentient beings, effortlessness,**
> **And being beyond extremes,**
> **Final deliverance characterized by attainment,** [I.72]
>
> **Final deliverance in terms of the knowledge of all aspects,**
> **And the one that has the path as its sphere.**
> **One should know that the practice of final deliverance**
> **Consists of these eight kinds.** [I.73]

The eightfold practice of final deliverance through realizing that all phenomena are not observable as anything whatsoever consists of the **final deliverance in terms of** (1) **the aim** (the three [greatnesses] as explained above), (2) realizing all phenomena as **equality** (just like space) through prajñā, (3) infinitely promoting **the welfare of sentient beings** through compassion, (4) through these two being in union, the welfare of others being spontaneously present in an **effortless** manner, (5) the nonabiding nirvāṇa of **being beyond** the **extremes** of saṃsāra and nirvāṇa through this path of union, (6) thereby, the **attainment** of all the types of relinquishment and realization of the three yānas, (7) **the knowledge of all aspects** of knowing all aspects in the sense of all phenomena having the nature of lacking arising, **and** (8) **the** special **path**—the culmination of the uninterrupted [path] that is the direct cause of the knowledge of all aspects. **One should know that the practice of final deliverance consists of these eight**—the seven on the final path of nonlearning and the one on the path of learning.[884]

As for the boundary lines of the four practices [explained above], the armorlike practice [exists] from the path of accumulation onward and the practice of engagement, from [the level of] heat onward. As for the practice of the equipments, the first fifteen [exist] from [the level of] the supreme dharma onward and the equipments of the bhūmis and the remedies, on the ten bhūmis. The practice of final deliverance exists on the special path of the tenth bhūmi. The former three practices {512} exist from their respective initial boundary lines up through the end of the continuum.[885]

In this way, the knowledge of all aspects is taught in a complete manner through the ten defining dharmas (from the generation of bodhicitta up through the practice of final deliverance) defining it by way of objects, paths, and causes.[886]

This is the commentary on **the chapter (the first one) on the knowledge of all aspects in the *Treatise on the Pith Instructions on Prajñāpāramitā, Called* The Ornament of Clear Realization.**

2.2.1.2.1.2. The detailed explanation of the branches of the knowledge of the path (the means to attain [the knowledge of all aspects])

This has two parts:

1) The branches of the path
2) The path that is endowed with these branches

2.2.1.2.1.2.1. The branches of the path

> **Eclipsing the gods through light**
> **So as to make them suitable,**
> **Definite object, pervasiveness,**
> **Nature, and its activity.** [II.1]

This has two parts:

1) The supports for the arising of the knowledge of the path
2) The distinctive features of the knowledge of the path that is supported [by them]

2.2.1.2.1.2.1.1. The supports for the arising of the knowledge of the path

Through the natural **light** of the Tathāgata, the maturational light of **the gods** and so on is **eclipsed** through outshining it. Through this, {513} he makes them supports that are suitable for the arising of the knowledge of the path. He establishes them as vessels for the knowledge of the path through overcoming the pride that exists in gods about their beautiful forms, their being endowed with light, and so on. Therefore, this teaches that, [in the cases of the beings] who come after [said gods] too, the knowledge of the path arises in such mind streams in which pride, faintheartedness, and so on are relinquished.

2.2.1.2.1.2.1.2. The distinctive features of the knowledge of the path that is supported [by them]

This has three parts:

1) Manner of arising
2) Nature
3) Function

2.2.1.2.1.2.1.2.1. Manner of arising

As for its temporary manner of arising, its **definite object** means that [the knowledge of the path] arises solely from the generation of bodhicitta that consists of emptiness with a heart of compassion. Ultimately, all beings (such as śrāvakas and pratyekabuddhas) are taught to be vessels for unsurpassable enlightenment. Therefore, [the disposition] is the pervasive foundation [of the knowledge of the path].

2.2.1.2.1.2.1.2.2. The nature of the knowledge of the path

The **nature** of the knowledge of the path is that [bodhisattvas], through having gained mastery over the afflictions, engage in promoting the welfare of sentient beings for as long as saṃsāra lasts.

2.2.1.2.1.2.1.2.3. Function

It gathers those sentient beings who have not gathered as the retinues [of bodhisattvas] and matures and liberates those who have so gathered.[887] {514}

2.2.1.2.1.2.2. The path that is endowed with these branches
[This has three parts:]
1) [The knowledge of the path of knowing the path of] śrāvakas
2) [The knowledge of the path of knowing the path of] pratyekabuddhas
3) The knowledge of the path of knowing the path of bodhisattvas

2.2.1.2.1.2.2.1. [The knowledge of the path of knowing the path of] śrāvakas
This has two parts:
1) The nature of the path
2) Its cause—the factors conducive to penetration

2.2.1.2.1.2.2.1.1. The nature of the path

> **Within the scope of the knowledge of the path,**
> **Through not observing the aspects**
> **Of the four realities of the noble ones,**
> **This path of the śrāvakas is to be understood.** [II.2]

Within the scope (that is, within the context) **of the knowledge of the path, the aspects of the four realities of the noble ones** (such as impermanence) are to be known **through** the preparation (generating bodhicitta), the main practice (**not observing**), and the conclusion (dedication). It **is to be understood** that **this** is the knowledge of the **path** of knowing the path **of the śrāvakas.**[888]

I pay homage to Venerable Maitreya.

2.2.1.2.1.2.2.1.2. The factors conducive to penetration

> **Since form and so on are empty,**
> **By virtue of their emptinesses being undifferentiable,**
> **This represents heat. Through not observing them,**
> **This is asserted as having gone to the peak.** [II.3]
>
> **The poised readinesses [arise] through preventing**
> **Any abiding in them by way of being permanent and so on.**
> **Starting with the ten bhūmis,**
> **Through the detailed teachings on nonabiding,** [II.4]

The supreme dharma is explained
On the path of the noble śrāvakas.[889]
For what reason is that? Because the Buddha,
Upon realization, did not see any phenomena. [II.5]

As for the cause for the knowledge of the path of knowing **the path of the noble śrāvakas** arising in the mind stream, it is the familiarization on the mahāyāna path of preparation with the aspects of the four realities (such as impermanence) through being embraced by the realization of their lack of real existence. Since **form and so on are empty** of any respective natures of their own, **their emptinesses are undifferentiable.** To focus **by virtue of** this aspect **represents heat.** {515} [To focus on] form and so on **through** the aspect of **not observing them** as any respective natures of their own is **peak.** To focus on form and so on **through** the aspect of **preventing any abiding in them by way of** not observing them as any distinctive features (**being permanent,** impermanent, **and so on**) is **poised readiness. Through the detailed teachings** in the sūtras **on not abiding** through clinging to them, **starting with the ten bhūmis, the supreme dharma is explained.** You may wonder, "**For what reason is it that there is nothing to abide in through clinging to them?" Because the Buddha, upon** finding the wisdom of the **realization** of all aspects, **did not see any phenomena** as being real. This is [correct] because it is justified by virtue of the argument of [real phenomena] not being observed by a person who represents the [ultimate source of] valid cognition with regard to all knowable objects.[890]

2.2.1.2.1.2.2.2. The knowledge of the path of knowing the path of pratyekabuddhas

This has three parts:

1) The distinctive feature of the support (those who travel [on this path])
2) The nature of the path (what is to be traveled)
3) Its cause—the factors conducive to penetration

2.2.1.2.1.2.2.2.1. The distinctive feature of the support (those who travel [on this path])

This has two parts:

1) The actual distinctive feature
2) Rebutting disputes about it

2.2.1.2.1.2.2.2.1.1. The actual distinctive feature

They do not need instructions by others,
Since they realize the self-arisen by themselves.

> **This expresses the profundity**
> **Of the wisdom of the rhinos.** [II.6]

Since the self-arisen (the pratyekabuddhas), at the time of their last existence, **realize** [their enlightenment] **by themselves** without depending on others, **they do not need instructions by others.** What is included in the word "also"[891] is that they do not need to teach others [either]. Therefore, **the wisdom of the rhinolike** pratyekabuddhas {516} is a profound cognition (for, in meditative equipoise, it realizes the actuality that is not an object of expression) and a profound silence (during subsequent attainment, this [actuality] is not realized by others by virtue of the result reason that consists of the speech [of pratyekabuddhas]). **This expresses the profundity** [of this wisdom].[892]

2.2.1.2.1.2.2.2.1.2. Rebutting disputes about it

> **In certain ones who wish to hear**
> **Certain topics in certain ways,**
> **Even without words, these very topics**
> **Will appear in them accordingly.** [II.7]

You may wonder, "Being without words precludes teaching the dharma, so how do they teach the dharma without words?" **In certain ones** to be guided **who wish to hear certain topics** to be expressed **in certain ways** according to their respective interests, **even without words** that express [them] and [without] **topics** to be taught, **these very** [topics] to be expressed **will appear in the** listeners **according** to how they wish to listen [to them]. Therefore, being without words does not preclude teaching the dharma.[893]

2.2.1.2.1.2.2.2.2. The nature of the path (what is to be traveled)

> **Through the conceptions about apprehended referents being relinquished,**
> **Through the apprehender not being relinquished,**
> **And through the foundation, the path of the rhinos**
> **Should be understood to be encompassed.** [II.8]

Through the conceptions of clinging to external **apprehended referents being relinquished** (due to realizing that what is apprehended externally is without nature), **through** the conceptions of clinging to the real existence of what appears as the subject—**the apprehender**—not being relinquished (due to not realizing that internal cognition is without nature), **and through** the distinctive feature of the basis of phenomena (the disposition) on which this

path is **founded,** [the path of the pratyekabuddhas] is more eminent than the path of the śrāvakas. Therefore, the very wisdom of **the path of the rhinos should be understood to be encompassed** by these three [features].[894]

2.2.1.2.1.2.2.2.3. Its cause—the factors conducive to penetration

> **The aspect of pointing out that imputations**
> **Do not contradict the nature of phenomena**
> **Represents heat. Peak is distinguished by**
> **Form and so on being without decrease and so on.** [II.9]
>
> **Since form and so on are not apprehended**
> **By virtue of the emptiness of the internal and so on,**
> **This is poised readiness. The supreme dharma consists**
> **Of the aspects of form and so on being without arising and so on.**
> [II.10]

{517} (1) [To focus] through **the aspect of pointing out that imputations** of names are neither rejected **nor contradict the nature of phenomena represents heat.** (2) [To focus] through the aspect of being **distinguished** (that is, specified) **by form and so on being without** increase, **decrease, and so on** is **peak.** (3) [To focus] through the aspect of **not apprehending form and so on by virtue of** their being **the emptiness of the internal and so on is poised readiness.** (4) **The supreme dharma** is what is to be realized through **the aspects of form and so on being without arising and so on.** Thus, by virtue of focusing through said [four] aspects, according to their order, on the focal objects that are the four realities, the four factors conducive to penetration arise.[895]

2.2.1.2.1.2.2.3. The knowledge of the path of knowing the path of bodhisattvas

This has two parts:

1) The path of seeing
2) The path of familiarization

2.2.1.2.1.2.2.3.1. The path of seeing

This has two parts:

1) Brief introduction of its nature
2) Detailed explanation of the aspects of the manner of familiarization

2.2.1.2.1.2.2.3.1.1. Brief introduction of its nature

> **Through four moments of readiness and cognition**
> **For each one of the realities,**

> **The path of seeing and its benefit**
> **Are explained within the knowledge of the path.** [II.11]

By way of teaching respectively **four moments of readiness and cognition for the** four [realities] (the two contaminated realities and the two uncontaminated **realities), the path of seeing** with its qualities in this lifetime (such as irreversibility) **and its benefit** in other lifetimes (such as recollecting one's [former] lifetimes) **are explained within** the context of **the knowledge of the path.**[896] {518}

2.2.1.2.1.2.2.3.1.2. Detailed explanation of the aspects of the manner of familiarization

This has two parts:

1) Detailed explanation
2) Summary

2.2.1.2.1.2.2.3.1.2.1. Detailed explanation

This has four parts:

2.2.1.2.1.2.2.3.1.2.1.1. The four aspects of the reality of suffering

> **Suchness and buddhahood**
> **Not being accepted as synonyms**
> **Because of their not existing as mutual support and supported,**
> **Greatness, no valid cognition,** [II.12]
>
> **No measure . . .** [II.13a]

(1) **Because** the actuality that is the **suchness** of the reality of suffering **and** the **buddhahood** (prajñāpāramitā)[897] that realizes it do **not exist as** entities that are **support and supported,** respectively, said object and subject **are not accepted** as abiding in the form of **mutual synonyms** in terms of being one or different. (2) Because the form and so on of the reality of suffering ultimately have the nature of the dharmadhātu free from arising, abiding, and ceasing, they are **great.** (3) Ultimately, a subject that is a **valid cognition** which verifies these is **not** observable either. (4) Because the form and so on of the reality of suffering have the nature of the dharmadhātu that is immeasurable, just like space, they have **no measure.** The four moments of the reality of suffering are implied by teaching said [four] aspects of what is to be realized.

2.2.1.2.1.2.2.3.1.2.1.2. [The four aspects of] the reality of its origin

> **. . . No extremes,**
> **Ascertaining the form and such**
> **Of one who dwells in it to be buddhahood,**
> **Nothing to be adopted or to be discarded and so on,** [II.13]
>
> **Love and so on . . .** [II.14a]

(5) Since the form and so on of the origin [of suffering] lack any real nature, they do **not** represent any **extremes** of permanence, extinction, existence, or non-existence. (6) Since they, by virtue of having the nature[898] of the dharmadhātu free from reference points, are inseparable [from it], the nature of **the form and such of** the origin [of suffering] are **ascertained to be it**, that is, the nature of **buddhahood.** {519} (7) [Bodhisattvas] familiarize with the fact that there is **nothing to be adopted, to be discarded,** arising, **or** ceasing in all phenomena of the origin [of suffering]. (8) They cultivate the four immeasurables (**love and so on**) through being immersed in aspiring for their lack of a real nature. These are the four moments [of the reality] of the origin [of suffering] that are taught by said four aspects of what is to be realized, its benefit, and putting an end to falling into the extreme of existence and peace, respectively.

2.2.1.2.1.2.2.3.1.2.1.3. The four [aspects of the reality] of cessation

> **. . . Emptiness,**
> **Attaining buddhahood,**
> **Laying hold of all that is purified,**
> **Eliminating all fears and diseases,** [II.14]

(9) The nature of form and so on is the **emptiness** of being primordially empty by nature.[899] (10) [Bodhisattvas] **attain** the fruition of **buddhahood** through the roots of virtue that are equal to the dharmadhātu by way of their being inexhaustible and immeasurable. (11) [Prajñāpāramitā] **lays hold of all** types of **purified** remedial phenomena. (12) Through this very prajñāpāramitā, **all** outer harm (such as **fears**) and inner harms (such as **diseases**) are **eliminated.** These are the four moments of the reality of cessation that are taught by said [four] aspects of what is to be realized, the benefit and function of attaining the fruition, and the benefit of eliminating outer and inner harm, respectively.

2.2.1.2.1.2.2.3.1.2.1.4. The four [aspects of the reality] of the path

> **The grasping at nirvāṇa being at peace,**
> **Being protected and so on by the buddhas,**
> **Beginning with not killing sentient beings,**
> **Oneself abiding in the principle of the knowledge of all aspects** [II.15]
>
> **And establishing sentient beings [in it],**
> **As well as dedicating generosity and such**
> **For perfect enlightenment** [II.16ac]

(13) [Through bodhisattvas realizing that all phenomena are without nature,] **the grasping** of clinging to [phenomena] from form up through **nirvāṇa is at peace.** (14) [Bodhisattvas] **are protected,** guarded, and sheltered **by the buddhas** and gods from the [three kinds of] harm that arise from themselves, what are counted as [other] sentient beings, {520} or some conditions that are not these [first two factors], or the three [kinds of] harm [through nonvirtuous actions] that will be experienced amidst the visible phenomena [of this life], after [one] rebirth, or any other number [of rebirths]. (15) **Beginning with** relinquishing the **killing of sentient beings,** [bodhisattvas] **themselves abide in the principle of the knowledge of all aspects and** also **establish** other **sentient beings** in it. (16) Through the power of love and the mindfulness of wishing to make the roots of virtue of **generosity and such** inexhaustible, they **dedicate** [these roots] **for perfect enlightenment.** These are the four moments [of the reality] of the path that are taught by said four aspects of clinging to objects being at peace, the benefit of being protected by others, establishing oneself and others in virtue, and dedicating virtue for perfect enlightenment.

2.2.1.2.1.2.2.3.1.2.2. Summary

> **Are the moments of the knowledge of the path.** [II.16d]

The above sixteen **are the moments** of the path of seeing **of the knowledge of the path.** Illustrated by explicitly teaching such as the benefits in this and later lives that arise during subsequent attainment and so on, this is the teaching that the path of seeing will arise through having familiarized with the aspects of the [four] realities in a nonreferential manner through the sixteen moments of meditative equipoise.[900]

2.2.1.2.1.2.2.3.2. The path of familiarization
This has two parts:
1) The function of the path of familiarization
2) The actual path of familiarization

2.2.1.2.1.2.2.3.2.1. The function of the path of familiarization

> **Being disciplined in every respect, bowing down**
> **In all respects, victory over the afflictions,**
> **Being invulnerable to attacks,**
> **Enlightenment, and the foundation for worship.** [II.17]

{521} [The six functions of the path of familiarization consist of] (1) **being disciplined in every respect** due to mastering one's mind in every respect, (2) **bowing down to all** beings (such as spiritual friends) due to having overcome pride, (3) overpowering **the afflictions** of oneself and others due to attaining powerful remedies, (4) consequently not being an object of others launching **attacks**, (5) perfect **enlightenment** (the ultimate fruition) being accomplished, **and**, (6) temporarily, even the places where those on the path of familiarization dwell functioning as **foundations** to be **worshipped**. Among the five [functions] that are included in one's own mind stream and the one that is included in the mind streams of others, the first consist of four temporary [functions] and one ultimate one. All four [temporary functions] refer to being endowed with inner and outer favorable conditions and relinquishing [inner and outer] attacks.[901]

2.2.1.2.1.2.2.3.2.2. The actual path of familiarization
This has two parts:
1) The contaminated [path of familiarization]
2) The uncontaminated [path of familiarization][902]

2.2.1.2.1.2.2.3.2.2.1. The contaminated [path of familiarization]
This has three parts:
1) [The path of familiarization as] aspiration
2) [The path of familiarization as] dedication
3) [The path of familiarization as] rejoicing

2.2.1.2.1.2.2.3.2.2.1.1. [The path of familiarization as] aspiration
This has two parts:
1) The actual [path of familiarization as aspiration]
2) Its benefit

2.2.1.2.1.2.2.3.2.2.1.1.1. The actual [path of familiarization as aspiration]

> **Aspiration is to be understood as threefold**
> **In terms of one's own welfare, the welfare of oneself and others,**
> **And the welfare of others, each one of them**
> **Being regarded as threefold—**[II.18]
>
> **Lesser, medium, and great.**
> **Dividing these into the lesser of the lesser and so on**
> **Makes them threefold too.**
> **Thus, it is asserted as twenty-sevenfold.** [II.19]

As their primary object of **aspiration**, [bodhisattvas] greatly aspire for the power of the fruitional mother and the mother who teaches the [former] (the scriptural prajñāpāramitā) to accomplish the three welfares. These are the aspiration **in terms of one's own welfare** (for, during the subsequent attainments of the seven impure bhūmis, the seeds of being proud about oneself are not terminated yet), the aspiration in terms of **the welfare of** both (for, on the eighth and ninth [bhūmis], **oneself and others** are realized to be equality), {522} **and** the aspiration in terms of **the welfare of others** (for, on the tenth bhūmi, [one's activity for] the welfare of others is partially similar to [the one of] a buddha). This **threefold** main division has nine subdivisions and becomes **twenty-sevenfold** through its further subdivisions.[903]

2.2.1.2.1.2.2.3.2.2.1.1.2. Its benefit

> **Praise, eulogy, and laudation**
> **On the levels of aspiration**
> **For prajñāpāramitā**
> **Are considered through a triad of nines.** [II.20]

The buddhas realize the qualities of the bodhisattvas who cultivate said aspirations, just as [these qualities] truly are. Thus, [the buddhas delight in and] proclaim them without any superimposition or denial. [This proclamation] consists of twenty-seven [levels] (**a triad of nines**)—**praise on the** nine **levels of aspiration** in terms of one's own welfare, **eulogy** on the [nine] levels of aspiration in terms of both welfares, **and laudation** on the [nine] levels of aspiration in terms of the welfare of others.

2.2.1.2.1.2.2.3.2.2.1.2. The path of familiarization as dedication

[Here dedication] is the striving (plus its congruently associated factors) to turn the roots of virtue arisen from aspiration into the causes of perfect enlightenment.

> **As for special dedication,**
> **Its function is supreme.**
> **It has the aspect of nonreferentiality**
> **And the characteristic of unmistakenness.** [II.21]
>
> **It is free, the sphere of mindfulness about the nature**
> **Of the abundance of merit of the buddhas,**
> **Endowed with means, without characteristics,**
> **Entails rejoicing by the buddhas,** [II.22]
>
> **And is not included in the three realms.**
> **The three other aspects of dedication**
> **Lie in its character of producing great merit**
> **To lesser, medium, and great degrees.** [II.23]

Here Āryavimuktisena asserts the first line to represent the [sevenfold] specialness of dedication; the second one, its function; and the remaining ones, its nature (thus [explaining dedication] as elevenfold).

Master Haribhadra and others hold dedication to be twelvefold. (1) To dedicate the virtue of mentally engaging in aspiring for enlightenment (the object of aspiration) is the **dedication** that is more **special** than [those of] śrāvakas and pratyekabuddhas. It is endowed with the twofold **function** of (a) focusing on unsurpassable enlightenment like an illusion in the manner of not clinging to it {523} and (b) benefiting others—having the nature of compassion, the cause for teaching the three yānas to those to be guided who possess the three dispositions. Therefore, [this dedication] is "**supreme.**" One should understand that these functions apply to all the following [points] as well. (2) Likewise, [dedication] **has the aspect of not referring** to what is to be dedicated (ethics and so on) as being real. (3) Because of lacking the views about a real personality and so on, it has **the characteristic of unmistakenness.** (4) The merit to be collected is ultimately **free** from all phenomena. (5) It is **the sphere of mindfulness about the nature of the abundance of merit of the buddha** bhagavāns and the śrāvaka saṃgha, thus knowing it to be illusionlike. (6) It is **endowed with the means** of dedicating generosity and so on through being embraced by prajñā. (7) It is **without characteristics**—being unobservable as the three spheres. (8) It **rejoices** in and dedicates all paths of

the three yānas in just the ways that **the buddhas** know them and in which they exist through their true nature. (9) It is **not included in the three realms**, that is, it lacks clinging. (10) **Lesser dedication** means **producing** the **great merit** that is much larger than the merit of the sentient beings of a trichiliocosm having attained the ten virtues, the four immeasurables, the dhyānas, the form[less absorptions], and the supernatural knowledges. (11) **Medium** [dedication] refers to [producing the merit that is] larger than the merit of the sentient beings of a trichiliocosm abiding in [the fruitions of] stream-enterer up through arhat. {524} (12) **Great** [dedication] refers to [producing] the merit that is much larger than the offerings of [all] sentient beings in the ten directions, whose number equals the sand grains of the River Gaṅgā, to [all] sentient beings in a trichiliocosm who dwell in perfect buddhahood.

These are the twelve [aspects of dedication]. However, the single special dedication of bodhisattvas that is endowed with the functions taught above is only divided into these twelve in the sense of [their serving as] the remedies for [certain types of] biased clinging, but its nature is without any difference.[904]

2.2.1.2.1.2.2.3.2.2.1.3. The path of familiarization as rejoicing

[Rejoicing] has the nature of the [mental] openness that bears the aspect of delighting in the roots of virtue of oneself and others.

> **Through both means and nonobservation,**
> **One rejoices in roots of virtue.**
> **The mental engagement in rejoicing**
> **Is stated here to be familiarization.** [II.24]

One rejoices in roots of virtue **through means** and **rejoices in roots of virtue** through **nonobservation**. This **is stated here** in the treatise or the sūtras **to be the mental engagement in rejoicing**. It represents the twofold rejoicing that respectively has the seeming and the ultimate as its objects.

In this way, said three [types of] the contaminated path of familiarization constitute the element of subsequent attainment, which entails conceptions of dualistic appearances. In due order, the functions of these three are as follows. The first one gathers new merit, just like a lump of gold coming forth from a mine. The second one makes this merit into branches of perfect enlightenment, just like a goldsmith transforming unwrought gold into an ornament. Through the third one, the merit of oneself and others is attained equally. As for the latter two, the virtue of dedication {525} is increased through rejoicing and the virtue of rejoicing is increased through dedication. Therefore, these two are connected [in such a way that it makes] no difference [which one comes] first [and which one] last.[905]

2.2.1.2.1.2.2.3.2.2.2. The uncontaminated [path of familiarization] (the nature of meditative equipoise)

This has two parts:

1) [The path of familiarization of] accomplishing the qualities
2) The path of familiarization of purifying the stains[906]

2.2.1.2.1.2.2.3.2.2.2.1. [The path of familiarization of] accomplishing the qualities

> **Its nature, supremacy,**
> **Nonformation of anything,**
> **Procuring without observing**
> **Phenomena, and the great goal.** [II.25]

(1) The **nature** of the path of familiarization as accomplishment is the prajñā of directly and unmistakenly seeing all phenomena as being free from reference points. That is, without the other five pāramitās being embraced by this [prajñā], buddhahood will not be attained through them. Therefore, this is the **supremacy** [of prajñā and the uncontaminated path of familiarization]. (2) Its distinctive feature is accomplishment through realizing that the distinctive feature of all phenomena is their being without arising, ceasing, and observability, that is, **nonformation** of real existence **of anything** from form up through the knowledge of all aspects. (3) Its mental aspect is to be **without observing phenomena** as characteristics. (5) **Procuring** refers to [this path] producing higher and higher realizations in the form of this very nonobservation in the mind streams of yogins and making them into buddhas, **the great** ultimate **goal**. Thus, the first three represent the nature that causes accomplishment and the latter two, the power that depends on what is accomplished.[907]

2.2.1.2.1.2.2.3.2.2.2.2. The pure path of familiarization

This has two parts:

1) The causes [of purity]
2) The nature [of purity]

2.2.1.2.1.2.2.3.2.2.2.2.1. The causes [of purity]

> **Attending to the buddhas, generosity and such,**
> **As well as skill in means**
> **Are the causes for aspiration in this case.**
> **The causes for being destitute of the dharma are** [II.26]

> **Being under the power of māras,**
> **Not aspiring for the profound nature of dharmas,**
> **Clinging to the skandhas and so on,**
> **And being seized by bad friends.** [II.27]

{526} Here [the text speaks about] both the causes for the arising of the pure path of familiarization and the causes for its not arising. As for the first, (1) **attending to** countless **buddhas** for a long time through pleasing them, (2) perfecting the pāramitās (**generosity and such**), **as well as** the **skill in** the **means** to cultivate nonreferential and nonobserving calm abiding **are the causes for** the pure path of familiarization arising in the mind stream. **The causes for being destitute of the dharma** (the adverse conditions) **are** (1) **being under the power of māras**, that is, being harmed [by them], (2) **not aspiring for the profound dharma**—the freedom from reference points—due to not having purified the mahāyāna disposition, (3) **clinging to the skandhas and so on** as being entities due to not having become familiar with phenomenal identitylessness, and (4) **being seized by bad friends** due to not having become accustomed to spiritual friends.[908]

2.2.1.2.1.2.2.3.2.2.2.2.2. The nature [of purity]

This has two parts:

1) General introduction to purity
2) Particular explanation [of purity]

2.2.1.2.1.2.2.3.2.2.2.2.2.1. General introduction to purity

> **The purity of the fruition is nothing but**
> **The purity of form and such since these two**
> **Are not different and are indivisible.**
> **It is in this sense that purity is proclaimed.** [II.28]

From the perspective of **the fruition** (the subject), **the** very **purity of** having relinquished the clinging to objects **is nothing but the purity of form and such. Since** there is only a single stain to be purified, **these two** purities **are not different** because they do not exist as the duality of apprehender and apprehended, cannot be made two through the mind, and do not have dissimilar natures. They **are indivisible** because they do not have many branches or parts. In this mahāyāna, since there are no external objects except as mere appearances of the mind, {527} once the mind is **pure**, appearances are pure [too]. Therefore, impure appearances are not presented from the point of view of the noble ones, but [only] from the point of view of sentient beings.[909]

2.2.1.2.1.2.2.3.2.2.2.2.2.2. Particular explanation [of purity]

This has two parts:

1) The actual division of the path
2) The distinctive features of the path of completion

2.2.1.2.1.2.2.3.2.2.2.2.2.2.1. The actual division of the path

> **The purities of disciples, rhinos, and the children of the victors**
> **Are due to their having relinquished**
> **Afflictive, cognitive, and [the obscurations] of the three paths,**
> **But the Buddha's [purity] is utterly so in all aspects.** [II.29]

[There are] **the purity of disciples** (śrāvakas) **having relinquished** the **afflictive** obscurations, the purity of **rhinos** (pratyekabuddhas) having relinquished one part of the **cognitive** obscurations (the conceptions about the apprehended), **and** the purity of **the children of the victors** (bodhisattvas) being pure of the obscurations **of the three paths** (the two explained above and the conceptions about the apprehender), **but the** purity of **buddhas is utterly** pure of **all aspects** of obscurations.[910]

2.2.1.2.1.2.2.3.2.2.2.2.2.2.2. The distinctive features of the path of completion[911]

This has two parts:

1) The actual [features]
2) Rebutting disputes

2.2.1.2.1.2.2.3.2.2.2.2.2.2.2.1. The actual [features]

You may wonder, "Why is it that the purity of buddhas is utter [purity] and the purities of śrāvakas and pratyekabuddhas are partial?"

> **Purity is the path that consists**
> **Of the lesser of the lesser remedies and so on**
> **For the greater of the great degrees of the stains and so on**
> **On the nine levels.** [II.30]

The reason for the purity of buddhas being utter [purity] is that the cause which **purifies** all stains is **the** ninefold mahāyāna **path** of familiarization **that consists of the lesser of the lesser remedies and so on** (the path that relinquishes the nine **greater of the great degrees of the stains** to be relinquished **and so on,** which depend **on the nine levels** of the desire [realm], the dhyānas of the form [realm, and the meditative absorptions of] the formless [realm]).[912] {528}

2.2.1.2.1.2.2.3.2.2.2.2.2.2.2.2. Rebutting disputes

> **Through removing qualms about this,**
> **It is asserted that the path's**
> **Equality of what verifies and what is to be verified**
> **Is the remedy for the three realms.** [II.31]

[Someone may object,] "In this way, what purifies all stains is the ninefold path of familiarization of the mahāyāna, on which the [ninefold] series of lesser to great remedies arises [in order to cease] the ninefold series of great to lesser factors to be relinquished through familiarization. For this reason, it follows that the fruition is not the utter purity of a buddha because the greater of the great factors to be relinquished must be overcome through the lesser of the lesser remedies."[913] Having taught this qualm in a supplementary manner, the reply to it consists of [the statement that,] ultimately, there is no benefit or harm whatsoever and, on the level of the seeming, of the example of someone doing laundry [needing to] generate great exertion to eliminate the subtle stains that exist on some garment, while he is able to eliminate the coarser ones with little effort. **Through removing** said **qualm** through [this reply], **the** ninefold mahāyāna **path** of familiarization is established as the remedy for all stains. You may wonder, "What kind of path is that?" It consists of realizing that any cognition **that verifies and** any object **that is to be verified** (which [appear] in the form of the three realms) are not observable as really existent, but are nonreferential **equality. It is asserted that** this **is the remedy for the three realms.**[914]

This is the commentary on **the chapter (the second one) on the knowledge of the path in the** ***Treatise on the Pith Instructions on Prajñāpāramitā, Called*** **The Ornament of Clear Realization.**

I pay homage to the venerable Mañjuśrīghoṣa.

2.2.1.2.1.3. The detailed explanation of the branches of the knowledge of entities (what is to be relinquished)

This has six parts:

1) The nature of the knowledge of entities
2) The reasons for presenting closeness and distance
3) The divisions of the factors to be relinquished and their remedies
4) The manner of practicing it
5) The fruition of having practiced in this way
6) The concluding summary of the three knowledges

2.2.1.2.1.3.1. The nature of the knowledge of entities

> **Not abiding on the near or the far shore,**[915]
> **Nor in between these two,**
> **By virtue of understanding the times as equality,**
> **She is asserted as prajñāpāramitā.** [III.1]

[The knowledge of entities is] **not abiding on** the conceptions of saṃsāra with its continuum of the skandhas (**the near** [shore] that ordinary beings travel and see) **or** on nirvāṇa with its characteristic of wishing for the extinction of the skandhas (**the far shore** that ordinary beings do not travel and see), **nor in between these two** (saṃsāra and nirvāṇa). Thus, through prajñā, it does not abide in saṃsāra, and through compassion, it does not abide in peace. It also does not abide in between since there is nothing other than these [two] to abide in. It is in the form of the phenomena of **the** three **times** (such as the forms and so on of saṃsāra and nirvāṇa) lacking arising that [this knowledge] **understands** them **as equality. By virtue of** being the knowledge of entities of bodhisattvas that is close to the perfect mother, {530} it **is asserted as** being **prajñāpāramitā.**

What is taught implicitly is its opposite, the knowledge of entities of śrāvakas and pratyekabuddhas that is far from the perfect mother. Because of saṃsāra's continuous operation, [this knowledge of entities clings to saṃsāra] as an entity and because of nirvāṇa being the cessation of the skandhas, it clings to [nirvāṇa] as a nonentity. Also, it lacks in prajñā and compassion.[916]

2.2.1.2.1.3.2. The reasons for presenting closeness and distance

> **Through lack of means, she is distant**
> **Because characteristics are observed.**
> **Through skill in means,**
> **Her proper closeness is proclaimed.** [III.2]

The implicitly taught knowledge of entities of śrāvakas and pratyekabuddhas **is distant** from the perfect mother (the remedial knowledge of entities) **through** observing (**because** of **observing characteristics** through clinging to form and such as being really existent) and being devoid of the skill in **means** to accomplish buddhahood (such as spiritual friends who teach that all phenomena are without nature). **Through** bodhisattvas being endowed with the **skill in means** that is the opposite of that, their **closeness** [to the mother] is **proclaimed.**[917]

2.2.1.2.1.3.3. The divisions of the factors to be relinquished and their remedies

This has three parts:

1) [The factors to be relinquished and their remedies in terms of clinging to the characteristics of] entities and the path
2) The factors to be relinquished and their remedies in terms of clinging to the characteristics of the fruition
3) Their summary {531}

2.2.1.2.1.3.3.1. [The factors to be relinquished and their remedies in terms of clinging to the characteristics of] entities and the path

This has two parts:

1) The factors to be relinquished
2) The remedies

2.2.1.2.1.3.3.1.1. The factors to be relinquished

> **The antagonistic factors are discriminating notions about engaging**
> **In the skandhas (such as form) being emptiness,**
> **The phenomena included in the three times,**
> **And the factors of enlightenment (such as generosity).** [III.3]

The antagonistic factors of the remedial knowledge of entities **are discriminating notions about the five skandhas (such as form)** as **being the emptiness** of being empty of a self that is another referent, discriminating notions about the phenomena included in the three times as being such [phenomena], **and** discriminating notions about the characteristics of **engaging in** the pāramitās **(such as generosity)** and **the factors of enlightenment** and so on as the path.[918]

2.2.1.2.1.3.3.1.1. The remedies

> **No clinging to "me" with regard to generosity and such**
> **And enjoining others to this**
> **Stops the extreme of attachment.** [III.4ac]

To abide oneself in **not clinging to** the self of an agent and a recipient **with regard to generosity and such** (being pure of the three spheres) **and to enjoin others to this** too is the remedy in all respects. Since prajñā has put an end to all bases that one could cling to, **the extreme of attachment is stopped.** Since one does not cling to the emptiness of the skandhas and the characteristics of the three times [either], the remedies for the above first two factors to be relinquished are taught implicitly [as well].[919]

2.2.1.2.1.3.3.2. The factors to be relinquished and their remedies in terms of clinging to the characteristics of the fruition

[This has four parts:]

1) The nature of attachment
2) The reason for attachment
3) The remedy
4) Elaboration on the reason

2.2.1.2.1.3.3.2.1. The nature of attachment

> **Thus, attachment to the victors and so on is subtle.** [III.4d]

Though the accumulation of virtuous merit, such as prostrating to **the victors and so on** by way of mentally engaging in their characteristics, serves as the remedy for karmic obscurations and so on, {532} it has the nature of **subtle** clinging. Therefore, it is an antagonistic factor of the path of bodhisattvas.[920]

2.2.1.2.1.3.3.2.2. The reason for attachment

> **Since the path of dharma is free by nature,**
> **This is its profundity.** [III.5ab]

Since the path of dharmas—the basic nature—**is** the nature of phenomena that is **free by nature, this is its profundity.** Therefore, also the clinging to the real existence of the objects of refuge is a factor to be relinquished.[921]

2.2.1.2.1.3.3.2.3. The remedy

> **The knowledge of phenomena being of a single nature**
> **Is the relinquishment of attachment.** [III.5cd]

The knowledge of phenomena being of a single nature in that they are without nature **is the relinquishment of** said **attachment.**[922]

2.2.1.2.1.3.3.2.4. Elaboration on the reason

This has two parts:

1) [The reason for] being profound
2) The reason for being difficult to realize

2.2.1.2.1.3.3.2.4.1. [The reason for] being profound

> **By virtue of rejecting what is seen and such,**
> **She is said to be difficult to realize.** [III.6ab]

By virtue or because **of rejecting** what is realized through conventional valid cognition (**what is seen and** heard **and such**), ultimate reality **is said to be difficult to realize.**[923]

2.2.1.2.1.3.3.2.4.2. The reason for being difficult to realize

> **Since she is not known as form and such,**
> **She is asserted to be inconceivable.** [III.6cd]

By virtue of the nature of **form and such not** being an object to be **known,** this nature of theirs (emptiness) **is asserted to be inconceivable.**[924]

2.2.1.2.1.3.3.3. Their summary

> **Thus, within the scope of the all-knowledge,**
> **This entire division of**
> **Antagonistic factors and remedies**
> **Should be known as it was explained.** [III.7]

{533} **Thus,** it **should be known** that, **within the** chapter **of the all-knowledge, this entire division** of the path of buddhas and bodhisattvas is explained through its **antagonistic factors** (the path of śrāvakas and pratyekabuddhas **as it was explained) and remedies.**

2.2.1.2.1.3.4. The manner of practicing it

This has two parts:

1) The nature of the training that is the manner of practicing it
2) Its equality

2.2.1.2.1.3.4.1. The nature of the training that is the manner of practicing it

After having understood the defining characteristics of these factors to be relinquished and their remedies, [there follows] the training in familiarizing with them in a nonreferential manner. In terms of its objects, it is divided into ten.

> **The trainings that stop engaging in**
> **Form and so on, their impermanence and so on,**
> **Their being incomplete or complete,**
> **And detachment from them,** [III.8]
>
> **The trainings in terms of no change, no agent,**
> **The three kinds of what is hard to do,**

Wishing for fruitfulness,
Since fruitions are attained according to destiny, [III.9]

Being independent of others,
And what makes seven kinds of appearance understood. [III.10ab]

[The ten trainings consist of] **the trainings** in nonclinging **that** (1) **stop engaging in** clinging to all phenomena from **form** up through the knowledge of all aspects as being entities, (2) stop engaging in clinging to the distinctive features of form and so on (being **impermanent**, empty, **and so on**), (3) stop engaging in clinging to the three natures, that is, to imaginary form **being incomplete** [form] because it is not established through its characteristics due to merely being a conceptual superimposition, **or** to the form of the nature of phenomena being the ultimately abiding or **complete** [form] because it abides as being inseparable from naturally pure qualities due to its being the very nature of form that is empty of imputations, {534} or to other-dependent form (which is [both] the basis for imputing imaginary form and the bearer of the nature of perfect [form]), **and** (4) stop engaging in clinging to [practice] with attachment and **detachment**, respectively, that is, [practice in] the [manner of] focusing of those [people in whom] clinging is present or absent. [Then, there are the trainings in] (5) not clinging to the primary object that is nonconceptual wisdom, in which there is **no change** in terms of its increasing or decreasing [by virtue] of being taught or not being taught through words, (6) not clinging to the nature of phenomena, which is **no agent** in the form of attachment, hatred, and so on when being praised or blamed, (7) not clinging to **the three kinds of what is hard to do**—to attain the knowledge of all aspects, generate the knowledge of the path, and teach the knowledge of entities for the welfare of sentient beings because, ultimately, there is nothing to be attained, nothing to be generated, and nothing to be taught, while, seemingly, [the number of] sentient beings is never exhausted, (8) not clinging to **wishing for fruitfulness according to** one's individual **destiny** because of having trained in the mother, (9) not clinging to protection because the very abiding in the yoga of the mother is the supreme protection and thus **independent of others, and** (10) stopping engaging in the clinging that is based on the signs **that make it understood** that [phenomena] are without nature—dreams (**appearances** as transformations [of consciousness]), illusions (appearances through causes and conditions coming together), mirages (appearing, but not existing), echoes (depending on conditions), optical illusions (appearances [in the manner] of not going beyond),[925] cities of gandharvas (appearances without any support), and magical creations (appearances without any physical or verbal agent). {535}

What is implicitly taught through these [ten] are the knowledges of entities of śrāvakas and pratyekabuddhas, which engage in clinging.

These trainings must be cultivated for as long as any clinging to characteristics with regard to view, meditation, conduct, fruition, subject, or object arises. Therefore, they exist from the path of accumulation up through the tenth bhūmi.[926]

2.2.1.2.1.3.4.2. The equality of the training

> **The fourfold lack of conceit about form and such**
> **Is asserted to be its equality.** [III.10cd]

This refers to the fourfold stopping **of conceit about** the natures of [phenomena] from **form** up through the knowledge of all aspects ([thinking,] "This is such and such"), conceit about conventional characteristics (such as blue, yellow, white, red, happiness, and suffering), conceit about their classificational elaborations, and conceit about realizations (such as the factors conducive to penetration).[927]

2.2.1.2.1.3.5. The fruition of having practiced in this way

This has two parts:

1) Brief introduction
2) Detailed explanation

2.2.1.2.1.3.5.1. Brief introduction

> **Within the scope of the all-knowledge, the path of seeing**
> **Has the character of momentary readinesses and cognitions,**
> **[Such as] dharma cognition and subsequent cognition,**[928]
> **With regard to the realities of suffering and so on.** [III.11]

The sixteen **moments of readinesses and cognitions with regard to the** four **realities are the path of seeing within the all-knowledge.**

2.2.1.2.1.3.5.2. Detailed explanation

This has two parts:

1) Individual explanation
2) Summary

2.2.1.2.1.3.5.2.1. Individual explanation

[This has four parts:]

2.2.1.2.1.3.5.2.1.1. The four aspects of the reality of suffering

> **Form being neither permanent nor impermanent,**
> **Beyond extremes, pure,**
> **Neither arising nor ceasing and so on,** [III.12ac]

{536} The four [aspects of the reality of suffering] consist of the **form** and so on of the reality of suffering (1) **being neither permanent nor impermanent** because they are without nature, (2) being **beyond** the **extremes** of suffering and nonsuffering, (3) being **pure** in being neither empty nor nonempty of a self that is another referent, and (4) **neither arising, nor ceasing,** nor afflicted, nor purified because they do not have the nature of self or nonself.[929]

2.2.1.2.1.3.5.2.1.2. The four aspects of the origin [of suffering]

> **Like space, without contagion,** [III.12d]

> **Free from grasping,**
> **Inexpressible through a nature of its own,** [III.13ab]

The four [aspects of the reality of the origin] consist of [this origin] (5) being **like space** because the causes and noncauses of suffering are falsities, (6) being **without** afflictions such as attachment[930] because there is neither origin nor nonorigin, (7) being **free from grasping** because of not being connected with arising and nonarising, and (8) being **inexpressible through a nature of its own** because of being liberated from conditions and nonconditions.[931]

2.2.1.2.1.3.5.2.1.3. The four aspects of the reality of cessation

> **With its meaning thus being impossible**
> **To convey to others through expressions,** [III.13cd]

> **Not serving as a focal object,**
> **Being utterly pure, no diseases arising,** [III.14ab]

The four [aspects of the reality of cessation] consist of [cessation] (9) being free from both cessation (the freedom from afflictions) and noncessation, **with** the **meaning** of the reality of cessation **thus being impossible to convey to others through** being **expressed** in words, (10) **not serving as a focal object** because, ultimately, there are neither the peace of suffering nor nonpeace, (11) **being utterly pure** because there are neither the excellence of bliss and purity nor nonexcellence, {537} and (12) **no diseases arising** and being

followed by the gods because there are neither final deliverance nor what is not final deliverance.[932]

2.2.1.2.1.3.5.2.1.4. The four aspects of the reality of the path

> **The unpleasant realms being extinct,**
> **Nonconceptuality with regard to manifesting the fruition,**
> [III.14cd]
>
> **No connection with characteristics,**
> **And no arising of any consciousness**
> **With regard to both entities and names**—[III.15ac]

The four [aspects of the reality of the path] consist of (13) births in **the** three **unpleasant realms being extinct** because of realizing that there are neither the path that leads to liberation nor nonpaths that are not such [a path], (14) **nonconceptuality** in terms of the three spheres **with regard to** the means for **manifesting the fruition** because of being free from what is appropriate (functioning as the remedy for the afflictions) and inappropriate (not functioning [in that way]), (15) **no connection with the characteristics** of all phenomena because of being liberated from accomplishing an unmistaken mind and not accomplishing it ([remaining] mistaken), and (16) **no arising of any consciousness** of apprehending any difference **with regard to both entities** (objects of expression) **and names** (means of expression) because of lacking the two extremes of what is conducive to deliverance (proceeding toward the place of permanent benefit) and what is not conducive to deliverance (not proceeding [to said place]).[933]

2.2.1.2.1.3.5.2.2. Summary

> **These are the moments of the all-knowledge.** [III.15d]

The sixteen **moments** that bear the aspects of being free from the thirty-two superimpositions in these ways make up the path of seeing of bodhisattvas. Its opposite—to meditate by way of clinging to the sixteen aspects such as impermanence—represents the paths of seeing of śrāvakas and pratyekabuddhas.[934] {538}

2.2.1.2.1.3.6. The concluding summary of the three knowledges

> **The three [knowledges] are this one,**
> **Then this one, and next this one.**

This announces the conclusion
Of these three topics. [III.16]

Thus, [the three knowledges] **are** [presented through] **these** ten dharmas that define the knowledge of all aspects, **then these** eleven dharmas of the knowledge of the path, **and next these** nine dharmas that define the knowledge of entities. Through these [lines], **the conclusion of these three topics** of the three knowledges **is announced.**[935]

This is the commentary on **the chapter (the third one) on the knowledge of entities in the** ***Treatise on the Pith Instructions on Prajñāpāramitā, Called*** **The Ornament of Clear Realization.**

2.2.1.2.2. The detailed explanation of the branches of the four trainings (the engagement)

This has two parts:

1) [Detailed explanation of the branches that are the cause and result of] gaining mastery
2) Detailed explanation of the branches that are the cause and result of stabilizing [this mastery]

2.2.1.2.2.1. [Detailed explanation of the branches that are the cause and result of] gaining mastery

This has two parts:

1) [Detailed explanation of the branches of the complete training in] all aspects—the cause that makes one gain mastery
2) Detailed explanation of the branches of the culminating [training]—the result over which mastery is to be gained {539}

2.2.1.2.2.1.1. [Detailed] explanation of [the branches of the complete training in] all aspects—the cause that makes one gain mastery

This has two parts:

1) The special training that is produced in the mind stream
2) The progressive familiarization through which the special training arises in the mind stream

2.2.1.2.2.1.1.1. The special training that is produced in the mind stream

This has four parts:

1) The aspects to be trained in
2) The persons who train
3) The training's own nature
4) The preliminary dharmas of the training

2.2.1.2.2.1.1.1.1. The aspects to be trained in

This has two parts:

1) Brief introduction
2) Detailed explanation

2.2.1.2.2.1.1.1.1.1. Brief introduction

> **The specific instances of cognizing entities**
> **Represent the defining characteristic of "aspects."**
> **By virtue of the three kinds of omniscience,**
> **They are asserted as three kinds.** [IV.1]

The specific instances of the wisdom **of cognizing entities** (the aspects of the four realities) **represent "aspects."** This is **the defining characteristic of** aspects in general. When classified, **these** aspects **are asserted as three kinds** for the reason that the **omnisciences are of three kinds.**[936]

2.2.1.2.2.1.1.1.1.2. Detailed explanation

This has three parts:

1) [Detailed explanation of the aspects of] the knowledge of entities
2) [Detailed explanation of the aspects of] the knowledge of the path
3) Detailed explanation of the aspects of the knowledge of all aspects

2.2.1.2.2.1.1.1.1.2.1. [Detailed explanation of the aspects of] the knowledge of entities

> **Beginning with the aspect of nonexistence**
> **Up through the aspect of immovability,**
> **Four for each one of the realities**
> **And fifteen of them for the path are taught.** [IV.2]

The **four** aspects of the **reality** of suffering are (1) **not existing** as something permanent, (2) not arising ultimately, (3) being free from a self that is another referent, and, (4) not being subdued by the flaw of conceiving of a self. {540}

The four aspects of the origin [of suffering] are (5) lacking a basis for the production of name and form ultimately, (6) lacking coming and going, just like space, (7) inner expressions, examinations, and analyses being inexpressible because they do not exist, and (8) the craving that is the condition for rebirth and arises from feelings not [even] existing as a name.

The four aspects of cessation are (9) lacking going anywhere ultimately, (10) not being carried away by dualistic appearances, (11) being inexhaustible since it has the nature of the dharmadhātu, (12) being without arising since

there is no producing cause. These [aspects] match the well-known aspects of the respective realities in accordance with their enumeration.

As for the aspects of the reality of **the path**, the four aspects of there not being a self that is (13) an agent, (14) a cognizer, (15) one who transits higher, or (16) a subduer of the afflictions, in due order, match the four [aspects of the reality of the path] such as "path." They represent the uncontaminated path of the hīnayāna that is the remedy for the afflictive obscurations.

The aspects of the contaminated subsequent attainment of the path of familiarization that is the remedy for the cognitive obscurations are the following five. (17) Just as in a dream, outer apprehended [objects] appear, but have no real existence. (18) Just like an echo, they do not arise from a real cause. (19) Just like an optical illusion, their manner of appearing is unimpeded. (20) Just as in a mirage, [all] reference points [with regard to them] are at peace. (21) Just like an illusion, they are natural nirvāṇa.

The six **aspects** of [outer apprehended objects] (22) not existing as afflicted phenomena, (23) not existing as purified phenomena, (24) being untainted because of their nature being luminosity, {541} (25) lacking the elaborations of divisions, (26) lacking anything to be conceited about realization, and (27) being **immovable** emptiness represent the uncontaminated path of seeing that is the remedy for the six cognitive obscurations of clinging to real existence with regard to what is to be rejected, what is to be adopted, what is stained, the elaborations of the five skandhas, realization, and the nature of emptiness deteriorating.[937]

2.2.1.2.2.1.1.1.1.2.2. Detailed explanation of the aspects of the knowledge of the path

> **In terms of the cause, the path, suffering,**
> **And cessation, in due order,**
> **They are said to be eight, seven,**
> **Five, and sixteen.** [IV.3]

The reality of the origin [of suffering] is taught by way of the factors to be relinquished and their remedies; the reality of the path, by way of theses and their justifications; the reality of suffering, by way of general and specific characteristics; and the reality of cessation, by way of emptiness.

1) The **eight** [aspects of the reality of suffering] are as follows. The three aspects of (1) being free from desire, (2) not dwelling [on objects] through clinging, and (3) characteristics and flaws being at utter peace are the remedies for three *causes*[938]—striving, desire, and delighting in rebirths. The three aspects of (4) lacking desire, (5) lacking hatred, and (6) lacking ignorance

are the remedies for the three [corresponding] *origins* [of suffering]—desire, hatred, and ignorance. (7) The aspect of lacking afflictions because of being free from their cause—improper mental engagement—is the remedy for the imagination of the *arising* [of suffering]. (8) The aspect of the lack of real sentient beings is the remedy for the *condition* that consists of the views about a real personality.

2) As for the aspects of the reality of **the path**, (9) the aspect of being immeasurable {542} teaches the nature of *path*—the mahāyāna that provides the opportunity for all sentient beings [to progress to buddhahood]. (10) The aspect of being disconnected from the two extremes teaches the reason for [this path] providing said opportunity because of not clinging to [saṃsāric] existence and peace. (11) The aspect of not being different teaches the nature of *appropriateness*—realizing that all phenomena without exception are not different in their being the dharmadhātu. (12) [The aspect of] no clinging to superiority teaches the reason for the mahāyāna being the realization of everything without exception [being the dharmadhātu] because of not being content with the paths of śrāvakas and pratyekabuddhas. (13) [The aspect of] nonconceptuality teaches the nature of the *accomplishment* of realizing identitylessness. (14) [The aspect of] being unassessable teaches the reason for not conceiving of the nature of phenomena through clinging to it as an object that can be known. (15) The aspect of lacking attachment teaches *what is conducive to deliverance*—being free from attachment to any phenomena. For this, [the sūtras] do not state a reason.

3) The **five** aspects of the reality of **suffering** are the four of being (16) *impermanent*, (17) *suffering*, (18) *empty*, and *identityless* (its specific characteristics) as well as (20) the aspect of all these not having any characteristics of being established by a nature of their own.

4) As for the **sixteen** aspects of the reality of **cessation**, (21)–(23) the emptinesses of the internal, the external, and both are the three aspects of cessation that are characterized by the *cessation* of contaminated entities. (24)–(31) The eight [aspects of] the emptinesses of emptiness, the great, the ultimate, conditioned and unconditioned phenomena, what is beyond extremes, {543} what is without beginning and end, and what is not rejected are the eight aspects of the eight [kinds of] clinging of superimposing [something] onto these eight being at *peace*. (32) The emptiness of the primordial nature is the one aspect of *excellence*—the lack of an agent being pure as natural emptiness. The [last] four [teach the aspect of *final deliverance*.] (33)–(35) The three emptinesses of all phenomena, specifically characterized phenomena, and the unobservable [teach the aspect of] how [cessation] is *final deliverance* because they put an end to the three [kinds of] mistakenness about imputations, characteristics, and time. (36) The emptiness of the nature of nonentities teaches *final deliverance*'s own nature.[939]

2.2.1.2.2.1.1.1.1.2.3. [Detailed explanation of] the aspects of the knowledge of all aspects

> **Starting with the foundations of mindfulness**
> **And ending with the aspects of buddhahood,**
> **In approximate concordance with the reality of the path,**
> **And distinguished through the threefold omniscience** [IV.4]
>
> **Of disciples, bodhisattvas,**
> **And buddhas, in due order,**
> **They are asserted as thirty-seven,**
> **Thirty-four, and thirty-nine.** [IV.5]

[Within the scope of the aspects of the knowledge of all aspects,] the **thirty-seven** aspects of the knowledge of entities consist of **the** four **foundations of mindfulness** (the path of examining entities), the four correct efforts (the path that arises from effort), the four limbs of miraculous powers (the path of training in samādhi), the five faculties (the path of preparing for clear realization), the five powers (the path of connecting with clear realization), the seven branches of enlightenment (the path of clear realization), and the eightfold path [of the noble ones] (the path that is conducive to pure final deliverance).

The **thirty-four** aspects of the knowledge of the path consist of the three doors to liberation (the path of the remedies), the [first] three liberations (the path of manifesting), the remaining five liberations (the path of blissfully abiding amidst visible phenomena), {544} the nine meditative absorptions (the supramundane path), the four dharma readinesses (the path of relinquishment), and the ten pāramitās (the path of buddhahood).

The **thirty-nine** aspects of the knowledge of all aspects consist of the thirty-six divisions of qualities—the ten aspects of the powers, the four aspects of the fearlessnesses, the four aspects of the discriminating awarenesses, the eighteen aspects of the unique [buddha qualities]—as well as the aspect of suchness (that which is the nature of these qualities), the aspect of the self-arisen (having gained mastery over these phenomena that are the qualities, or [indicating] which person's qualities they are), **and the aspect of buddhahood** (the aim for which said [qualities] are [developed]).[940]

I pay homage to noble Samantabhadra.

You may wonder, "What is the manner of bodhisattvas familiarizing with these aspects of the knowledge of all aspects?" In general, the familiarization of bodhisattvas is of four kinds. The familiarization of mentally engaging in aspiring [for true reality] refers to mind arising as a mere likeness of what it familiarizes with. The familiarization of mentally engaging in true reality

means mind arising in exactly the way the defining characteristics of what [it familiarizes with] are. The familiarization of analyzing defining characteristics refers to mentally engaging in, and analyzing through discriminating prajñā, the defining characteristics of certain clear realizations that have arisen in one's mind stream, [thinking,] "They are such and such." The familiarization through aspiration prayers means to mentally aspire to attain certain states and gather the accumulations for that sake. {545} Among these, up through the seventh bhūmi, the types of realization that consist of the knowledge of entities and the knowledge of the path in the context of the knowledge of all aspects arise as mere likenesses and thus are [cases of] the familiarization of mentally engaging in aspiring [for true reality]. As for the powers and so on, [bodhisattvas] familiarize with them in the manners of analyzing their characteristics and aspiration prayers. From the eighth bhūmi onward, [bodhisattvas] attain likenesses of the powers and so on and therefore familiarize with them in the manner of mentally engaging in aspiring [for true reality].

2.2.1.2.2.1.1.1.2. The persons who train

> **Those who lived up to their duties toward the buddhas,**
> **Planted roots of virtue in relation to them,**
> **And are protected by spiritual friends**
> **Are the vessels for listening to her.** [IV.6]
>
> **Since they attended to the buddhas, asked them,**
> **And engaged in generosity, ethics, and so on,**
> **These genuine beings are held to be the vessels**
> **For taking her up, retaining her, and so on.** [IV.7]

Those who are endowed with the three distinctive features of having **lived up to their duties toward the buddhas** through focusing on the tathāgatas (such as building temples), having **planted roots of virtue in relation to the** buddhas (such as offering them alms), **and being protected by** mahāyāna **spiritual friends are the vessels for** primarily **listening to** the mother. **The genuine beings hold** those who rendered services to many **buddhas** through **attending to** them **to be the vessels for taking** the words [of the mother] to mind; those who, after having rendered services to the buddhas, **asked them** about the points about which they have doubt, to be the vessels for **retaining** these points without forgetting them; and those who **engaged in** the six pāramitās through attending to the buddhas, to be the vessels for mentally engaging in the characteristics [of the mother] in a proper manner.[941] {546}

2.2.1.2.2.1.1.1.3. The training's own nature

> **Because of not abiding in form and so on,**
> **Because of having stopped involvement in them,**
> **Because of their suchness being profound,**
> **Because of their being difficult to fathom,** [IV.8]
>
> **Because of their being immeasurable,**
> **Because of realization being slow and full of hardships,**
> **Because of the prophecy, irreversibility,**
> **Final deliverance, no obstructions,** [IV.9]
>
> **Being close to enlightenment, swift,**
> **The welfare of others, without increase and decrease,**
> **Not seeing dharmas or nondharmas and so on,**
> **Not seeing the inconceivability of form and so on,** [IV.10]
>
> **Because of not conceiving the characteristics**
> **Or the being of form and such,**
> **Bestowing precious fruitions,**
> **Purity, and a set period of time.** [IV.11]

[The nature of the training is divided into] (a) the five [trainings] in terms of the manner in which the training is produced and (b) the fifteen trainings that arise [based on that].

(a) (1) The training that stops engaging in clinging to objects consists of **not abiding in** [phenomena] from **form** up through the unique [buddhadharmas] through clinging to them. (2) The training that stops engaging in clinging to subjects consists of **having stopped involvement** through clinging to **them** (form and so on). (3) The training in the profundity of the knowledge of entities consists of realizing that the **suchness** of form and so on **is profound.** (4) The training in the knowledge of the path being difficult to fathom consists of realizing that **their** nature **is difficult to fathom.** (5) The training in the immeasurability of the knowledge of all aspects consists of realizing that **their** nature **is immeasurable.**

These five that are described in such a way are [like that] because [the *Ālokā*][942] teaches that if one familiarizes with the threefold lack of arising through not clinging to subjects and objects, the trainings in realizing the three such as profundity arise. They are also called "the five natural trainings" because they exist on all [levels of the path] from a beginner up through the tenth bhūmi.

(b) The trainings that are produced by these means are fifteen. (6) The training in which **realization is slow and full of hardships** refers to practicing with the arising of fear, terror, and great terror with regard to prajñāpāramitā being profound and so on. [It exists] in [bodhisattvas] on the path of accumulation with dull faculties. (7) The training in attaining **the prophecy** refers to practicing without any fear and so on of the threefold lack of arising. {547} [It exists in bodhisattvas] on the path of accumulation with sharp faculties and [in others] from heat onward because they are prophesied [to attain buddhahood] no later than after three tathāgatas [have appeared]. (8) The training in **irreversibility** (from peak onward) refers to [making one's realization of prajñāpāramitā irreversible through] having heard about the mother and then correctly retaining her up through mentally engaging in her in a proper manner. (9) The training in **final deliverance** (on [the level of] poised readiness) is the final deliverance from the phenomena that obstruct the knowledge of all aspects—the levels of śrāvakas and pratyekabuddhas. (10) The training in **no obstructions** (on [the level of] the supreme dharma) refers to familiarizing with the freedom from reference points during meditative equipoise and during activities such as explaining and retaining the mother during subsequent attainment because it joins one with the path of seeing without obstructions. (11) The training in **being close to enlightenment** (from the path of seeing onward) represents the support of newly attaining the uncontaminated dharmas of the mahāyāna as well as the support of uncontaminated [dharmas] arising from then onward. (12) The training in **swift fully perfect enlightenment** (from the second up through the seventh bhūmis) refers to the accomplishment of the fruition of the training—dharmakāya, sāmbhogika[kāya], and nairmāṇika[kāya]. (13) The training in **the welfare of others** consists of turning the wheel of dharma and encouraging beings, for the sake of their benefit and happiness. (14) The training **without increase and decrease** means to see increase and decrease with regard to qualities and flaws, respectively, but not seeing any increase, decrease, arising, ceasing, being afflicted, or being purified in the nature of phenomena. (15) The training in not abiding in the two extremes refers to **not** observing **dharmas** [(virtues]), **nondharmas** [(nonvirtues)], the three realms, **and so on.** (16) The training in the lack of conceit about the nature of phenomena consists of lacking the conceit of clinging to the nature of **form,** feeling, **and so on** as being **inconceivable,** unassessable, and unthinkable. {548} (17) The training in not conceiving of [form and so on] as the bearers of the nature of phenomena refers to **not conceiving the characteristics** (the causes) **or the being of form,** feeling, **and such.** [These last] five [exist] from the eighth bhūmi onward. (18) [Next is] the training in **bestowing** the six **precious fruitions** (the four of stream-enterer and so on, pratyekabuddhahood, and perfect buddhahood) onto others. Though this

[training] exists from the beginning [of the path in the form of simply bestowing said fruitions onto others through teaching them the dharma and so on], it is presented as mainly [existing] from the ninth [bhūmi] onward. For at this point [bodhisattvas] have attained the four discriminating awarenesses and thereby mature sentient beings [in accordance with their individual capacities]. (19) The training in **purity** ([on] the tenth bhūmi) consists of purifying the subtle obscurations that are the impregnations of negative tendencies. These are the fourteen situational trainings. (20) The training in **a set period of time** refers to not abandoning one's efforts in writing the mother and so on for [a set number of] years, months, or days. It exists from the path of accumulation up through the seventh bhūmi. It does not exist [anymore] from the eighth bhūmi onward because there is no more need to act by dividing [one's efforts] into set periods of time. This [last] training is said to be the cause of the fourteen [preceding] trainings.[943]

2.2.1.2.2.1.1.1.4. The preliminary dharmas of the training

This has four parts:

1) The qualities to be attained
2) The flaws to be rejected
3) The defining characteristics to be known
4) The factors conducive to liberation (what is to be relied on in the mind stream)

2.2.1.2.2.1.1.1.4.1. The qualities to be attained

> **The qualities are fourteenfold,**
> **Such as vanquishing the power of māras.** [IV.12ab]

> (1) Vanquishing māras, (2) being considered and known as well as (3) being perceived by the victors,
> (4) Being close to perfect enlightenment, (5) meeting the victors and being born in the higher realms,
> (6) One's place of birth having been prophesied by the victors, (7) perfecting what is uncontaminated,
> (8) Proclaiming the mother, having relinquished (9) the activities of māras and (10) what is in common with śrāvakas and pratyekabuddhas,
> (11) Acting as promised, (12) taking hold of the vast result,
> (13) Accomplishing the future welfare of sentient beings, and (14) obtaining prajñāpāramitā.[944]

2.2.1.2.2.1.1.1.4.1.2. The flaws to be rejected

> **The flaws are to be known** {549}
> **As four sets of ten plus six.** [IV.12cd]

The twenty adverse conditions that exist in oneself:

> Realizing [the mother] (1) with hardships and (2) swiftly, impregnations of the negative tendencies of (3) body and (4) mind,
> (5) Improper recitations and so on, (6) holding on to reasons for rejecting the mother,
> Falling away from (7) the causes, (8) the fruition, (9) the mahāyāna, (10) the aim,[945] (11) the connection, and (12) the unsurpassable,
> Clinging to (13) concepts of objects, (14) writing, (15) nonentities, (16) letters,
> And (17) what is without letters as being the mother, conceiving of (18) cities and so on and (19) gain and so on,
> And (20) searching for skill in means in what is not the path.

The twenty-three [cases of] the favorable conditions not being incomplete, which exist in either oneself or others:

> (24)[946] Striving versus idleness, (25) the areas [in which one listens] being contrary, (26) having little versus great desire,
> (27) Being versus not being endowed with the qualities of abstinence, (28) being virtuous versus nonvirtuous,
> (29) Giving away versus being miserly, (30) wishing to give versus not wishing to accept,
> (31) Emphasizing versus not [emphasizing] words, (32) knowing versus not knowing the dharmas,
> (33) Being versus not being endowed with the six pāramitās, (34) being skilled in the means versus in what are not the means,
> (35) Having versus not having attained dhāraṇī, (36) wishing versus not wishing to write and so on,
> And (37) being free versus not being free from the [five] obscurations are [the flaws] connected to the listener [being mentioned] first and the explainer, next.

(45) Heading for the lower realms for the welfare of others and
(46) craving for the pleasant realms [are the flaws that lie solely in oneself].
[The flaws in terms of] the explainer [being mentioned] first and the listener, next are (38) delighting in solitude versus in a retinue,
(39) [Wishing to] follow versus not providing the opportunity, (40) not giving what is desired,
Wishing versus not wishing [to go to] places [with] (41) life-threats, (42) famines, and (43) robbers,
And (44) [the explainer] looking at households with alms versus the listener feeling mentally uncomfortable.

The three [flaws that are] the adverse conditions that depend on others:

These consist of (21) māras creating schisms in the dharma and between persons,
(22) Teaching the meditation on repulsiveness and so on as the actuality of the basic nature, {550}
And (23) giving rise to joy about māras who magically appear as buddhas and so on.[947]

2.2.1.2.2.1.1.1.4.1.3. The defining characteristics to be known

This has two parts:

1) Brief introduction through their nature
2) Detailed explanation through their divisions

2.2.1.2.2.1.1.1.4.1.3.1. Brief introduction through their nature

What defines should be known
As the defining characteristic, which is threefold
(Knowledge, distinctiveness, and activity),
And what is defined is the nature. [IV.13]

[The defining characteristics are] **what define** these trainings in the three knowledges as being (1) the realizations of knowing entities, the path, and the aspects, (2) more eminent than [those of] the hīnayāna, and (3) able to give rise to the enlightened activity of promoting the welfare of others. Said trainings are the bases that are to be defined through these first three [characteristics]. Therefore, what are taught as the common loci of the nature and the defining characteristics **should be known as the defining characteristics** of

the training. That which defines consists of the **three** defining characteristics above (**knowledge, distinctiveness, and activity** in terms of what establishes an agent) **and what is defined is the nature** in terms of what establishes an object. Through this it is taught that what is defined and its defining characteristics have a common locus.[948]

2.2.1.2.2.1.1.1.4.1.3.2. Detailed explanation through their divisions

[This has four parts:]

1) [The defining characteristic of] knowledge
2) [The defining characteristic of] distinctiveness
3) [The defining characteristic of] activity
4) The defining characteristic of nature

2.2.1.2.2.1.1.1.4.1.3.2.1. The defining characteristic of knowledge

This has three parts:

1) [The defining characteristic of knowledge of] the knowledge of entities
2) [The defining characteristic of knowledge of] the knowledge of the path
3) The defining characteristic of knowledge of the knowledge of all aspects

2.2.1.2.2.1.1.1.4.1.3.2.1.1. The defining characteristic of knowledge of the knowledge of entities

> **The Tathāgata appearing,**
> **The world having the character of not being perishable,**
> **The conduct of the minds of sentient beings,**
> **Their being concentrated and moving outside,** [IV.14]
>
> **The aspect of inexhaustibility,**
> **Being endowed with attachment and so on, vast,**
> **Great, immeasurable,**
> **Consciousness being indemonstrable,** [IV.15]
>
> **Mind being invisible,**
> **Consciousnesses being discerned as coming forth and so on,**
> **Knowing these as aspects**
> **Of suchness, and furthermore** [IV.16]
>
> **The sage realizing suchness**
> **And communicating it to others—**
> **These make up the defining characteristic of knowledge**
> **In the context of the all-knowledge.** [IV.17]

{551} Through relying on the mother who is the training in the knowledge of entities, (1) one knows that the powers and so on of **the Tathāgata appear.** (2) One knows that, in true reality, **the world** of the five skandhas **has the character of not being perishable** [in the form of] a continuum or momentarily. (3) One knows that **the** countless eighty-four thousand [forms of] **conduct of the minds of** all **sentient beings** are immeasurable as the nature of the dharmadhātu free from reference points. (4) One knows that **their** minds **being concentrated** through resting in suchness in meditative equipoise do not perish in true reality, while perishing conventionally. (5) One knows that the mind's **moving outside** when not resting in such meditative equipoise (that is, being distracted from the path) means to be distracted toward the outside conventionally, while there is no distraction in true reality. (6) One knows **the aspect of inexhaustibility** because the concentrated and the distracted mind are without perishing in actual reality. (7)–(8) The minds of ordinary beings **are endowed with attachment**, are endowed with hatred, and are endowed with ignorance, while the minds of the noble ones are free from these. One knows that [the minds of both] are free from reference points. (9) One knows the **vast** mind whose nature is the dharmadhātu. (10) Since this mind is [all-]pervasive, it is **great**. Or the meaning of great is that all sentient beings are equal and therefore have the nature of lacking a self ultimately, while being illusionlike conventionally. Through this one knows that they are equal in being the supports of qualities. {552} (11) One knows that the mind is **immeasurable**. For it cannot be assessed through numbers and measures because [the minds that are] the respective supports of [certain] objects of engagement are not definite. (12) One knows that **consciousness** or mind **is indemonstrable** because it is without example, or is empty of a nature of its own. (13) One knows that **mind is invisible**. For by virtue of its lack of nature,[949] it does not appear as something visible for the five visions of tathāgatas. (14) The four views that the self and the world are permanent, impermanent, both, or neither; the four views that they have an end, do not have [an end], both, or neither; the four views that buddhas [still] manifest after having passed away, do not manifest, both, or neither; and the two views that body and life-force are one or different make up the fourteen undecided views. Among them, the three respectively first ones [in the first three sets of views] refer to "coming forth." The three respectively third ones [in said sets of views] and the thirteenth one refer to "being scattered." The three respectively second ones refer to "being withdrawn." The three respectively fourth ones and the fourteenth one refer to "being closed." The first two [("coming forth" and "being scattered") are matched] with being affirmations because the mind engages in its respective object without negating this object. The latter two [("being withdrawn" and "being closed")] are matched with engaging

through negating because the mind does not engage in its respective object after having negated said object. [Here] one knows that such views of **coming forth and so on** arise in dependence on the illusionlike five skandhas, but are not established in the ways in which they are clung to. (15) One also knows **these** minds of coming forth and so on in another way than the[950] manner of knowing them in terms of the seeming. Through knowing that the suchness of the five skandhas, the suchness of what is unmistaken, and so on are free from reference points, {553} one **knows** coming forth and so on **as aspects of suchness.** (16) One knows that **the tathāgatas communicate** their **realization** of **suchness to others** (those to be guided) in just the way they realized **it** themselves and also label[951] or impute [it in this way].

These sixteen are taught as primarily knowing the entities that consist of the five skandhas and, among them, the four name skandhas of minds and mental factors, as well as suchness. Therefore, they [define] the knowledge in terms of knowing entities. [In this way,] these [sixteen] define, and make one understand, the trainings in the all-knowledge as possessing the power to produce said sixteen knowledges. Consequently, **these make up the defining characteristic of knowledge in the context of the all-knowledge.**[952]

2.2.1.2.2.1.1.1.4.1.3.2.1.2. The defining characteristic [of knowledge] of the knowledge of the path

> **Emptiness, signlessness,**
> **Relinquishment of desires,**
> **No arising, no ceasing, and so on,**
> **The nature of phenomena being unperturbed,** [IV.18]
>
> **Nonformation, nonconceptualization,**
> **Distinction, and nonexistence of defining characteristics—**
> **These are asserted as the defining characteristic of knowledge**
> **In the context of the knowledge of the path.** [IV.19]

Through relying on the mother who is the knowledge of the path, (1) one knows that all phenomena are **emptiness** by nature.[953] (2) One knows that causes are **signless.** (3) One knows that results do not exist as something to be **desired.** (4) One knows that there is **no arising** through the progressive order of dependent origination. (5) One knows that there is **no ceasing** through the reverse order of dependent origination. (6) One knows that there are no afflicted phenomena (the nature of stains). (7) One knows that there are no purified phenomena that are free from stains. (8) One knows that there are no entities to be adopted or to be rejected. (9) One knows that there is no nature

of nirvāṇa. (10) One knows that there is no foundation that abides by virtue of the nature of the dharmadhātu. {554} (11) One knows that these correspond to the mode of being or the defining characteristics of the example of space. (12) One knows that **the nature of** the **phenomena** of gods, humans, and so on **is unperturbed** or [cannot be] cast away because their defining characteristics too are emptiness and so on. (13) One knows that the nature of phenomena is without formation because it is **not formed** through causes and conditions. (14) One knows that the nature of phenomena is **nonconceptualization** because it cannot be labeled as anything whatsoever. (15) One knows that the tathāgatas teach the **distinctions** of defining characteristics because they know the defining characteristics of all phenomena just as they are. (16) One knows the ultimate **nonexistence of all defining characteristics.**

These sixteen describe the defining characteristics of the mother from the point of view of knowing, but since the mother is also the nature of the knowledge of the path, they are presented as the characteristic of knowledge of the knowledge of the path. [In this way,] the sixteen specific cognitive aspects that are the subjects of these [sixteen] define the trainings in the knowledge of the path as possessing the power to produce said sixteen knowledges. Consequently, **these are asserted as the defining characteristic of knowledge in the context of the knowledge of the path.**[954]

2.2.1.2.2.1.1.1.4.1.3.2.1.3. The defining characteristic [of knowledge] of the knowledge of all aspects

> **Abiding through relying**
> **On one's own dharma, to be honored,**
> **To be respected, to be pleased,**
> **To be worshipped, lacking an agent,** [IV.20]
>
> **Being the knowledge that engages everywhere,**
> **Showing what is invisible,**
> **The world's aspect of emptiness,**
> **The one who indicates, makes known, makes visible,** [IV.21]
>
> **And shows inconceivability and peace,**
> **As well as the cessation of the world and discriminations—**
> **These are said to be the defining characteristic of knowledge**
> **In terms of the principle of the knowledge of all aspects.** [IV.22]

Through relying on the training in the knowledge of all aspects, (1) one knows that the tathāgatas **abide** blissfully amidst visible phenomena through

relying on their own causal **dharma**—the mother that is the training in the knowledge of all aspects. {555} (2) One knows that, when they teach on the mother, she is **to be honored** through the [tathāgatas] themselves setting up [proper] seats, thrones, and so on [for this purpose]. (3) One knows that she is **to be respected** through [the tathāgatas] esteeming her words as what is to be practiced. (4) One knows that she is **to be pleased** through [the tathāgatas] proclaiming her qualities and so on. (5) One knows that she is **to be worshipped** through [the tathāgatas] tossing flowers [made of] jewels and so on. (6) One knows that "to be honored" and so on **lack an agent** because, in true reality, they are empty of arising, ceasing, and any nature of their own. (7) One knows that [the tathāgatas] **engage** in all objects without obstruction. (8) One knows that they **show** that the **invisibility** of referents (such as form) in true reality *is* the seeing of true reality. (9) One knows that **the world** of the five skandhas and so on has the **aspect of emptiness.** (10) One knows that [the tathāgatas], in order to attract those to be guided as their retinues, **indicate** that the world is empty of a nature of its own. (11) One knows that they **make** the world **known** as emptiness to those to be guided whose mind streams have matured. (12) One knows that they **make** the world directly **visible** as emptiness to those to be guided who are liberated. (13) One knows that they **show** the true reality of the five skandhas as **inconceivability** because it is beyond the sphere of conceptions. (14) One knows that they show the true nature of the five skandhas as the **peace** of all reference points. (15) One knows **the cessation of the world**—the five contaminated skandhas (the objects). (16) One knows the cessation of **discriminations** (the subjects) in terms of adoption and rejection with regard to the five skandhas, or in terms of a world here and one beyond. {556}

Most of the sixteen [cognizing] subjects taught here are presentations of the fruition of the [two] consummate welfares of oneself and others[955] that arise in the mind streams of buddhas. Therefore, these sixteen subjects of knowing said [fruition] represent the characteristic of knowledge of the knowledge of all aspects. [In this way,] they define the trainings in the knowledge of all aspects as possessing the power to produce said sixteen knowledges. Consequently, **these are said to be the defining characteristic of knowledge in terms of the principle of the knowledge of all aspects.**[956]

I pay homage to the bodhisattva Vimalakīrti.

2.2.1.2.2.1.1.1.4.1.3.2.2. The defining characteristic of distinctiveness

This has two parts:

1) Brief introduction
2) Detailed explanation

2.2.1.2.2.1.1.1.4.1.3.2.2.1. **Brief introduction**

> **The defining characteristic of distinctiveness**
> **Is explained by way of the sixteen moments**
> **That have the realities as their sphere and are distinguished**
> **Through the distinctive features of inconceivability and so on.**
> [IV.23]

In this way, through the defining characteristic of knowledge, the general nature of the [mahāyāna] training is defined as merely being what gives rise to buddhahood. However, this does not function as an exclusion of possession by others [in the sense of] "This alone is what gives rise [to buddhahood]." Thus, here **the defining characteristic** of the distinctiveness [of the mahāyāna training] is explained. This refers to the **explanation** of the **distinctiveness of the sixteen moments** [of the mahāyāna path of seeing] **that have the** four **realities as their** objects **and are distinguished through the** sixteen **distinctive features of inconceivability and so on.**[957]

2.2.1.2.2.1.1.1.4.1.3.2.2.2. **Detailed explanation**

> **Being inconceivable, being incomparable,**
> **Transcending all measure and calculation,**
> **Incorporating all noble ones, being what the wise know,**
> **The knowledge not in common,** [IV.24]
>
> **Swift knowledge, lacking decline and increase,**
> **Engaging, being completely accomplished,**
> **Focusing, foundation,**
> **Completeness, being held,** [IV.25]
>
> **And lacking any relishing are to be known**
> **As the sixteen distinctive features**
> **Through which this special path**
> **Is distinguished from other paths.** [IV.26]

{557} This [contains] the distinctive features of the moments of [realizing] the realities of (a) suffering, (b) its origin, (c) cessation, and (d) the path.

a) [The distinctive features of the four moments of realizing the reality of suffering] consist of (1) [the dharma readiness of suffering] **being inconceivable** because of functioning as the cause of the four wisdoms of a buddha and being beyond the sphere of dialecticians, (2) [the dharma cognition of

suffering] **being incomparable** because of lacking any similarity in terms of suitable examples, (3) [the subsequent readiness of suffering], in true reality, **transcending** any **measure** through valid cognition and (4) [the subsequent cognition of suffering] transcending any **calculation** through numbers.

b) [In the same way,] the distinctive features of the four moments of [realizing] the reality of the origin [of suffering] consist of (5) the mother being nonconceptual and yet **incorporating** the relinquishments and realizations of **all noble** persons (just like a king remaining in equanimity while his ministers perform activities), (6) **being what** [both] **those** who are **wise** about maturing the minds of ordinary beings and the cognitions of noble ones **know**, (7) **the knowledge** of the subtle entities differentiated in terms of location and time that are not the sphere of śrāvakas and pratyekabuddhas, or the aspiration for the subsequent readiness of the origin [of suffering] of bodhisattvas that is more eminent than the realizations and relinquishments of [all beings in] a trichiliocosm having [achieved the fruitions] from stream-enterer up through pratyekabuddha, and (8) **knowing** the nirvāṇa to be attained in a **swifter** way than others [come to know it] because of the teaching of the vast dharma that is more excellent than others.

c) [The distinctive features of] the four [moments] of [realizing] the reality of cessation consist of (9) knowing that all phenomena lack superimposition and denial in that they, from the perspective of seeming reality, **lack decline and**, from the perspective of ultimate reality, lack **increase**, (10) **engaging** in the six pāramitās such as generosity through intensely aspiring for, and mentally engaging in, them by way of being pure of the three spheres, {558} (11) the two accumulations to be attained **being accomplished** in an unmistaken manner after having been engaged through training in the purity of the three spheres for many eons, and, (12) by way of **focusing** on phenomena such as generosity through being pure of the three spheres, seizing them through the effort of not abandoning the mother.

d) [The distinctive features of] the four [moments] of [realizing] the reality of the path consist of (13) bodhisattvas alone, who have the nature of the dharmadhātu, being the **foundation** of practice because others than bodhisattvas are not suitable as the foundations for realizing the mother and so on, (14) the **completeness** of the entire collection of the causes for perfecting the ten pāramitās, (15) through the inner mentor (compassion—the means—and the prajñā of realizing emptiness), **being held** back from falling into [saṃsāric] existence or peace, **and**, (16) by virtue of all phenomena being without nature, **lacking any relishing** in terms of apprehending their characteristics and clinging to them, as well as dedicating [all] roots of virtue for enlightenment.

It is by virtue of **these sixteen** natures that **this special path is distinguished from other paths** (the paths of śrāvakas and pratyekabuddhas). By way of

having pointed out [the distinctiveness of the mahāyāna path] through these distinctive features, it is implicitly taught that the paths of śrāvakas and pratyekabuddhas lack them.[958]

2.2.1.2.2.1.1.1.4.1.3.2.3. The defining characteristic of activity

You may wonder, "As for these trainings that, through the defining characteristic of distinctiveness, are to be understood as being more eminent than [those of] śrāvakas and pratyekabuddhas, what is their activity of accomplishing the benefit of others?"

> **Representing benefit, happiness, protection,**
> **The refuge and place of rest for humans,**
> **An aid and an island,**
> **Acting as the leader,** [IV.27]
>
> **Being spontaneously present, having the character of not manifesting**
> **The fruition through the three yānas,**
> **And, lastly, the activity of being a resource**[959]**—**
> **These represent the defining characteristic of activity.** [IV.28]

{559} [There] are three [activities] through buddhas and bodhisattvas (the supports) relying on the training in the knowledge of entities (the means). (1) They accomplish the nirvāṇa in which the suffering of [saṃsāric] existence is at peace, which is the future **benefit** of those to be guided (the objects) in their later [lives]. (2) At present, they establish [beings] in being free from **unhappiness** ([physical] suffering and mental displeasure) in this life and, finally, they establish them in nirvāṇa. (3) They **protect** all sentient beings from all saṃsāric suffering and establish them in the nirvāṇa without remainder.

[There] are seven [activities] through [buddhas and bodhisattvas] relying on the training in the knowledge of the path. (4) They establish sentient beings in the pāramitā of genuine bliss through protecting them from the phenomena of birth, aging, sickness, and death. (5) Through teaching that phenomena are without arising and ceasing, they serve as a **place of rest for** sentient beings who cling to [real] entities (the cause of suffering). (6) Through realizing that saṃsāra, nirvāṇa, what is to be adopted, and what is to be rejected are equality in that they do not exist, [buddhas and bodhisattvas] are the **aids** of sentient beings. (7) Through the nonabiding nirvāṇa (the termination of the moisture of craving for the former and later extremes of [saṃsāric] existence and peace) serving as the cause and foundation for themselves and others attaining higher realms and definite excellence, they are **islands** for sentient beings.

(8) They accomplish the welfare of others that consists of **leading** those to be guided to liberation through teaching that form and so on are without arising, ceasing, being afflicted, and being purified. (9) They **spontaneously** engage in the welfare of sentient beings through teaching that all phenomena are like space and through engaging [in them] in an effortless manner. {560} (10) Through teaching the dharmas that are the aspects of the knowledge of the path, for the welfare of others, [those to be guided] are delivered **through the three yānas**, while [buddhas and bodhisattvas] do **not manifest the fruition** of these [yānas] for their own welfare.

[There] is one [activity] through relying on the training in the knowledge of all aspects. (11) **The activity of being a resource** is to demonstrate that all phenomena do not go beyond the natural mode of being of the knowledge of all aspects.

Through **these** eleven, the trainings in the three knowledges in one's own mind stream are defined as possessing the power to produce the special welfare of others. Therefore, they **represent the defining characteristic of activity.**[960]

2.2.1.2.2.1.1.1.4.1.3.2.4. The defining characteristic of nature

You may wonder, "What is the nature of these trainings that, through the eleven defining characteristics of activity, are to be understood as having the power to produce the consummate welfare of others?"

> **Being devoid of afflictions, signs, characteristics,**
> **And antagonistic factors and remedies,**
> **Hard to be done, devoted in an exclusive manner,**
> **Aim, nonobservation,** [IV.29]
>
> **Refraining from clinging,**
> **What is discerned as the focal object,**
> **Being antagonistic, unobstructed,**
> **Without ground, without going and without arising,** [IV.30]
>
> **And not observing suchness—**
> **This sixteenfold nature**
> **Is defined as something like a definiendum,**
> **And thus is held to be the fourth defining characteristic.** [IV.31]

(1) **Being devoid of afflictions** is to be empty of any manifest nature of afflictions (such as attachment). (2) Being devoid of **signs** is to be empty of the results of these afflictions (the impregnations of negative tendencies of body, speech, and mind). (3) Being devoid of **characteristics** is to be empty of improper mental

engagement (clinging to purity, happiness, permanence, a self, and so on) as the cause or characteristic of these afflictions. These are the three [ways] of being devoid of afflictive obscurations. (4) Being devoid of **antagonistic factors and remedies** is to be empty of clinging to neither afflictions (the antagonistic factors) nor the factors that are without afflictions (the remedies). This is the one [way] of being devoid of cognitive obscurations. Together, [these four make up] the fourfold nature of the training in the all-knowledge. {561}

(5) **Hard to be done** means that, ultimately, there is no armor to be donned for the welfare of others, but, seemingly, one dons the armor for bringing all sentient beings to nirvāṇa. (6) Being **devoted in an exclusive manner**[961] is to abide in the mahāyāna without falling into inferior paths. (7) The **aim** is to strive for the three greatnesses that are to be accomplished during countless eons. (8) **Nonobservation** is to not conceive of the three spheres with regard to meditation. (9) The nature is to **refrain from clinging** to [phenomena] from the mother[962] up through the knowledge of all aspects as [real] entities. [These make up] the fivefold nature of the training in the knowledge of the path.

(10) [The focus means] to **focus** on entities, the path, and suchness, which are taken as the objects of the knowledge of entities and the knowledge of the path. (11) **Being antagonistic** is to put an end to the clinging to accomplishing by those who possess worldly clinging, that is, clinging to anything as being determined positively [("This is something to be taken on")] and clinging to anything as being determined negatively ("This is not something to be taken on"). (12) Being **unobstructed** refers to wisdom being unobstructed with regard to all phenomena. (13) Being **without ground** is to realize that there is no support because apprehender (what cognizes) and apprehended (what is cognized) are unobservable. (14) Being **without going** is to realize that there is no coming or going because they are suchness. (15) Being without **arising** is to realize that there is no arising because form and so on are the emptiness of lacking a nature. (16) The aspect of **not observing suchness** is to realize that suchness is not observable as the nature of an entity, a nonentity, both, or neither. [These make up] the sevenfold nature of [the training in] the knowledge of all aspects.

Though **this sixteenfold nature** does not represent any defining characteristics that are other than the very nature of the trainings in the three knowledges itself, {562} [said nature] is **defined** through [these sixteen] **as something like a definiendum** that possesses them, or [as something like] the instances [of this nature], **and thus is the fourth defining characteristic.**[963]

2.2.1.2.2.1.1.1.4.1.4. The factors conducive to liberation (what is to be relied on in the mind stream)

This has two parts:

1) Nature
2) Division

2.2.1.2.2.1.1.1.4.1.4.1. Nature

The trainings as explained, which are made understood through said [four] defining characteristics, occur only in those in whose mind streams the virtues that are conducive to liberation have arisen. Therefore, these are taught [next].

> **Being skilled in the full accomplishment**
> **Of signlessness, generosity, and so on,**
> **Within this complete realization of all aspects,**
> **Are asserted as the factors conducive to liberation.** [IV.32]

Bodhisattvas who have not yet attained [the level of] heat [of the path of preparation] indeed focus on sentient beings, but are not able to exchange themselves for others since their focusing on the welfare of others is weak. It is through the [cognitive] aspect of the prajñā of realizing emptiness focusing on phenomena as being **signlessness** that they **are skilled in** giving rise to the pāramitās (**generosity, and so on**) up through the knowledge of all aspects in their mind streams. [This skill] represents their **factors conducive to liberation.** [In general, one speaks of] factors conducive to liberation because liberation is the distinctive feature of freedom and [these factors] benefit a part of it.[964]

2.2.1.2.2.1.1.1.4.1.4.2. Division

This has two parts:

1) [Division in terms of] nature
2) Division in terms of mind streams

2.2.1.2.2.1.1.1.4.1.4.2.1. [Division in terms of] nature

> **They are fivefold—the confidence of focusing on the Buddha and so on**
> **The vigor whose sphere consists of generosity and so on,**
> **The mindfulness of the consummate intention,**
> **Nonconceptual samādhi,** [IV.33]
>
> **And the prajñā of knowing**
> **Phenomena in all aspects.** [IV.34ab]

They are fivefold—(1) **the confidence of focusing on** the five uncontaminated skandhas and the three [doors to] liberation of **the buddhas and** bodhisattvas of the three times in the manner of not focusing on them as being characteristics, {563} (2) **the vigor which** has **generosity and so on** as its **sphere,** (3) **the mindfulness of** focusing on **the consummate intention** of not being

separated from the mother and skill in means, (4) the **samādhi** that is **non-conceptual** about form and so on, **and** (5) **the prajñā of knowing phenomena in all aspects,** but not focusing on them.[965]

2.2.1.2.2.1.1.1.4.1.4.2.2. Division in terms of mind streams

> **It is held that perfect enlightenment is easy to realize**
> **By those who are sharp, and hard to realize by the dull.** [IV.34cd]

Perfect enlightenment is easy to realize by those whose confidence and so on **are sharp** or great, but perfect enlightenment is **hard to realize by** those in whom [said factors] are **dull** or small.[966]

2.2.1.2.2.1.1.2. The progressive familiarization through which the special training arises in the mind stream

This has three parts:

1) The time of the arising of the special training
2) The persons who are the supports for its arising
3) The progressive familiarization of these persons

2.2.1.2.2.1.1.2.1. The time of the arising of the special training

The time of the arising of the special training in the mind stream consists of [the phase of] the factors conducive to penetration. These factors conducive to penetration arise in those in whose mind streams the factors conducive to liberation have arisen and who delight in the welfare of others. Therefore, the [factors conducive to penetration] are taught [next].

> **The focal object of heat here**
> **Is praised as being all sentient beings.**
> **This is described as ten aspects,**
> **Such as an equal mind towards them.** [IV.35]
>
> **Through oneself turning away from evil**
> **And abiding in generosity and so on,**
> **One establishes others in these two,**
> **Praises them, and makes them conform,** [IV.36]
>
> **Which represent reaching the peak. Likewise, poised readiness**
> **Is the knowledge of the realities within oneself and others.**
> **The supreme dharma is likewise to be understood**
> **Through maturing sentient beings and so on.** [IV.37]

{564} This has four parts. (1) As for **the focal objects of heat**, in the earlier chapter of the knowledge of all aspects, they consist of the focal objects in terms of primarily referring to the realizations during meditative equipoise. **Here**, however, they consist of the focal objects in terms of primarily referring to the training in benefiting others during subsequent attainment. Therefore, the focal objects [here] **are all sentient beings.**[967]

As for the [ten] **aspects** [of heat], the two of lesser heat consist of (1) **an equal mind** without any bias due to attachment or hatred and (2) a loving mind of accomplishing the welfare [of others] that benefits them at present. The three mental aspects of medium heat consist of (3) benefiting [others] due to wishing to accomplish their future benefit, (4) not being angry about the happiness of others due to having overcome pride, and (5) not intending any harm due to having no contempt. The five aspects of great heat consist of equally cultivating the following mental aspects in which each pair of aspects is counted as one—(6) men and women who are elder than oneself being [regarded] like one's father and mother, (7) those who are of equal [age, being considered like] brothers and sisters, and those who are younger, [being regarded like] (8) sons and daughters, (9) friends who benefit one and companions on whom one can rely, as well as (10) relatives of the same [paternal] descent and relatives of the maternal side.

(2) With regard to sentient beings as the focal objects, the aspects of lesser **peak** are as follows. **Through oneself** abiding in **turning away from evil** (such as taking life), **one establishes others in this** through joining [them with it],[968] verbally **praises those** who are engaging in it, **and** {565} **makes them conform** through mentally rejoicing. Likewise, [the aspects of] medium [peak] consist of oneself **abiding in** the six pāramitās (**generosity and so on**), with [the rest] being as before. [The aspects of] great [peak] consist of oneself abiding in familiarizing with the emptiness of the internal and so on up through dependent origination in its progressive and reverse orders, with [the rest] being as before.

(3) As before, [the aspects of] lesser **poised readiness** consist of oneself abiding in respectively **knowing**, relinquishing, manifesting, and cultivating **the** four **realities** (such as suffering), and so on. [The aspects of] medium [poised readiness] consist of oneself abiding in knowing the fruitions such as stream-enterers, but not manifesting them, with [the rest] being as before. [The aspects of] greater [poised readiness] consist of oneself abiding in the continuum of the path of seeing of bodhisattvas, with [the rest] being as before.

(4) [The aspects of] **the** lesser **supreme dharma** consist of oneself abiding in **maturing sentient beings** and purifying buddha realms (with [the rest] being as before), and wishing to mature [beings] through the three yānas. [The aspect of] the medium [supreme dharma] consists of oneself abiding in producing the supernatural knowledges of bodhisattvas, with the others

being as before. [The aspects of] the greater [supreme dharma] consist of oneself abiding in producing the knowledge of all aspects, relinquishing connecting [with further rebirths] through latent tendencies, and so on, with the others being as before.[969]

2.2.1.2.2.1.1.2.2. The persons who are the supports for the arising of the special training in the mind stream

This has two parts:

1) Brief introduction by way of the existence of the signs
2) Detailed explanation of the natures of the signs as the existing qualities

2.2.1.2.2.1.1.2.2.1. Brief introduction by way of the existence of the signs

> **Starting from the branches of penetration**
> **Up through the paths of seeing and repeated exercise,**
> **The bodhisattvas who dwell on these**
> **Are the irreversible assembly here.** [IV.38]

Through the saṃgha of the śrāvakas being divided in terms of those who abide on the path and in the fruition of the path, {566} it consists of the four pairs of [noble] persons, whereas the saṃgha of bodhisattvas is threefold. **Starting from the branches of penetration up through the path of seeing** (which consists of the readinesses and cognitions) **and** the path of **repeated exercise** (which possesses a continuum), **the bodhisattvas who dwell on these** [three paths] **are the irreversible** saṃgha **here** in the mahāyāna.[970]

2.2.1.2.2.1.1.2.2.2. Detailed explanation of the natures of the signs as the existing qualities

This has three parts:

1) [The signs of irreversibility of] those on the path of preparation
2) [The signs of irreversibility of] those on the path of seeing
3) The signs of irreversibility of those on the path of familiarization

2.2.1.2.2.1.1.2.2.2.1. [The signs of irreversibility of] those on the path of preparation

This has two parts:

1) Brief introduction
2) Detailed explanation

2.2.1.2.2.1.1.2.2.2.1.1. Brief introduction

> **By virtue of speaking of twenty kinds of signs,**
> **Such as turning away from form and so on,**

[There are] the characteristics of irreversibility
Of those who dwell on the branches of penetration. [IV.39]

By virtue of speaking of twenty kinds of signs, such as turning away from clinging to form up through the knowledge of all aspects, having no doubts, and so on, [there] are the signs of irreversibility of those who dwell on the branches of penetration.

2.2.1.2.2.1.1.2.2.2.1.2. Detailed explanation

Turning away from form and so on,
Termination of doubt and unfavorable states,
Oneself abiding in virtue
And establishing others in it, [IV.40]

Generosity and so on that are based on others,
No indecisiveness even about profound actuality,
The body being loving and so on,
Not being associated with fivefold obscuration, [IV.41]

Overcoming all latencies,
Mindfulness and alertness,
Clean robes and so on,
The body not being infested with parasites, [IV.42]

Mind being without crookedness, assuming
Abstinence, lacking greed and so on,
Proceeding by being endowed with the nature of phenomena,
Searching for the hells for the welfare of the world,[971] [IV.43]

Others being unable to lead one astray,
Realizing, "This is māra,"
When māra teaches another path,
And the conduct that pleases the buddhas—[IV.44]

By virtue of these twenty signs,
Those who dwell on heat, peak,
Poised readiness, and the supreme dharma
Do not turn away from perfect enlightenment. [IV.45]

(a) The eleven **signs** of irreversibility of those who have attained **heat** consist of (1) **turning away from** clinging to **form** up through the knowledge of all aspects by virtue of having realized that they are without nature, (2) **termination of doubt** about the three refuges by virtue of having gained confidence in the three uncommon refuges through understanding them, (3) termination of **unfavorable states** by virtue of the aspiration prayers for not being born in the eight states without freedom being fulfilled, (4) by virtue of the compassion of focusing on the welfare of others, **oneself abiding in** the dharmas of the ten **virtues** {567} **and** joining **others with it**, (5) by virtue of focusing on **other** sentient beings through being able to exchange oneself and others from the bottom of one's heart, cultivating **generosity and so on**, fulfilling their intentions through the dharma, and then dedicating [such] virtues for enlightenment, (6) **no indecisiveness about** the **actuality** of the freedom from reference points by virtue of perfectly realizing the **profound** dharma in the manner of not seeing form and so on ultimately, (7) by virtue of engaging in the conducts of the three doors for the sake of benefiting others, being endowed with actions of **body**, speech, and mind that are embraced by **love**, (8) by virtue of the excellent training in making efforts in the three trainings, **not being associated with fivefold obscuration**—the obstructions of the skandha of ethics (malice and striving [for sense pleasures]), the obstructions of prajñā (sleep and dullness), and the obstructions of samādhi (agitation, regret, and having doubts about reality), (9) **overcoming** the **latencies** of ignorance and the five views through weakening them by virtue of having familiarized with the remedy for the afflictions that is emptiness, (10) being endowed with **mindfulness and alertness** by virtue of the mind being undistracted during all kinds of conduct, and (11) **clean** possessions (dharma **robes and so on**) by virtue of possessing pure inner and outer conduct.

(b) The six signs of **peak** are (12) **the body not being infested with** the eighty-thousand types of **parasites** by virtue of the [bodhisattvas on this level] having attained a more eminent [state] than [all] mundane [states] up through heat, {568} (13) [their] **mind being without crookedness** and being beyond the minds of śrāvakas and pratyekabuddhas due to the pure virtue of the pure superior intention, (14) perfectly **assuming** the twelve qualities of **abstinence** by virtue of not considering honor, gain, and fame, (15) **lacking** the antagonistic factors of practicing the six special pāramitās (**greed** up through corrupt prajñā), (16) by virtue of all phenomena not going beyond the nature of phenomena, in whatever one does, **proceeding** by not being in contradiction to **the nature of phenomena** and **being endowed with** the yoga of prajñāpāramitā, and (17) by virtue of taking the sufferings of beings as one's own, **searching** even **for** the sufferings of **the hells for the welfare of** others.

(c) The two signs of **poised readiness** are, (18) by virtue of having attained deep trust in one's own realization, **others**—māras—**being unable to lead one astray** onto inferior paths and, (19) by virtue of knowing the means that make one attain buddhahood without error, knowing **māras**, who **teach** something contrived (such as the meditation on [repulsiveness through visualizing] skeletons, the dhyānas, and the form[less absorptions]) [as being the ultimate], to be **māras**.

(d) The one sign of **the supreme dharma** is (20) to **please the buddhas** in all one's **conduct** by virtue of the stains of observing [anything] as the three spheres being pure.[972]

2.2.1.2.2.1.1.2.2.2.2. The explanation of the characteristics of irreversibility of those on the path of seeing

This has two parts: {569}

1) Brief introduction
2) Detailed explanation

2.2.1.2.2.1.1.2.2.2.2.1. Brief introduction

> **The sixteen moments of readiness**
> **And cognition on the path of seeing**
> **Should be known as the characteristics**
> **Of irreversible bodhisattvas.** [IV.46]

This is easy to understand.

2.2.1.2.2.1.1.2.2.2.2.2. Detailed explanation

> **Turning away from discriminating notions of form and so on,**
> **Firmness of mind, turning away**
> **From both the inferior yānas,**
> **Dissolution of the branches of the dhyānas and so on,** [IV.47]
>
> **Lightness of body and mind,**
> **Skill in means in using what is desirable,**
> **Constantly pure conduct,**
> **Purity of livelihood,** [IV.48]
>
> **With regard to the skandhas and so on, obstacles,**
> **The accumulations, the battle**
> **Of the faculties and so on, and greed and so on,**
> **Stopping to dwell on** [IV.49]

Connecting and being occupied with them,
Observing not the least phenomenon,
Certainty about one's own bhūmi
And dwelling on the triple bhūmi, [IV.50]

As well as renouncing one's life for the sake of the dharma—
These sixteen moments
Are the signs of irreversibility
Of the intelligent who dwell on the path of seeing. [IV.51]

The four moments of the reality of suffering consist of (1) **turning away from** conceptions (including their seeds) **of form** up through the knowledge of all aspects by virtue of seeing that phenomena are empty of any specific characteristics of their own, (2) by virtue of being blessed by the victors and their children with the generation of bodhicitta not declining, **firmness of the mind** for unsurpassable enlightenment, without māras being able to separate one from the generation of bodhicitta, (3) by virtue of practicing the special mahāyāna, **turning** one's mind **away from** any wish for **the inferior yānas** of śrāvakas and pratyekabuddhas and not being separated from mentally engaging in the knowledge of all aspects, and, (4) through the power of nonconceptual wisdom discriminating phenomena as being without arising, the **dissolution of the branches of** being born [in the states corresponding to] **the dhyānas**, the form[less absorptions], and [the meditative absorption of] cessation despite resting in them in meditative equipoise.

The four moments of the reality of the origin [of suffering] consist of (5) **lightness of body and mind** by virtue of being free from the heaviness of body and mind not being workable (that is, being free from the conceptions to be relinquished through seeing), (6) by virtue of one's **skill in means in** guiding sentient beings through whatever means [are suitable], **using desirable** sense pleasures in households without clinging, (7) **constantly pure conduct** for one's own welfare by virtue of seeing the shortcomings of households and, (8) by virtue of having attained an undistracted mind and the [five] faculties such as confidence, {570} **purity of** the daily necessities **of livelihood** in the manner of the genuine beings who have gained mastery over not forgetting the generation of bodhicitta.

The four moments of the reality of cessation consist of, (9) **with regard to the skandhas and so on, stopping to dwell on connecting** with clinging to skandhas, dhātus, āyatanas, and dependent origination as entities and to dwell on **being occupied with** continuously clinging to **them** (that is, through dwelling in the realization of emptiness, not seeing, in actual reality, any phenomena as being superior or inferior), (10) as before, stopping the clinging

to entities and so on with regard to virtues being taken away or not being taken away by the phenomena that are the **obstacles** of the realization of the path of seeing (which are like robbers snatching [the wealth of] virtue), (11) as before, stopping the clinging to entities and so on with regard to more or less talk about **the accumulations** of the causes of enlightenment (the many aids such as generosity) and about [topics] such as wars to vanquish enemies and, (12) as before, stopping the clinging to entities and so on with regard to attachment and aversion, or what is to be adopted and to be rejected, within **the battle of** remedies (what cancels out) and their factors to be relinquished (what is to be canceled out). When the factors to be relinquished are ceased in this way, through clinging (the cause) coming to an end, [karmic] maturation (the result) ceases on its own, without needing to be relinquished. This is fourfold in that said two [ways] of connecting [and being occupied] are ceased with regard to talk about the nature of **the** [sense] **faculties** ("villages"), the supports of the sense faculties ("cities"), the sense objects ("market towns"), and clinging to "me" and what is mine ("kings[973] and ministers"). {571}

The four **moments** [of the reality] of the path consist of, (13) as before, stopping the clinging to entities and so on with regard to the factors to be relinquished (**greed**, corrupt ethics, **and so on**) by virtue of realizing that generosity and so on are free from the three spheres, (14) by virtue of seeing that all phenomena have the nature of the three doors to liberation in that they are empty of any nature of their own and are not established as arising, ceasing, afflicted, or purified, realizing that **not the least phenomenon** of realization (enlightenment) or phenomenon of irreversibility is **observable**, (15) by virtue of having attained trust in **one's own bhūmi** through one's supernatural knowledges, **dwelling** with absolute **certainty on the triple bhūmi** of the respective ones among the three knowledges of realizing that entities, path, and aspects are without arising **and**, (16) by virtue of having absolutely merged with the mahāyāna and having firmly generated consummate bodhicitta, **renouncing one's life** and self (giving away single or all parts of the body) **for the sake of the dharma** that teaches the knowledge of all aspects and so on.

[These sixteen moments] bear the [cognitive] aspects of appearing as apprehender and apprehended in these ways, but lacking clinging to them as such. [They are considered to be] mundane because they consist of states of mind during the subsequent attainment of having risen from pure meditative equipoise. They are the results that are approximately concordant[974] with said meditative equipoise in terms of their focal objects and aspects. **These sixteen** pure conventionalities of body and speech that serve as the objects to be realized by other persons **are the signs of irreversibility of the intelligent** bodhisattvas **who dwell on the path of seeing.**[975] {572}

2.2.1.2.2.1.1.2.2.2.3. The signs of irreversibility of those on the path of familiarization

This has two parts:

1) The ancillary [topics]
2) The actual topic

2.2.1.2.2.1.1.2.2.2.3.1. The ancillary [topics]

This has three parts:

1) The distinctive features of the path of familiarization
2) The path of familiarization as the basis of these features
3) Its division

2.2.1.2.2.1.1.2.2.2.3.1.1. The distinctive features of the path of familiarization

> **The path of familiarization is profound.**
> **Such profundity is in terms of emptiness and so on.**
> **This profundity is the state of being liberated**
> **From the extremes of superimposition and denial.** [IV.52]

The mahāyāna **path of familiarization is profound** because it is endowed with the direct realization of the **profundity of emptiness and so on.** The nature of profundity is emptiness, with "and so on" [including] signlessness, wishlessness, nonformation, nonarising, nonceasing, freedom from attachment, cessation, peace, suchness, and the true end. The reason for **this profundity** is that it **is the state of being liberated from the extremes of superimposition and denial.** For [in terms of] these eleven such as emptiness, ultimately there is neither form in emptiness and so on, nor are emptiness and so on other than form. Thus, to not exist ultimately is the nature of form.[976]

2.2.1.2.2.1.1.2.2.2.3.1.2. The path of familiarization as the basis of these features

> **The path of familiarization consists of the repeated**
> **Reflections, verifications, and absorptions**
> **During the branches of penetration,**
> **The path of seeing, and the path of familiarization itself.** [IV.53]

{573} [The path of familiarization consists of] **the repeated reflections,** through the prajñā that arises from studying, on the actuality that is definitely seen on the triad of **the branches of penetration, the path of seeing, and the path of familiarization,** the repeated **verifications** [of this actuality] through [the prajñā that arises from] reflecting, **and** the repeated **absorptions** [in said

actuality] through [the prajñā that arises from] meditation. In brief, here one also accustoms oneself to the focal objects and aspects as one has experienced them on said three [paths] before. That [said focal objects and aspects] are also suitable as the objects of **the path of familiarization** is by virtue of the existence of former and later moments.[977]

2.2.1.2.2.1.1.2.2.2.3.1.3. Its division

This has two parts:

1) The actual division
2) Rebutting disputes about this division

2.2.1.2.2.1.1.2.2.2.3.1.3.1. The actual division

> **Because it is an uninterrupted continuum,**
> **It is treated as ninefold**
> **Through its lesser, medium, and great degrees**
> **Being further divided into lesser and so on.** [IV.54]

Because the path of familiarization arises as **an uninterrupted continuum** during two incalculable [eons] in the form of the remedies for the factors of the nine levels from the desire [realm] up through the Peak of Existence (the supports) that are to be relinquished through familiarization, **it is ninefold** in terms of the **lesser** [being divided into] the **lesser and so on.**[978]

2.2.1.2.2.1.1.2.2.2.3.1.3.2. Rebutting disputes about this division

This has two parts:

1) [Rebutting disputes about] the definite number of the remedies
2) Rebutting disputes about the function

2.2.1.2.2.1.1.2.2.2.3.1.3.2.1. [Rebutting disputes about] the definite number of the remedies

> **The descriptions as countless and so on**
> **Do not hold out in terms of the ultimate.**
> **In terms of the seeming, the sage asserted**
> **Them to be the true**[979] **natural outflows of compassion.** [IV.55]

Someone may say, "It follows that there are more than the nine divisions of the particular instances of the path of familiarization because the sūtras speak of the arising of the triad of countless, immeasurable, and infinite merit in terms of each aspect of the path of familiarization." The meaning of the sūtra [passage] that teaches the triad of **countless**, immeasurable, and infinite is

presented in dependence on the different double reversals that are the reversals of the different reversals such as countable with regard to a single point of the merit that is generated by the path of familiarization. {574} However, it is **not** that there are any divisions that depend on any substances of specifically characterized referents. Still, the teachings for naïve beings about the arising of the great and the many results of the path of familiarization were given by virtue of **the natural outflows of** the great **compassion** of the Tathāgata in order to introduce these [beings] to the path of familiarization.[980]

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2. Rebutting disputes about the function

This has two parts:

1) Dispute
2) Answer

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2.1. Dispute

> **In the inexpressible entity**
> **Decrease and increase are not tenable.**
> **Through the progression[981] called "familiarization,"**
> **What could decrease and what could be obtained?** [IV.56]

Someone may say, "**In the inexpressibility** of phenomena that are **entities,** any **decrease** of factors to be relinquished **and** any **increase** of remedies **are** necessarily **not tenable.** Since **the progression** of **familiarization** is also inexpressible, **what** nine factors to be relinquished **could decrease and what** nine remedies **could be obtained?** None can be obtained."[982]

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2.2. Answer

This has two parts:

1) The actual answer
2) Rebutting dispute about it

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2.2.1. The actual answer

> **In the same way as enlightenment,**
> **This [path] accomplishes the desired goal.**
> **Enlightenment has the defining characteristic of suchness,**
> **Which is also asserted as the defining characteristic of this.** [IV.57]

[Enlightenment] has the nature of the wisdom dharmakāya (the realization of dhātu and awareness being inseparable) and so on, which **has the defining characteristic of the nonreferential suchness** in which there is no difference

of agent and object to be established ultimately. However, on the level of the seeming, by way of having generated bodhicitta for the welfare of others on the paths of training before, [said realizations] establish those to be guided in higher states and definite excellence in accordance with the manners in which they have gathered their respective two accumulations. **In the same way,** {575} also the path of familiarization, in which no difference in terms of decrease and increase can be made ultimately, performs the activity that is **the desired goal**—to be freed from the factors to be relinquished and attaining their remedies.[983]

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2.2.2. Rebutting dispute about it

This has two parts:

1) Dispute
2) Answer

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2.2.2.1. Dispute

> **Enlightenment through an earlier mind**
> **Is not reasonable, nor is it through a later one.** [IV.58ab]

Some may continue [the dispute], saying, "It is established to take performing the function of accomplishing unsurpassable enlightenment by way of having generated bodhicitta as the example [here. However,] **enlightenment through an earlier mind** of having generated bodhicitta **is not reasonable.** Not only that, **it is** also **not** reasonable to attain enlightenment **through a later** [mind of] having generated bodhicitta because earlier and later [moments] do not meet."[984]

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2.2.2.2. Answer

This has two parts:

1) The actual meaning
2) The manner of pointing out something else too

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2.2.2.2.1. The actual meaning

> **In accordance with the example of an oil lamp,** [IV.58c]

It is neither through each earlier or later moments of the light of a lamp, nor through many earlier and later [of such moments] coming together at the same time that its wick is burned, but it is completely burned through the progression of [later moments] depending on former ones. **In accordance with this example of an oil lamp,** one should understand that enlightenment

is not attained through each earlier or later [moment of] the generation of bodhicitta, nor without depending on these [moments at all], but enlightenment is produced through training in [bodhicitta's] own objects, which are the ten bhūmis.

2.2.1.2.2.1.1.2.2.2.3.1.3.2.2.2.2.2.2. The manner of pointing out something else too

> **The eightfold nature of phenomena is profound.** [IV.58d]

Through said example, as described [above], one should not only understand that enlightenment is produced through the generation of bodhicitta, {576} but also that **the eightfold nature of phenomena is profound.** This example teaches that, though [the wick] is not burned ultimately, it is burned conventionally. Likewise, the eight profundities are profound in terms of the two realities not being contradictory.[985]

2.2.1.2.2.1.1.2.2.2.3.2. The explanation of the actual topic of the signs of irreversibility of those on the path of familiarization

> **Its profundity lies in arising, ceasing,**
> **Suchness, what is to be cognized,**
> **Cognition, engagement, nonduality,**
> **And skill in means.** [IV.59]

You may wonder, "As for the eight profound qualities that appeared as a mere name above, in which objects—the bearers of these qualities—do they exist?" They [exist] in the following eight such as arising. (1) The **profundity in arising** or dependent origination is phrased as follows. "It is not that enlightenment is produced through each single one of the earlier or later moments of the generation of bodhicitta, but enlightenment is not produced without them either. Nevertheless, unsurpassable enlightenment (the goal to be attained) is produced through having cultivated the generation of bodhicitta." (2) The profundity in **ceasing** is phrased as follows. "Conventionally since all entities have already ceased right upon their arising from their own specific causes,[986] there is nothing to be ceased again. Since they do not have any natural essence of their own, they are without ceasing ultimately, while they cease on the level of the seeming." (3) The profundity in **suchness** is phrased as follows. "Though one familiarizes with suchness through prajñā during all phases of the path, one does not manifest it for one's own welfare out of compassion." (4) The profundity in **what is to be cognized** is that there is nothing to be accomplished (such as generosity) in the nature of suchness

(all phenomena being free from reference points). However, on the level of the seeming, many pāramitās such as generosity {577} are accomplished. (5) The profundity in **cognition** is phrased as follows. "Since phenomena have the nature of suchness that is free from all reference points, nonconceptual wisdom's not seeing any reference points is the seeing of true reality." (6) The profundity in **engagement** is phrased as follows. "To abide in the nature of phenomena refers to there being no engagement in characteristics with regard to all phenomena, [but] conventionally one engages in generosity and so on." (7) The profundity in **nonduality** is phrased as follows. "Through realizing the nature that does not exist as the dual engagement by virtue of discriminating notions about characteristics and the lack of characteristics, there is no duality of what is to be accomplished and what accomplishes it. However, [conventionally,] all paths are accomplished." (8) The profundity in **skill in means** is phrased as follows. "On the level of the seeming, all accumulations of merit and wisdom are fully completed, but ultimately their fruition—buddhahood—is not attained."

Though these are not [internally] contradictory ultimately, from the perspective of those who possess clinging, said [eight profundities] (such as [in terms of] arising) appear as if they were mutually exclusive [internally]. Therefore, they are presented as profound. These eight, which are the subsequent conventions that are approximately concordant with the [corresponding] realizations in meditative equipoise, are the signs of irreversible [bodhisattvas] on the path of familiarization. You may wonder, "How can those on the path of familiarization realize these [eight profundities] as not being [internally] contradictory?" [They realize them] by way of attaining the liberations that are inconceivable for those who entertain any clinging to extremes.[987]

2.2.1.2.2.1.1.2.3. The progressive familiarization of those in whose mind streams the special training arises

This has three parts:

1) What makes one attain buddhahood (the supported)
2) What purifies the twofold [buddha] realm (the support) {578}
3) The cause for promoting the welfare [of others] in this buddha realm

2.2.2.2.1.2.2.1.1.2.3.1. What makes one attain buddhahood (the supported)

Since those who have attained the signs of the community of irreversible trainees must make efforts in familiarizing with equality in order to attain buddhahood, the [training in the equality of saṃsāra and nirvāṇa] is taught [next]. This has two parts:

1) The actual topic
2) Rebutting objections

2.2.2.2.1.2.2.1.1.2.3.1.1. The actual topic

> **Since phenomena are dreamlike,**
> **[Saṃsāric] existence and peace are not conceptualized.** [IV.60ab]

Through having familiarized with saṃsāra (the antagonistic factors) and purified phenomena (the remedies) as having the nature of mere reflections or mirror images since one realizes that they **are dreamlike** (appearing yet lacking any nature of their own), saṃsāra and nirvāṇa **are not conceptualized** as being different in terms of what is to be rejected and what is to be adopted, respectively. Therefore, this is the equality of [saṃsāric] **existence and peace.**[988]

2.2.2.2.1.2.2.1.1.2.3.1.2. Rebutting objections

> **The refutations[989] of the qualms about karma**
> **Not existing and so on are just as explained.** [IV.60cd]

You may wonder, "In that case, isn't it that virtuous [karmas] (such as generosity) and nonvirtuous **karmas** (such as killing) do **not exist?**" Since the entities of [saṃsāric] existence and peace are without any nature of their own ultimately, they are dreamlike. However, [ordinary beings] cling to what appear as the objects to be killed, those of generosity, and so on, which accord with dreams in their being empty of any nature of their own, as being [really existent] just as they appear. It is in terms of [such clinging] that {579} virtuous and nonvirtuous karmas (such as killing and generosity) are presented for those persons whose aspiration for the actuality of phenomenal identitylessness is weak and whose entire fetters of the mistakenness of clinging to entities have consequently not declined. The meanings of this and the other [answers to the four disputes about karma not existing and so on] **are explained** in the mother [sūtras].[990]

2.2.2.2.1.2.2.1.1.2.3.2. What purifies the twofold [buddha] realm (the support)

> **The world of sentient beings is impure,**
> **And so is the world that is the environment.**
> **By virtue of accomplishing the purity of those,**
> **The purity of a buddha realm [appears].** [IV.61]

Sentient beings have hunger and thirst, engage in the ten nonvirtues, are struck by stones, sticks, and weapons, turn their backs on the three yānas, possess the

five obscurations such as malice, lack the correct mundane and supramundane views, [suffer in] the three lower realms, and so on. When [bodhisattvas] see such impure contents [of the world], they produce the remedies for that. In the **buddha realm** in which [these bodhisattvas] themselves become buddhas, [these remedies] consist of the purities of all sentient beings enjoying the pleasures of the gods, abiding in the ten virtues, possessing minds full of love for each other, training in the three yānas with firm vigor, entering the dhyānas and formless [absorptions], abiding in the relinquishment of all mistaken views, and not hearing even the mere name "lower realms." Through [producing said remedies], [these bodhisattvas] make efforts in the six pāramitās and thus accomplish a **world of sentient beings** that is a pure realm in terms of its contents. When they see **the world that is** the [impure] realm of **the environment** (a container that **is impure** by virtue of its stones, thorns, abysses, ravines, and so on) {580} as its remedy, in the realm in which they become buddhas they produce **the purities of** a golden ground, [a ground of] the nature of blue beryl strewn with golden sand, and so on. Through this, they make efforts in the six pāramitās and thus purify [the impure container]. This means **accomplishing the purity of** the world that is the environment.[991]

2.2.2.2.1.2.2.1.1.2.3.3. The cause for promoting the welfare [of others] in this buddha realm (the training in skill in means)

> **As for the object and this training,**
> **Overcoming the hordes[992] of enemies,**
> **Not abiding, hitting just as [intended],**
> **Uncommon characteristic,** [IV.62]
>
> **Not becoming attached, not observing,**
> **Having terminated characteristics and aspiration prayers,**
> **The sign of this, and being unlimited**
> **Represent the tenfold skill in means.** [IV.63]

By way of the different manners of accomplishing the trainings or **objects** of bodhisattvas (such as the three doors to liberation and the factors concordant with enlightenment), the single nature of the **training** in skill in means is explained to be tenfold—(1) **overcoming the enemies** that consist of the four māras and the two levels [of śrāvakas and pratyekabuddhas], (2) through having familiarized with [saṃsāric] existence and peace being equality, **not abiding** in the extremes of saṃsāra and nirvāṇa through clinging [to them], (3) promoting the welfare of others to be guided in precise accordance with what they projected through the force of their past aspiration prayers, **just as** they have made them, (4) being **uncommon** in comparison with śrāvakas

and pratyekabuddhas due to training in the true end for the welfare of others, but not manifesting it, (5) **not becoming attached** by virtue of the purity of the dhyānas, the factors concordant [with enlightenment], and so on, and [by virtue of] being without relishing them, (6) through having completely familiarized with the door to liberation that is emptiness, **not observing** (that is, having relinquished observing) [anything] as a self or a phenomenon, {581} (7) through having familiarized with the door to liberation that is signlessness, **having terminated** the clinging to **characteristics** with regard to form up through the knowledge of all aspects, (8) through having familiarized with the door to liberation that is wishlessness, having terminated **aspiration prayers** after having relinquished the joy of craving for form up through the knowledge of all aspects, (9) being skilled in explaining **the signs of** irreversibility of bodhisattvas, **and** (10) **being unlimited**, that is, knowing all objects of the skill in means of bodhisattvas. Thus, **the tenfold** training in **skill in means** consists of knowing the [appropriate] times and the in[appropriate] times for manifesting [said ten] objects of prajñāpāramitā and for guiding sentient beings.[993]

These last three trainings in what makes one attain buddhahood (the supported) and so on consist of the triad of familiarizing with phenomena as being free from reference points, purifying [buddha] realms, and maturing sentient beings. Therefore, they exist from the path of accumulation onward, but are mainly presented [as existing] from the eighth bhūmi onward.

This is the commentary on **the chapter (the fourth one) on the complete clear realization of all aspects in the *Treatise on the Pith Instructions on Prajñāpāramitā, Called* The Ornament of Clear Realization.**

I pay homage to the glorious lord of secrets.[994]

2.2.1.2.2.1.2. Detailed explanation of the branches of the culminating [training]—the result over which mastery is to be gained

This has four parts:

1) [The culmination of] the path of preparation
2) [The culmination of] the path of seeing
3) [The culmination of] the path of familiarization
4) The culmination of the uninterrupted [path]

2.2.1.2.2.1.2.1. The culmination of the path of preparation

This has four parts:

1) [The culmination of] heat
2) [The culmination of] peak
3) [The culmination of] poised readiness
4) The culmination of the supreme dharma

2.2.1.2.2.1.2.1.1. The culmination of heat

> **Even in dreams, all phenomena**
> **Are regarded as dreamlike and so on—**
> **The signs of the training of having reached culmination**
> **Are asserted as twelvefold.** [V.1]

[The culminating training of heat has] twelve [signs]—(1) **even in** the state of **dreams, all phenomena being regarded** as being **like dreams,** optical illusions, magical creations, and cities of gandharvas, (2) not giving rise to the mindsets of delighting in [the paths of] śrāvakas and pratyekabuddhas or the three realms, (3) hearing the profound dharma from the tathāgatas, (4) seeing the miraculous displays of the miraculous powers of buddhas, (5) the arising of the mindsets of not being afraid when seeing frightening objects in dreams and, while awake, teaching that the three realms are dreamlike, (6) upon seeing the lower realms, the arising of the mindset of [remembering to] relinquish them in the realm in which oneself becomes a buddha, (7) through the blessings of true [words], pacifying fires that burn down villages and so on, (8) pacifying [situations in which other sentient beings] have been seized by nonhuman beings, (9) overpowering māras and evil companions through knowing whether something is an activity of māras, {583} (10) training in prajñāpāramitā for the welfare of others, (11) not being attached to the real existence of any afflicted or purified phenomena, and (12) being close to buddha enlightenment through engaging in the mother in the manner of not engaging in form and so on.

In terms of their essence, these are the eight signs in terms of results and the four signs in terms of nature. In terms of their state, they consist of six signs in both dreams and the waking state. [Among the six signs in dreams, there are] the two main signs in terms of means and prajñā, the two signs of stable familiarity with the refuges and their power, the one sign of recognizing dreams, and the one sign of the pure [buddha] realm. [As for the signs in the waking state, there are] the two signs of pacifying harm by [causes] that are and are not sentient beings, respectively, and the four signs in terms of the cause for training in the path, the object of that training, the manner of training, and its benefit, respectively. These **are asserted** to be **the twelve signs of** what is the **culmination** of the highest realization of [the level of] heat of the path of preparation.[995]

2.2.1.2.2.1.2.1.2. The culminating training of peak

> **By comparing it in many ways,**
> **Such as the virtue of worshipping as many buddhas**

As there are beings in Jambudvīpa,
Increase is sixteenfold. [V.2]

(1) [Bodhisattvas] on [the culmination of] peak abiding in the mother themselves and teaching this to others represents a greater merit than **worshipping as many buddhas as** equal the number of sentient beings in a trichiliocosm (indicated by **Jambudvīpa**) and dedicating **the virtue of** this. Even [greater] than that are (2) mentally engaging in prajñāpāramitā throughout day and night, (3) the poised readiness of not being afraid of the dharma of nonarising that is free from reference points, {584} (4) not observing the causal and fruitional dharmas [of enlightenment] (what makes enlightened and what is to be enlightened, respectively), (5) the merit of [bodhisattvas] on the culmination of peak being more eminent than all sentient beings of Jambudvīpa attaining the dhyānas, the form[less meditative absorptions], and the [four] immeasurables, (6) exhorting the gods who approach [these bodhisattvas] for the sake of protection toward enlightenment,[996] (7) overpowering all māras, (8) regarding bodhisattvas who have entered the mahāyāna as being equal to the Buddha, (9) not being reborn under the influence of dhyānas in the formless [realms] and so on and being skilled in means [of that], (10) the certainty about the buddha disposition having become special by way of the śrāvaka and pratyekabuddha dispositions perishing, (11) the power of the causes (such as generating bodhicitta) for attaining the fruition that is buddhahood having become superior, (12) the states of mind that are the antagonistic factors of the pāramitās not arising, (13) no arising of any states of mind of clinging to [anything] from form up through the knowledge of all aspects, (14) knowing to include all pāramitās in the mother, (15) attaining all excellencies through having trained in the mother, and (16) being close to attaining completely perfect enlightenment through being free from all views. These are the **sixteen** that consist of the eight [kinds of] merit that are primarily external and the eight [kinds of] merit that are primarily internal.[997]

2.2.1.2.2.1.2.1.3. The culminating training of poised readiness

The unsurpassable perfection
Of the dharmas of the three omnisciences
And the nonabandonment of the welfare of sentient beings
Are described as "stability." [V.3]

{585} This is twofold—(1) **the unsurpassable perfect** realization **of the** thirty **dharmas of the three omnisciences** (the stability of realization as one's own welfare) and (2) **the nonabandonment** of accomplishing **the welfare of**

sentient beings through motivation and application (the **stability** of compassion as the welfare of others).[998]

2.2.1.2.2.1.2.1.4. The culminating training of the supreme dharma

> **By using the examples of a four-continent world,**
> **A chiliocosm, a dichiliocosm, and a trichiliocosm,**
> **This samādhi is expressed**
> **Through the abundance of merit.** [V.4]

It is [said] that it is suitable to measure the water and so on of **a four-continent world, a chiliocosm, a di**[chiliocosm], **and a trichiliocosm** through weighing them on a scale, but one is not able to measure the merit of rejoicing. Thus, **this samādhi** of settling in the actuality of nondual mind **is expressed** [implicitly] **through** being illustrated by [explicitly speaking of] **the abundance of merit.**[999]

2.2.1.2.2.1.2.2. The culminating training of the path of seeing

This has two parts:

1) The factors to be relinquished
2) [The path of seeing as their] remedy

2.2.1.2.2.1.2.2.1. The factors to be relinquished

This has two parts:

1) Brief introduction
2) Detailed explanation

2.2.1.2.2.1.2.2.1.1. Brief introduction

The brief introduction to the conceptions about the apprehended is as follows.

> **One should know that the two[1000] conceptions about the apprehended—**
> **In terms of engagement and withdrawal—**
> **Are ninefold each and that their character**
> **Is** [to apprehend] **objects not as they are.** [V.5]

The conceptions about the apprehended are those of focusing on the objects of **engagement** of bodhisattvas (the path and the fruition of the mahāyāna) **and** their objects of **withdrawal** (the paths and the fruitions of śrāvakas and pratyekabuddhas) and then clinging to [these objects] as being really existent as what is to be adopted and what is to be rejected, respectively. When classified, {586} they **are ninefold each.** They are factors to be relinquished because their respective **objects** appear **not as they are,** but in mistaken ways.[1001]

The brief introduction to the conceptions about the apprehender is as follows.

> **The two conceptions about substantially and imputedly existent**
> **sentient beings**
> **Are asserted as the ones about the apprehender.**
> **Divided by ordinary beings and noble ones,**
> **Each one of them is ninefold.** [V.6]
>
> **If apprehended referents do not exist like that,**
> **Can these two be asserted as the apprehenders of anything?**
> **Thus, their characteristic is the emptiness**
> **Of a nature of an apprehender.** [V.7]

The two conceptions about substantially existent **and imputedly existent sentient beings are divided by** the manner in which [phenomena] appear for **ordinary beings and** the manner in which they are seen by **noble ones.** As before, **each one of them is ninefold. If apprehended referents** (objects) **do not exist like that, can these two be asserted as** being **apprehenders** through **anything? Thus, the characteristic of** these apprehenders **is the emptiness of a nature of an apprehender.**[1002]

2.2.1.2.2.1.2.2.1.2. **Detailed explanation**

This has two parts:

2.2.1.2.2.1.2.2.1.2.1. **Detailed explanation of the conceptions about the apprehended**

> **Nature, disposition,**
> **Perfect accomplishment of the path,**
> **Unmistakenness about the focal object of consciousness,**
> **Antagonistic factors and remedies,** [V.8]
>
> **One's own realization, agent,**
> **Its activity, and the result of activity—**
> **Being based on the factors of engaging in these,**
> **Conceptions are asserted as ninefold.** [V.9]
>
> **Realizations being deficient**
> **Due to falling into existence or peace,**
> **Lacking being mentored,**
> **The aspects of the path being incomplete,** [V.10]

> **Progressing by virtue of another condition,**
> **Turning away from the aim,**
> **Being limited, variety,**
> **Being ignorant about abiding and engaging,** [V.11]
>
> **And subsequent pursuing—**
> **The conceptions about these are ninefold,**
> **Being based on the factors of withdrawal**
> **As they arise in the minds of śrāvakas and so on.** [V.12]

[The objects of the conceptions about the apprehended in terms of engagement] **are ninefold**—(1) the **nature** of enlightenment being devoid of causes and results, (2) the **disposition** of the mahāyāna, (3) the **perfect accomplishment of the path** of the [mahāyāna] noble ones, (4) being **conscious** about the way things are, (5) rejecting and adopting the factors to be relinquished and their **remedies**, (6) the **realization** of having perceived **one's own** object or what is to be attained, (7) **acting** for the welfare of sentient beings, (8) **its activity** to be performed, **and** (9) nirvāṇa—**the result of activity**. These [objects] are twofold—general and particular. The latter are threefold in terms of cause, path, and fruition. The path is threefold in terms of nature, object, and {587} the power to eliminate antagonistic factors. The fruition is twofold in terms of one's own welfare and the welfare of others. The welfare of others is threefold in terms of agent, activity, and result. In due order, these [classifications] apply to the second [object] and the following.

[The objects of the conceptions about the apprehended in terms of withdrawal] **are ninefold**—(1) the **realizations** [of śrāvakas and pratyekabuddhas] **being deficient** because of clinging to characteristics and having little compassion, (2) their **lacking being mentored** in terms of keeping them out of [saṃsāric] existence and peace, (3) **the aspects of their paths being incomplete** because of not being the remedies for the entirety of the two obscurations, (4) their **progressing by virtue of another condition** even at[1003] the end of their [saṃsāric] existence because of depending on buddhas and bodhisattvas teaching the dharma, (5) their **turning away from the aim** because of not engaging in the path for the sake of the three greatnesses, (6) their relinquishment **being limited** in terms of relinquishing [only] a fraction of the factors to be relinquished, (7) their **variety** because of the different realizations from stream-enterers up through arhats, (8) their **being ignorant about abiding and engaging** in the knowledge of all aspects or the welfare of others, **and** (9) their **pursuing** the knowledge of all aspects **subsequent** to having attained the nirvāṇas of their own paths. These nine consist of the five inferior paths (inferior realizations, mentoring, paths, faculties, and skill in

means) and the four inferior fruitions (relinquishment, realization, welfare of others, and nirvāṇa).

Among [all] these, the former nine conceptions about the apprehended [bear the aspect of] clinging to the mahāyāna path as being really existent as what is to be engaged in, while the latter [bear] the aspect of clinging to the hīnayāna paths as being really existent as what is to be relinquished.[1004]

2.2.1.2.2.1.2.2.1.2.2. Detailed explanation of the conceptions about the apprehender

> **The first about the apprehender should be known**
> **In terms of seizing and discarding,**
> **Mental engagement,**
> **Adhering to the three realms,** [V.13]
>
> **Abiding, clinging,**
> **Imputing phenomenal entities,**
> **Attachment, remedy,**
> **And impairment of proceeding as one wishes.** [V.14]
>
> **No final deliverance according to the aim,**
> **Identifying the path as not being the path,**
> **Ceasing and arising,**
> **Being conjoined and not being conjoined with entities,** [V.15]
>
> **Abiding, destroying the disposition,**
> **The absence of striving and the cause,**
> **And observing opposing forces**
> **Are the other conceptions about the apprehender.** [V.16]

{588} [The objects of the conceptions about the apprehender in terms of substance] are (1) those [persons] who are **seizing and discarding** qualities and flaws, respectively, on the level of the illusionlike seeming, (2) those who are **mentally engaging** in phenomena as being illusionlike, (3) those who focus on **the three realms** by **adhering to** them through mentally engaging in characteristics, (4) those who are **abiding** in form and so on through clinging to them, (5) those who are **clinging** to all phenomena through taking them as objects, (6) those who realize all **phenomena** as being mere conventional **imputations,** (7) those who have **attachment** to the path (the six pāramitās) and engage in them seriously, (8) those who practice the **remedy** for taking [saṃsāric] existence and peace as what is to be rejected and to be adopted,

respectively, **and** (9) those who know that the activity **of proceeding as one wishes** (such as generosity) is **impaired** through lacking prajñāpāramitā. Thus, [these conceptions] consist of those that cling to said nine objects as having substantially existent identities. They are twofold in terms of regressing from the path of nonclinging (the cause) and not attaining the knowledge of all aspects (the result). The first one is threefold in terms of conduct, knowable objects, and the factors to be relinquished and their remedies. Conduct is threefold in terms of motivation, nature, and shortcomings. Knowable objects are threefold in terms of clinging to them as entities, continua, and conventions. The factors to be relinquished and their remedies are twofold in terms of clinging to the factors to be relinquished and their remedies.

The nine [objects of the conceptions about the apprehender in terms of imputation] are (1) [those in whom] there is **no final deliverance according to the aim** (the three greatnesses), (2) those who are **identifying the** correct **path** (the mahāyāna) **as not being the** correct **path,** (3) those who realize that the **ceasing** of results **and** the **arising** of causes are imputed, through mere imputations on the level of the seeming, as having a nature, {589} (4) those who know that all entities **are conjoined with** indifferentiability ultimately **and are not conjoined** with indifferentiability on the level of the seeming, (5) those who are **abiding** in all phenomena through not clinging, (6) those who are **destroying** the mental state of merely striving for peace (**the disposition** of śrāvakas and pratyekabuddhas), (7) those who realize **the absence of** any buddhahood to be wished or **strived** for, (8) those who realize the ultimate absence of **causes** (such as someone who teaches the dharma), **and** (9) those who, through being familiar with the antagonistic factors of the six pāramitās, know that **opposing forces** (the four māras and the two levels [of śrāvakas and pratyekabuddhas]) are **observable** (that is, existent) entities. Thus, [these conceptions] are the nine that cling to the mind streams endowed with said antagonistic and remedial phenomena as being really existent as imputed identities. They consist of two, six, and one in terms of the paths of śrāvakas and pratyekabuddhas, the path of bodhisattvas, and the antagonistic factors of both, respectively.[1005]

2.2.1.2.2.1.2.2.2. The explanation of [the path of seeing as their] remedy

This has two parts:

1) The auxiliary [topic]
2) The pertinent [topic]

2.2.1.2.2.1.2.2.2.1. The auxiliary [topic]

This has two parts:

1) The aids of the culmination of seeing
2) Its fruition

2.2.1.2.2.1.2.2.2.1.1. The aids of the culmination of seeing

> **Pointing out the enlightenment of others,**
> **Entrusting the cause for this,**
> **And the cause for its uninterrupted attainment**
> **With its characteristic of an abundance of merit.** [V.17]

This has two parts—training the mind streams of (1) others and (2) one's own. (1) The first one is twofold—establishing in (a) the dharma of realization and (b) the dharma of scriptures.

(1a) [Bodhisattvas] **point out** (or generate in the mind streams [of others]) the path of seeing, the path of familiarization, and so on as the means for establishing these **others**—those to be guided—in **enlightenment.** (1b) They **entrust the cause for this** [to others] through making them listen to, retain, and mentally engage in a proper manner in the words and meanings of the mother (the scriptural prajñāpāramitā). {590}

(2) As for training one's own mind stream, **the cause for** the **attainment of** great enlightenment consists of familiarizing with the mother through the path of seeing during meditative equipoise and teaching her to others during subsequent attainment. This has the **characteristic of a** far greater **abundance of merit** than establishing [all] sentient beings in a trichiliocosm in [all the fruitions of the path] up through arhathood.[1006]

2.2.1.2.2.1.2.2.2.1.2. Its fruition—great enlightenment

This has two parts:

1) Instruction on the great enlightenment of abiding in actual reality
2) Refuting the great enlightenment that is conceptually imputed

2.2.1.2.2.1.2.2.2.1.2.1. Instruction on the great enlightenment of abiding in actual reality

> **The wisdom of the termination and the nonarising**
> **Of the stains is called "enlightenment,"**
> **But these two should be understood, in due order,**
> **By virtue of the lack of termination and the lack of arising.** [V.18]

You may wonder, "What is the great fruition of this path of seeing that is endowed with said three causes?" **The wisdom of** knowing **the termination and the nonarising of the stains** that consist of the two obscurations **is called** "great **enlightenment," but** since **these two** ultimately have the nature of the dharmadhātu free from reference points, [the fruition] is the ultimate wisdom of knowing **the** primordial **lack of termination and arising.**[1007]

2.2.1.2.2.1.2.2.2.1.2.2. Refuting the great enlightenment that is conceptually imputed

This has two parts:

1) Refuting the systems of those who propound [real] entities
2) Presenting the system of those who propound emptiness

2.2.1.2.2.1.2.2.2.1.2.2.1. Refuting the systems of those who propound [real] entities

This has two parts:

1) [Refutation by way of] the nonobservation of something that includes [the predicate of what is to be negated]
2) Refutation by way of their position being internally contradictory

2.2.1.2.2.1.2.2.2.1.2.2.1.1. [Refutation by way of] the nonobservation of something that includes [the predicate of what is to be negated]

> **In the nature without cessation,**
> **Through the path called "seeing,"**
> **What could be terminated that is born by conception**
> **And what nonarising could be attained?**[1008] [V.19]

To be free from the [kind of] **cessation** that has the characteristic of already arisen stains being terminated and {591} the characteristic of obstructing the arising of stains that will [otherwise] arise [later] is ultimately **the nature** of suchness free from reference points. Therefore, **through the** remedial **path called "seeing," what** real factors to be relinquished that existed before—cognitive obscurations (the types of **conception**) and afflictive obscurations—**could be terminated and what** kind of **nonarising** (the nonarising of what will [otherwise] arise later) **could be attained?** There is nothing such to be attained.[1009]

2.2.1.2.2.1.2.2.2.1.2.2.1.2. Refutation by way of their position being internally contradictory

> **That phenomena exist and, at the same time,**
> **The cognitive obscurations of the teacher**
> **Are terminated—this claim by others**
> **I consider as amazing.** [V.20]

To accept that the **phenomena** of apprehender, apprehended, and self-awareness **exist** ultimately and that, **at the same time, the cognitive obscurations of the teacher** (the Buddha) **are terminated—this claim by others** than the

Mādhyamikas (the realists) I, the protector Maitreya, **consider as amazing** or ridiculous because they accept what is contradictory.[1010]

2.2.1.2.2.1.2.2.2.1.2.2.2. Presenting the system of those who propound emptiness

> **There is nothing to be removed in this**
> **And not the slightest to be added.**
> **Actual reality is to be seen as it really is—**
> **Whoever sees actual reality is liberated.** [V.21]

In these phenomena that have the nature of dependent origination, conventionally, **there is nothing to be removed** through the nature of denying anything **and**, ultimately, **not the slightest to be added** through the nature of superimposing anything. **Actual reality**—the nature of phenomena free from anything to be removed or to be added—**is to be seen as it really is**, free from superimposition and denial. Through this, when the true reality of nonclinging {592} is seen in **actual reality**, one will **be liberated**.

You may wonder, "In that case, what is the nature of the factors to be relinquished and their remedies?" Ultimately, there are no defeat and victory, but from the perspective of mistakenness, it is justified that it appears by virtue of mere illusion as if remedies overcome factors to be relinquished.[1011]

2.2.1.2.2.1.2.2.2.2. The pertinent topic

This has two parts:

1) The actual culmination of seeing
2) The manner of familiarization

2.2.1.2.2.1.2.2.2.2.1. The actual culmination of seeing

> **That in which generosity and so on**
> **Are mutually combined with each other**
> **And which consists of poised readiness**
> **In one single moment is the path of seeing here.** [V.22]

That in which the six of **generosity and so on are mutually combined with each other and which consists of poised readiness in one single moment is the path of seeing** in this culminating training **here**. For it is the nature of the wisdom of the meditative equipoise of the path of seeing in which the thirty-six subdivisions of the six pāramitās are included in the nature of not conceiving of the three spheres.[1012]

2.2.1.2.2.1.2.2.2.2.2. The manner of familiarization

> **Then, after having been absorbed**
> **In the samādhi of the lion's sport,**
> **Dependent origination is examined**
> **In its progressive and reverse orders.** [V.23]

In order to gain mastery over said realization of the culmination of the path of seeing, one destroys the afflictive and cognitive obscurations that are the factors to be relinquished through seeing and rests in meditative equipoise **in the** fearless **samādhi of the lion's sport. After** that, during subsequent attainment, **dependent origination is examined in its progressive and reverse orders.**[1013]

Through familiarizing with the dependent origination of afflicted phenomena in progressive order ([as in the statement,] "Through the condition of ignorance, [karmic] formations [arise] . . ."), {593} one realizes that the primary factors of karma and afflictions—the two [links] of ignorance and formations—are the root of saṃsāra and thus realizes the nature of the reality of the origin [of suffering]. Through familiarizing with [the dependent origination of] afflicted phenomena[1014] in reverse order ([as in the statement,] "Where do aging and death come from? They come from birth . . ."), one realizes that [the two links of] birth and aging and death are the final results of karma and afflictions and thus understands the nature of the reality of suffering. Through familiarizing with the dependent origination of purified phenomena in progressive order ("Through the ceasing of ignorance, formations cease . . ."), one understands that the remedy for ignorance—the prajñā of realizing identitylessness—cuts the root of [saṃsāric] existence and thus realizes the nature of the reality of the path. Through familiarizing with the dependent origination of purified phenomena in reverse order ("Through the ceasing of birth, aging and death cease . . ."), one relinquishes afflicted ignorance and thus realizes that the ultimate fruition is the cessation of birth and death. In this way, one understands the nature of the reality of cessation.

2.2.1.2.2.1.2.3. The culminating training of the path of familiarization
This has three parts:
1) The path of familiarization (the support)
2) The conceptions to be relinquished
3) The qualities (what is supported)

2.2.1.2.2.1.2.3.1. The path of familiarization (the support)

> **After the twofold progressing and returning through**
> **The nine absorptions, including cessation,**

The intermittent consciousness belonging to the desire [realm],
Which is not in meditative equipoise, is assumed. [V.24]

Through crossing over one, two,
Three, four, five, six, seven, and eight,
The meditative absorption of crossing in one leap consists of
Proceeding up through cessation in disparate ways. [V.25]

This has two parts:
1) The lion's sport (the preparation)
2) The samādhi of crossing in one leap (the actual stage) {594}

(1) **After the twofold progressing** upward **and returning** downward in progressive order and reverse order **through the nine absorptions** (the eight dhyānas and form[less absorptions], **including cessation**), (2) the actual stage consists of three sets.

First, as before, one just proceeds in a progressive manner from the first dhyāna up through [the meditative absorption of] cessation. Second, one proceeds in the progressive order through alternating the eight [other] meditative absorptions with eight [meditative absorptions of] cessation. Here some assert sixteen abodes; some, seventeen by adding the mind of the desire [realm]; and some, eighteen abodes by including the slight exiting into the Peak of Existence [that happens] between [the meditative absorption of] cessation and the mind of the desire [realm]. Third, **the consciousness** or mind **belonging to the desire [realm] is assumed intermittently** because it is **not** of the nature of **meditative equipoise** (the samādhis of the dhyānas and form[less absorptions]). Thus, one alternates **the meditative absorptions** with said mind of the desire [realm] through **crossing,** after [having risen each time from the meditative absorption of] cessation, **over one, two, three,** and so on [of the other meditative absorptions]. Thus, there are eighteen abodes here.[1015]

2.2.1.2.2.1.2.3.2. The explanation of the conceptions to be relinquished
This has two parts:
1) The conceptions about the apprehended
2) The conceptions about the apprehender

2.2.1.2.2.1.2.3.2.1. The conceptions about the apprehended
[This has two parts:]
1) The conceptions about the apprehended in terms of engagement
2) The conceptions about the apprehended in terms of withdrawal

2.2.1.2.2.1.2.3.2.1.1. The conceptions about the apprehended in terms of engagement]

With regard to being concise, detailed, not mentored
Through not being protected[1016] by the buddhas,
Lacking the qualities of the three times,
And the threefold excellent path— [V.26]

These first conceptions about the apprehended
Have the aspects of the training as their sphere. [V.27ab]

[The nine conceptions about the apprehended in terms of engagement are about the following objects]—(1) the dharma **being concise** from the perspective of those who like concise words, (2) [the dharma] being **detailed** from the perspective of those who like details, (3) **not being mentored through not being protected by the buddhas** (not practicing the actuality of the dharma seriously), (4)–(6) in terms of taking the path of seeing as the basis with regard to **the three times** that consist of [the paths of] preparation, seeing, and familiarization, respectively, the past and future {595} not possessing a continuum of having ceased, not yet arisen, and arising and therefore the present **lacking the qualities** of the path of seeing, **and** (7)–(9) **the threefold excellent path**—the path of preparation (preparing for the mahāyāna nirvāṇa), the path of seeing (directly seeing emptiness), and the path of familiarization (familiarizing with having seen the lack of nature). In terms of what is to be known, the knower, and what makes it known (the path), there are two, one, and six [conceptions]. Among these nine, the first two and the last three cling to the real existence of the actual factors to engage in on the mahāyāna path, while the middling four [cling to the real existence of these factors] by way of isolates. These nine innate conceptions are factors to be relinquished at the time of the path of familiarization.[1017]

2.2.1.2.2.1.2.3.2.1.2. The conceptions about the apprehended in terms of withdrawal

It is asserted that the second ones have the engagements
Of minds and mental factors as their objects. [V.27cd]

These conceptions about the nonarising of the mind,
Not mentally engaging in the heart of enlightenment,
Mentally engaging in the hīnayāna,
Not mentally engaging in perfect enlightenment, [V.28]

> **Familiarizing, not familiarizing,**
> **The opposites of these,**
> **And not being in accord with true reality**
> **Should be known as those on the path of familiarization.** [V.29]

It is asserted that [the nine conceptions about the apprehended in terms of withdrawal] are the factors to be relinquished that **have as their objects the** phases of the final **engagement** of the **minds and mental factors** of the uncontaminated path of familiarization in its uninterrupted paths. **These** consist of the nine **conceptions about**, on the [hīnayāna] path of accumulation, (1) **the nonarising of the mind** for unsurpassable enlightenment and (2) **not mentally engaging in the heart of enlightenment** as what is to be attained, (3) on the path of preparation, the twofold **mental engagement in the yānas** of śrāvakas and pratyekabuddhas as what are to be attained, (4) on the path of seeing, **not mentally engaging in perfect enlightenment** by virtue of lacking the practice of prajñāpāramitā, (5) on the path of familiarization, **familiarizing** with impermanence and so on for the sake of attaining the nirvāṇa of one's respective path, (6) on the path of nonlearning, **not familiarizing** because of familiarization being fully complete, {596} (7)–(8) **the opposites of this** familiarizing and not familiarizing—wishing to attain enlightenment [through] combining or putting an end to both [familiarizing and not familiarizing], **and** (9) **not being in accord with true reality**—mistaken conceptions about the skandhas and so on through clinging to them as being really existent as being impermanent and so on.[1018]

2.2.1.2.2.1.2.3.2.2. The conceptions about the apprehender

This has two parts:

1) The conceptions of clinging to substance
2) The conceptions of clinging to imputations

2.2.1.2.2.1.2.3.2.2.1. The conceptions of clinging to substance

> **The first ones about the apprehender are to be known**
> **In terms of having imputed sentient beings as their sphere,**
> **Imputed phenomena, not being empty,**
> **Attachment, and the character of discrimination.** [V.30]
>
> **They are further proclaimed with regard to**
> **The formation of entities, the three yānas,**
> **The impurity of offerings,**
> **And disordered conduct.** [V.31]

[The nine conceptions about the apprehender in terms of substance are about the following objects]—(1) the skandhas being merely **imputed** because substantially existent **sentient beings** and persons are not born in saṃsāra, (2) the conventions of the **phenomena** of subject and object being merely **imputed** because there are no referents other than mind, (3) the phenomena from form up through the knowledge of all aspects and so on **not being empty** conventionally because [subject and object] pervade everything, (4) **attachment** by virtue of clinging to phenomena such as form, (5) the full **discrimination** of phenomena in a nonreferential manner, (6) practicing for one's aim by way of focusing on the skandhas as **entities,** (7) the definite deliverance of **the three yānas** being definitely delivering in the manner of ultimately being unobservable, (8) **the impurity of offerings** due to not having correctly entered the path of the noble ones, **and** (9) **disordered conduct** with regard to the mother due to observing the nature of phenomena and its bearers as being different.

In due order, [there are] three [conceptions here] in terms of what is to be known, two each in terms of the prajñā and means of the hīnayāna and mahāyāna, respectively, and two [in terms of] the view and conduct of ordinary beings.[1019] {597}

2.2.1.2.2.1.2.3.2.2.2. The second conceptions about the apprehender [in terms of imputations]

This has two parts:

1) Brief introduction
2) Detailed explanation

2.2.1.2.2.1.2.3.2.2.2.1. Brief introduction

> **Having imputed sentient beings and the cause of these**
> **As their objects, the other nine kinds [of conceptions]**
> **That are associated with the path of familiarization**
> **Are its antagonistic factors by virtue of being overcome through**
> **it.** [V.32]

Having taken conventionally **imputed sentient beings and the** reasons of presenting **these as their objects,** the nine [kinds] of clinging that have them as objects exist as **the other nine kinds of antagonistic factors that are associated with** the culmination of **the path of familiarization** in terms of its factors to be relinquished and their remedies.[1020]

2.2.1.2.2.1.2.3.2.2.2.2. Detailed explanation

> **In terms of ignorance about the three obscurations**
> **Of the three omnisciences, respectively,**

The path of peace, being conjoined with
Or disjoined from suchness and so on, [V.33]

Being unequal, suffering and so on,
The nature of the afflictions,
And nonduality, these conceptions
Are asserted as the last ones. [V.34]

[The nine conceptions about the apprehender in terms of imputations are] **in terms of** (1)–(3) the **three ignorances about** the means to eliminate **the obscurations of the three omnisciences** and their **respective** true character,[1021] (4) the ignorance about the prajñāpāramitā that does not lack means—**the path of pacifying** all obscurations, (5) the ignorance about the point of sameness and difference—knowable objects such as form **being conjoined with or disjoined from** their **suchness,** (6) due to being obstructed, by māras, tīrthikas, and the yānas of śrāvakas and pratyekabuddhas, the ignorance about the profound path **being unequal** and not common to other paths, (7) not understanding the four realities of **suffering and so on** as the freedom from reference points and thus being ignorant about clinging to impermanence and so on in a literal sense, (8) not understanding that [the afflictions] are merely adventitious [stains that arise] by virtue of [mind] being affected by mistakenness [about the basic nature] and thus being ignorant about **the nature of the afflictions, and** (9) {598} not understanding the characteristics of apprehender and apprehended as mere mental imputations and thus being ignorant about **nonduality.** [These nine conceptions] are in terms of the obscurations of the bodhisattva path (the first three), its nature (the fourth one), its focal objects (the fifth and seventh), its distinct feature (the sixth one), its factors to be relinquished (the eighth one), and its aspect (the ninth one).[1022]

I pay homage to venerable Avalokiteśvara.

2.2.1.2.2.1.2.3.3. The qualities (what is supported)

When these pestilences have become extinguished,
It is like breathing freely again after a long time.
All the consummate qualities that accomplish
The happiness of beings in all aspects, [V.35]

Just like rivers [feeding] into the great ocean,
Sustain these mahāsattvas,
Who are embellished with the desired fruition,[1023]
From all sides. [V.36]

Through having familiarized with the culmination of the path of familiarization for a long time in this way, **when these** four types of conceptions to be relinquished through familiarization (which resemble **pestilences** due to their harming one's mind stream) are relinquished through **having become extinguished, it is like** joyfully **breathing freely again** upon being liberated from being tormented by a disease for **a long time. All the** [resulting] **consummate qualities that** consist of the three yānas and represent the skills in **accomplishing the happiness of beings** (higher realms and definite excellence) **in all aspects** of time are the means of sustenance **just like** the example of the four major **rivers** [of India] and their tributaries feeding **into the great** salty **ocean.** What do they sustain? Through [these qualities] having the aspect of not depending on effort, but occurring naturally, they **sustain these mahāsattvas, who are** beautified by **the** supreme **fruition** of having attained the highest stage of the path of familiarization. {599} Thus, this third [point of the culmination of the] path of familiarization is presented as the tenth bhūmi.[1024]

2.2.1.2.2.1.2.4. The culmination of the uninterrupted [path]

This has three parts:

1) Nature
2) Causes
3) The factors to be relinquished

2.2.1.2.2.1.2.4.1. Nature

> **It is compared to the virtues of having established**
> **The people in a trichiliocosm**
> **In the consummate realizations of disciples[1025] and rhinos**
> **And on the flawless [bhūmi] of bodhisattvas.** [V.37]
>
> **Through such an abundance of merit,**
> **This uninterrupted samādhi**
> **Immediately before attaining buddhahood[1026]**
> **Is the knowledge of all aspects.** [V.38]

To give rise to bodhicitta on the [mahāyāna] path of accumulation for the first time is more meritorious than the virtues of establishing all the people in a trichiliocosm on the levels of śrāvakas and pratyekabuddhas. [The culmination of the uninterrupted path] **is compared to the virtues of having established** all **the people in a trichiliocosm in** the eight inferior paths such as seeing what is pure **and in the flawlessness** of the bhūmis **of bodhisattvas** (from the path of seeing up through the seventh bhūmi). **Through** it being taught **that such merit** of the tenth bhūmi (entering enlightenment) is more

abundant than said [virtues], the **samādhi** with no other phenomena between it and **attaining buddhahood** is pointed out. **This** samādhi, which is the buddhahood that serves as the immediate condition of its specific result, is **the knowledge of all aspects.**[1027]

2.2.1.2.2.1.2.4.2. Causes

> **The lack of entity is asserted as the focal object of this,**
> **Mindfulness as its dominant factor,**
> **And peacefulness as its aspect.** [V.39ac]

Since **the focal object of this** uninterrupted samādhi and this knowledge of all aspects **is the lack of** any real **entity**, it is the nonimplicative negation that consists of illusionlike dependent origination. {600} The **dominant** condition [of this samādhi] is the continuum (up through the ninth bhūmi) of the mindfulness of retaining, without forgetting, emptiness free from reference points (that is, the focal objects and aspects of mentally engaging in the knowledge of all aspects for the welfare of others). [Both this samādhi and the knowledge of all aspects have] the **aspect** that consists of the primordial **peacefulness** of reference points. Thus, both the culmination of the uninterrupted [path] and the knowledge of all aspects concord in their focal object and aspect, and all favorable conditions for giving rise to the knowledge of all aspects are complete in the culmination of the uninterrupted [path].[1028]

2.2.1.2.2.1.2.4.3. The factors to be relinquished (wrong ideas)
This has two parts:
1) Brief introduction
2) Detailed explanation

2.2.1.2.2.1.2.4.3.1. Brief introduction

> **In this regard,**
> **Those who talk a lot dispute** [V.39cd]

In this regard (the focal object and aspect explained in this way), **those who talk a lot** about their qualms keep verbally **disputing**, from one to the other, [to the effect of] there being no path of completion. This is due to the reason that this focal object and aspect of the culmination of the uninterrupted [path] are difficult to understand by virtue of their profundity.[1029]

2.2.1.2.2.1.2.4.3.2. Detailed explanation

> **About the justification of the focal object,**
> **The identification of the nature of this,**
> **The wisdom of the knowledge of all aspects,**
> **The ultimate and the seeming,** [V.40]
>
> **The training, the three jewels,**
> **The means, the realization of the sage,**
> **Mistakenness, the path,**
> **Remedies and antagonistic factors,** [V.41]
>
> **Defining characteristic, and familiarization.**
> **Those people's utterances about these sixteen**
> **Are asserted as the wrong ideas**
> **About the knowledge of all aspects.** [V.42]

[The sixteen disputes here are as follows.] (1) Since it is explained that all conditioned and unconditioned phenomena lack any entity, **the justification of the focal object** is not feasible—if it is tenable, it is feasible that there are objects. (2) Since it is explained that all phenomena lack a nature, **the identification of the nature** [of this focal object] (that is, the manner of realizing it) is not {601} tenable—if there is a manner of realization, there must be something to be realized. (3) Since it is explained that both entities and nonentities are not observable, **the wisdom of the knowledge of all aspects** is not tenable. For if the knowledge of all aspects exists, these two objects [(entities and nonentities)] must exist [too]. (4) Since they are taught to be inseparable as suchness and the nature of the freedom from reference points, the two realities—**the ultimate and the seeming**—are not tenable. For if there are two, they must be separable. (5) Since it is explained that the triad of generosity, the one who is generous, and the recipient is not observable, **the training** in practicing generosity and so on is not tenable. For if this object exists, these three must exist. (6) Since it is explained that there is no object to be realized, the realizer—**the jewel** of the Buddha—is not tenable. (7) Since it is explained that cessation and the path are mere imputations, the jewel of the dharma is not tenable. (8) Since it is explained that all phenomena are free from increase and decrease, the jewel of the saṃgha is not tenable. (9) Since it is said that they are not observable as the three spheres, the [cognizing] subjects that entail **the means** of generosity and so on are not tenable. (10) Since realization in terms of the four extremes of entities, nonentities, both, and neither is refuted, **the realization of the sage** is not tenable. (11) Since it is taught that

permanent, impermanent, and so on are alike in being mere mental reference points, it is not tenable that clinging to the skandhas and so on as being permanent and so on is **mistakenness.** (12) Since it is explained that they do not manifest the fruitions which consist of the nirvāṇas of śrāvakas and pratyekabuddhas, {602} the explanation that bodhisattvas cultivate **the** three **paths** is not tenable. (13) Since it is explained that there is nothing to be adopted, **remedies** are not tenable. (14) Since it is explained that there is nothing to be rejected, **antagonistic factors** are not tenable. (15) Since it is explained that all phenomena lack defining characteristics and instances, common and uncommon **defining characteristics** are not tenable. (16) Since there are no general and specific characteristics to be familiarized with, any **familiarization** with the path for the sake of attaining the knowledge of all aspects is not tenable. **The wrong ideas** in terms of clinging to the two realities as being contradictory, [which are expressed] by **those people's uttering** disputes **about these** profound points, **are asserted as the sixteen** that are related to **the knowledge of all aspects.**

Mostly, these disputes are just [attempts to refute assertions about] the seeming through relying on the ultimate or to refute assertions about the ultimate through relying on the seeming. Therefore, they are eliminated through the principle of the two realities not being contradictory.[1030]

This is the commentary on the chapter (the fifth one) on the culminating clear realizations in the *Treatise on the Pith Instructions on Prajñāpāramitā, Called* The Ornament of Clear Realization. {603}

2.2.1.2.2.2. Detailed explanation of the branches that are the cause and result of stabilizing [this mastery]

This has two parts:

1) [Detailed explanation of the branches of] the serial [training] (the cause of stabilization)
2) Detailed explanation of the branches of the instantaneous [training] (the result of stabilization)

2.2.1.2.2.2.1. [Detailed explanation of the branches of] the serial [training] (the cause of stabilization)

> **By way of generosity up through prajñā,**
> **The recollections of the Buddha and so forth,**
> **And the nature of the lack of entity,**
> **The serial activity is asserted.** [VI.1]

[The serial training] is thirteenfold. To oneself abide in the six pāramitās (the pāramitā **of generosity up through** the pāramitā of **prajñā**) and to establish others in them is the serial [training] that is the path. The serial [training] that makes the path special consists of **the recollections of the Buddha**, the dharma, and the saṃgha (the three jewels as the foundations of the path), the recollection of ethics (the basis of the path), the recollection of giving (the branch of the path), and the recollection of the noble ones who are reborn as gods (the witnesses of practicing the path). **The serial** [training] that makes the path pure is to know all afflicted and purified phenomena by way of **the nature of the lack of** any real entity. {604}

This is the commentary on **the chapter (the sixth one) on the serial clear realization in the** ***Treatise on the Pith Instructions on Prajñāpāramitā, Called*** **The Ornament of Clear Realization.**

2.2.1.2.2.2.2. [Detailed explanation of the branches of] the instantaneous training (the result of stabilization)

This has two parts:

1) [The instantaneous training in terms of the manner of] manifesting the [uncontaminated] qualities
2) The instantaneous [training] in terms of the manner of realizing the nature of objects

2.2.1.2.2.2.2.1. [The instantaneous training in terms of the manner of] manifesting the [uncontaminated] qualities

This has two parts:

1) [The instantaneous training in terms of] nonmaturation
2) The instantaneous [training in terms] of maturation

2.2.1.2.2.2.2.1.1. [The instantaneous training in terms of] nonmaturation

This has two parts:

1) The actual topic
2) The example that illustrates it

2.2.1.2.2.2.2.1.1.1. The actual topic

> **By virtue of each one, such as generosity,**
> **Including all that is uncontaminated,**
> **The sage's realization in a single instant**
> **Is to be understood.** [VII.1]

Since [this training] is free from the mistakenness of ascertaining entities one by one, it takes the wisdom of **generosity and such** as the object of **each** instant to be focused on.[1031] **By virtue of this**, in a single instant it **includes** [all] **uncontaminated** phenomena (which have the characteristics of generosity and so on up through the eighty minor marks) as its objects. {605} This training **is to be understood** as being the realization of **the sages**—bodhisattvas at the end of the continuum—whose three doors rest in meditative equipoise, that is, the **realization in a single instant** in terms of nonmaturation.

2.2.1.2.2.2.2.1.1.2. The example that illustrates it

> **Just as a waterwheel driven by a person**
> **Through just a single spot to step on**
> **Turns simultaneously in its entirety,**
> **So does wisdom in a single instant.** [VII.2]

One should understand this as in the example of **a waterwheel driven by a person through just a single spot to step on turning simultaneously in its entirety** through the power of having been constructed well by a skilled craftsman before. **Just so**, through the power of being propelled by previous aspiration prayers and [the power of there being neither unity nor multiplicity in] the dharmadhātu, the single **wisdom** of [one] uncontaminated phenomenon, when observed, **does** know all [uncontaminated phenomena] through the **single instant in** which they are included as objects.

2.2.1.2.2.2.2.1.2. The instantaneous [training in terms] of maturation

> **When abiding in the state of the true nature**
> **Of all matured spotless phenomena,**
> **At that point prajñāpāramitā is born—**
> **The wisdom in one single instant.**[1032] [VII.3]

When the cultivation of the remedies that completely relinquish the two obscurations has reached its end, the nature **of all spotless phenomena**—**prajñāpāramitā, the state of the true nature of matured** uncontaminated [phenomena]—**is born. At that point** this very **wisdom** at the end of the continuum is the **instant** of maturation.

2.2.1.2.2.2.2.2. The instantaneous [training] in terms of the manner of realizing the nature of objects

This has two parts:

1) [The instantaneous training in terms of] the lack of characteristics
2) The instantaneous [training in terms] of nonduality

2.2.1.2.2.2.2.2.1. The instantaneous [training] in terms of the lack of characteristics

> **Through abiding in phenomena being dreamlike**
> **By way of having engaged in generosity and such,**
> **The lack of characteristics of phenomena**
> **Is discovered in one single instant.** [VII.4]

Said wisdom at the end of the continuum {606} is the **discovery in one single instant** that all afflicted and purified **phenomena** ultimately **lack characteristics** because it engages without clinging in all **phenomena (engaging in generosity and such)** as **being dreamlike.**

2.2.1.2.2.2.2.2.2. The instantaneous [training in terms] of nonduality

> **With not even a dream and the seeing of it**
> **Being perceived in a dualistic fashion,**
> **The true reality that is the nonduality of phenomena**
> **Is seen in one single instant.** [VII.5]

For example, when awakening from sleep, a **dream and the seeing of it** are **not perceived in a dualistic fashion.** Likewise,[1033] **the true reality that is the nonduality of phenomena** in terms of apprehender and apprehended **is seen in one single instant** of wisdom at the end of the continuum.[1034]

This is the **commentary** on **the chapter (the seventh one) on the completely perfect realization in a single instant in the** ***Treatise on the Pith Instructions on Prajñāpāramitā, Called*** **The Ornament of Clear Realization.**

2.2.1.2.3. The detailed explanation of the branches of the dharmakāya (the fruition of having engaged [in the trainings])

This has two parts:

1) The kāyas
2) Their activity

2.2.1.2.3.1. The kāyas

This has four parts:

1) The svābhāvika[kāya]
2) The wisdom [kāya]
3) The sāmbhogika[kāya]
4) The nairmāṇikakāya

2.2.1.2.3.1.1. The svābhāvikakāya

> **Those who have attained purity in every respect**
> **And the uncontaminated dharmas,**
> **Theirs is the svābhāvikakāya of the sage,**
> **Which bears the characteristic of the nature of these.** [VIII.1]

You may wonder, "What is **the svābhāvikakāya of the sage,** the Buddha Bhagavān?" It is what has **the characteristic** or the **nature of having attained the uncontaminated dharmas** (such as the foundations of mindfulness) that will be explained [below] {607} **and** of being **pure** of the adventitious stains of the two obscurations. This unborn and nonreferential nature, which is not fabricated newly through causes and conditions, is called "svābhāvikakāya." Though it is not different from the three kāyas that bear its nature, conventionally they are presented as being different.[1035]

2.2.1.2.3.1.2. The wisdom dharmakāya

This has three parts:

1) The actual topic
2) Explaining its distinctive features
3) Rebutting disputes

2.2.1.2.3.1.2.1. The actual topic

> **The factors concordant with enlightenment, the immeasurables,**
> **The liberations, the ninefold**
> **Progressive meditative absorptions,**
> **The ten totalities,** [VIII.2]
>
> **The āyatanas of overpowering,**
> **Divided into eight kinds,**
> **Dispassion,**[1036] **knowledge through aspiration,**
> **The supernatural knowledges, the discriminating awarenesses,**
> [VIII.3]
>
> **The four purities in all respects,**
> **The ten masteries, the ten powers,**
> **The four fearlessnesses,**
> **The three ways of nothing to hide,**[1037] [VIII.4]
>
> **The threefold foundation of mindfulness,**
> **The true nature of being without forgetfulness,**

The latent tendencies being overcome,
Great compassion for beings, [VIII.5]

The eighteen qualities that are said
To be unique to a sage,
And the knowledge of all aspects—
The dharmakāya is described as these. [VIII.6]

By virtue of the subdivisions of the twenty-one sets of [uncontaminated qualities, they consist of] 144. [Together with] the two knowledges that are included in the "and" at the end of [AA VIII.6c],[1038] [they consist of] 146.

Among these, (1) the first set is as follows:[1039]

The foundations of mindfulness, the correct efforts, the limbs of miraculous powers,
With four each, the five faculties, the five powers, the seven branches of enlightenment,
And the eightfold path of the noble ones are **the thirty-seven factors concordant with enlightenment.**

(2) The second set:

Love, compassion, joy, and equanimity are **the four immeasurables.**

[The remaining sets are as follows:]

(3) The two of what has and does not have form looking at form,
Beauty, the formless [absorptions], and cessation are the eight **liberations.**
(4) The dhyānas, the form[less absorptions], and cessation are **the ninefold meditative absorptions.**
(5) The four elements, blue, yellow, white, red, space, and consciousness are **the totalities.**
(6) What has form and does not have form **overpowers** big and small shapes.
What does not have form overpowers the colors blue, yellow, white, and red. {608}

[Sets] (7) and (8) are explained specifically [below].

(9) The divine eye and ear, miraculous powers, knowing the minds of others,
Recollecting former states, and the termination of the contaminations are the six **supernatural knowledges.**
(10) **The discriminating awarenesses** of dharma, meaning, words, and self-confidence.
(11) **The four purities in all respects** in terms of support, focal objects, mind, and wisdom.
(12) **The masteries** over lifespan, mind, necessities, karma, birth, creative willpower,
Aspiration prayers, miraculous powers, wisdom, and dharma are the results of the pāramitās—
In due order, three, two, one, one, one, and two.
(13) **The ten powers** of knowing what is the case and what is not the case, karmic maturations, faculties, constitutions, inclinations,
Paths, dhyānas, death, transition, and rebirth,
Recollection of former states, and the termination of the contaminations.
(14) **The four fearlessnesses** about realization, relinquishment, the path, and what is not the path.
(15) **The three ways of nothing to hide** in terms of body, speech, and mind.
(16) **The threefold foundation of mindfulness** of lacking
A mind with attachment or hatred toward respect, lack of respect, and a mix of the two.
(17) To not miss the time for the welfare of others is to **be without forgetfulness.**
(18) The relinquishment of the latencies of the obscurations refers to **latent tendencies being overcome.**
(19) Thinking of sentient beings at six times is **great compassion.**
(20) **The unique** [qualities] of conduct, realization, enlightened activity, and wisdom
In due order, are six, six, three, and three.
(21) **The** three **knowledges of aspects,** the three paths, and entities.[1040]

Thus, through the mind and mental factors (such as the factors concordant with enlightenment) of the paths of learning having changed state completely, they have become the path of completion, which has the character of the wisdoms that lack the reference points of apprehender and apprehended. All [of these wisdoms] are to be **described as** a kāya different [from the svābhāvikakāya], that is, **the** wisdom **dharmakāya.**[1041]

2.2.1.2.3.1.2.2. Explaining its distinctive features

This has two parts:

1) [The distinctive feature of] dispassion
2) The distinctive feature of knowledge through aspiration

2.2.1.2.3.1.2.2.1. [The distinctive feature of] dispassion

> **The dispassion of śrāvakas means avoiding**
> **The afflictions of people upon being seen [by them].**[1042]
> **The dispassion of the victor refers to extinguishing**
> **The stream of their afflictions in villages and so on.** [VIII.7]

The view of **the dispassion of śrāvakas** and pratyekabuddhas **means** the lack of afflictions by virtue of not producing **afflictions** in the mind streams of others. When [śrāvakas and pratyekabuddhas], through their samādhi, know that afflictions arise in certain sentient beings **in villages and so on** upon [these beings] seeing them, they do not wish to look at said [beings. On the other hand], **the victor** [thinks,] "May these sentient beings, when focusing on me, not dwell in the stream of their afflictions." Thus, he wishes to look at these [beings] all the more and **extinguishes the stream of their afflictions.**[1043]

2.2.1.2.3.1.2.2.2. The distinctive feature of knowledge through aspiration

> **The Buddha's knowledge through aspiration**
> **Is held to be effortless, free from attachment,**
> **Unobstructed, remaining forever,**
> **And solving all questions.** [VIII.8]

In general, the knowledge through aspiration is as follows. Once one's aspiration prayers of thinking, "May I know this based on dhyāna" have been fulfilled, one enters dhyāna while mentally aspiring, "I shall know this" with regard to whatever one wishes to know. Then, upon rising from this [dhyāna], one will know the given knowable objects.

The Buddha's knowledge through aspiration {610} **is held to be** more eminent than those of śrāvakas and pratyekabuddhas by virtue of five distinctive features—being **effortless** due to operating naturally, being **free from attachment** due to being uninterrupted, being **unobstructed** due to engaging in all knowable objects, **remaining forever** due to always resting in meditative equipoise, **and solving all questions** due to giving answers to all that is asked. [The knowledge through aspiration of] śrāvakas and so on consists of the opposite of what possesses these five distinctive features.[1044]

2.2.1.2.3.1.2.3. Rebutting disputes

This has two parts:

1) Rebutting disputes about the dharmakāya being permanent
2) Rebutting disputes about it being both all-pervading and permanent

2.2.1.2.3.1.2.3.1. Rebutting disputes about the dharmakāya being permanent

This has two parts:

1) The actual [rebuttal]
2) Establishing it through an example

2.2.1.2.3.1.2.3.1.1. The actual [rebuttal]

> **Once the cause has come to maturity,**
> **For whomever and whenever,**
> **It will unfold[1045] as beneficial**
> **Activity to them.** [VIII.9]

Some may say, "If buddhas always dwell in the svābhāvikakāya of great compassion, it is contradictory that they always promote the welfare of sentient beings. However, if they do not promote said welfare, this contradicts their abiding in great compassion." **Once the causes** for those to be guided becoming enlightened **have come to maturity, for whomever,** [through] whatever means of guidance, **and** at **whichever** time (the time for the **beneficial activity** of teaching the dharma and so on), the Buddha Bhagavān **will unfold** within **the** appearances of those to be guided. Therefore, the Buddha, who is like a wish-fulfilling jewel, is always close by to accomplish [all] the necessary purposes. However, since the causes for enlightened activity directly engaging [in those to be guided] are not complete in those sentient beings who have given rise to flaws, no buddha activities of maturing them directly {611} appear.[1046]

2.2.1.2.3.1.2.3.1.2. Establishing it through an example

> **Though the god of rain[1047] may send rainfalls,**
> **An unsuitable seed will not grow.**
> **Likewise, though buddhas come forth,**
> **The unsuitable will not come to enjoy any good.** [VIII.10]

Though the kings **of the gods may send rainfalls** everywhere in an equal manner, from **an unsuitable seed** (such as a burned one), a harvest **will not grow. Likewise, though buddhas** arrive equally for [all] sentient beings to be guided, **the unsuitable will not come to enjoy** meeting them directly and so on.[1048]

2.2.1.2.3.1.2.3.2. Rebutting disputes about it being both all-pervading and permanent

> **By virtue of the vastness of activity like that,**
> **Buddhahood is described as "all-pervading."**
> **By virtue of being inexhaustible,**
> **It is also declared to be "permanent."** [VIII.11]

Some may say, "Since the dharmakāya, which has the character of wisdom, exists in the mind streams of the [psychophysical] supports that are definite as distinct yogins, it is not suitable to be all-pervading. Since it arises in each moment, it is not suitable to be permanent." Though it is **like that, by virtue of the vastness of buddhahood** engaging in [enlightened] **activity** for all who have the karmic fortune and **by virtue of** its continuum **being inexhaustible** or uninterruptible, **it is declared to be "all-pervading"** and "permanent."[1049]

I pay homage to the protector Ajita.

2.2.1.2.3.1.3. The sāmbhogikakāya

This has two parts:

1) Brief introduction into its nature
2) Detailed explanation of its qualities

2.2.1.2.3.1.3.1. Brief introduction into its nature

> **Since this [kāya] of the sage, whose character lies in**
> **The thirty-two major marks and the eighty minor marks,**
> **Enjoys the mahāyāna,**
> **It is held to be the sāmbhogikakāya.** [VIII.12]

The nature of the rūpakāya, **whose character lies in the major marks and the minor marks,** is to show bodhisattvas the joy and bliss of the unsurpassable **enjoyment of the** supreme **yāna.** {612} This **is the sāmbhogikakāya of the sage.**

You may wonder, "If the nairmāṇikakāya and cakravartins also have these major and minor marks, why are they [only] presented for the sāmbhogikakāya?" Those of the sāmbhogikakāya are the actual maturational results, while those of the nairmāṇikakāya are merely dominated results because the [nairmāṇikakāya] is said to be a further reflection of the sāmbhogikakāya. Also, [these marks] are presented [for the sāmbhogikakāya] because they are more eminent than those of cakravartins in terms of their purity, beauty, and clarity.[1050]

2.2.1.2.3.1.3.2. Detailed explanation of its qualities

This has two parts:

1) The major marks
2) The minor marks

2.2.1.2.3.1.3.2.1. The major marks

This has two parts:

1) The actual [marks]
2) The causes that produce them

2.2.1.2.3.1.3.2.1.1 The actual [marks]

> **It is marked with wheels on hands and feet, and has tortoiselike feet.**
> **Fingers and toes are joined by webs,**
> **Hands and feet are soft and supple,**
> **The body has seven convex surfaces,** [VIII.13]
>
> **Long fingers, broad heels, and is tall and straight.**
> **It has nonprotruding ankles, body hairs that point upward,**
> **Antelopelike calves, long and beautiful arms,**
> **And is the supreme of those whose sexual organ is covered by a sheath.** [VIII.14]
>
> **The skin has a golden hue and is delicate.**
> **It has well-grown body hairs, each one single by itself and curling to the right,**
> **The face is adorned with the ūrṇā hair, and the upper body is lionlike.**
> **It has evenly rounded shoulders, with compact flesh in between,** [VIII.15]
>
> **And even unpleasant tastes appear as the most delicious tastes for it.**
> **Its figure has symmetrical proportions like a nyagrodha [tree],**
> **It has an uṣṇīṣa on the head, a large and beautiful tongue,**
> **A melodious voice like Brahmā, jaws like a lion,** [VIII.16]
>
> **Very white teeth of equal size, well arranged,**
> **And in a complete set of forty,**
> **Dark-blue eyes, and eyelashes like those of a magnificent heifer.**
> **These are the thirty-two marks.** [VIII.17]

[The thirty-two major marks are as follows.] (1) Through being familiar with having **escorted** and welcomed **the gurus,**[1051] **hands and feet are** endowed **with wheels.** (2) Through **firmness with regard to vows,** the **feet** are [placed] evenly **like** [the belly of] a **tortoise.** (3) Through demonstrating **the** four **means of attraction, fingers and toes are joined by webs** without any gaps between them. (4) Through having **provided magnificent** food and drinks, **hands and feet are soft and supple.** (5) Through having provided drinks, [food] that can be licked, and so on as before, [the body has] **seven convex surfaces** (the four backs of the hands and feet, the two shoulders, and the nape of the neck). (6) Through having **liberated those to be killed** from bondage, the **fingers** are **long.** (7) Through having protected the life-force of others, the **heels** are **broad.** {613} (8) Through having abandoned killing, the body **is tall and straight.** (9) Through oneself having **undertaken virtuous** dharmas, the kneecaps and **ankles do not protrude.** (10) Through having **increased** this [undertaking] in others, each **body hair points upward.** (11) Through having had respect for the sciences of arts and crafts, healing, and so on, the **calves** are **antelopelike.** (12) Through not having rejected persons who are beggars when they begged for one's own material wealth, the **arms** are **long and beautiful.** (13) Through having reconciled schisms and having guarded secret words, **the sexual organ is covered by a sheath.** (14) Through having supplied excellent seats, **the skin** is pure and shiny, **having a goldlike hue.** (15) Through having provided supreme palaces and so on, the skin **is** soft. (16) Through having relinquished hustle and bustle and distractions, the **body hairs curl to the right.** (17) Through having properly accomplished the services to the objects of honor and service, **the face is adorned with the ūrṇā hair.** (18) Through not having put down [others] with words of harsh speech, **the upper body is lionlike.** (19) Through being in accord with pleasant and excellent speech, the **shoulders** are **evenly rounded.** (20) Through having provided beneficial food, such as medicines, the **flesh in between** is **compact.** (21) Through having served as a nurse and rendered services, [buddhas] know **the most delicious tastes.** (22) Through having created pleasure groves, gardens, and so on and made others accept them [as gifts], the **figure has symmetrical proportions like a nyagrodha** tree. (23) Through having provided temples, palaces, and so on, [buddhas] **have an uṣṇīṣa on the head.** {614} (24) Through having spoken gently, pleasantly, and softly, the **tongue** is **large and beautiful.** (25) Through having taught the dharma in accord with the individual languages of sentient beings, [buddhas] possess **a melodious voice** [like] **Brahmā.** (26) Through having relinquished chatter, the **jaws** are round and broad, **like** the jaws of **a lion.** (27) Through having paid respect to, praised, and eulogized all beings, the **teeth** are **white.** (28) Through having relinquished any wrong livelihood, the teeth are **of equal size.** (29) Through having relinquished lies, the teeth are

well arranged. (30) Through having relinquished slandering, [buddhas have] **a complete set of forty** teeths. (31) Through having looked upon all beings like their only child, the **eyeballs** are **like dark-blue** gems. (32) Through having relinquished attachment and hatred, the **eyelashes** are well shaped and not tangled, **like the** eyelashes **of a magnificent heifer**. Since these are the [signs] that illustrate a great being, they **are the thirty-two** [major] **marks.**

2.2.1.2.3.1.3.2.1.2. The causes that produce them

> **As for the causes that accomplish**
> **These respective marks,**
> **Through completing them,**
> **These marks will be possessed in full.** [VIII.18]
>
> **Escorting the gurus and so on,**
> **Firmness with regard to vows,**
> **Relying on the means of attraction,**
> **Providing magnificent things,** [VIII.19]
>
> **Liberating those to be killed,**
> **Undertaking and increasing virtue,**
> **And so on—these are the causes that accomplish**
> **These marks according to the sūtras.** [VIII.20]

Thus, they are as just explained.

2.2.1.2.3.1.3.2.2. The minor marks

> **The sage's nails are copper-colored,**
> **Glossy, and prominent. His fingers and toes are**
> **Rounded, compact, and tapering.**
> **His veins do not protrude and are free from knots.** [VIII.21]
>
> **His ankles do not protrude and his feet are equal** [**in size**]**.**
> **He walks with the stride of a lion, an elephant,**
> **A goose, and a lordly bull, and walks by keeping to the right**
> [**side**]**,**
> **Elegantly, and upright. The limbs of his body are well rounded,**
> [VIII.22]
>
> **Smooth, slender,**
> **Clean, soft, and pure.**

His genitals are fully developed
And his figure is beautiful and stately. [VIII.23]

His steps are even and his eyes
Are pure. His body is beautifully youthful,
Not sunken, with full [flesh],
And very firm. [VIII.24]

His limbs are well proportioned
And his vision is unobscured and pure.[1052]
His belly is round, smooth, unmarred,
And slender.[1053] His navel is deep [VIII.25]

And winds to the right.
He is beautiful to behold from all sides,
His conduct is clean,
And his body is free from black moles. [VIII.26]

His hands are as soft as cotton wool
And the lines on his palms are glossy, deep, and extensive.
His face is not too long
And his lips are red like a bimba [berry]. [VIII.27]

His tongue is supple, slender,
And red. His voice is like thunder,
Sweet, and gentle. His eyeteeth are round,
Sharp, white, equal [in size], [VIII.28]

And tapering. His nose is prominent
And supremely pure.
His eyes are wide, with well-developed eyelashes,
And like the petals of a lotus. [VIII.29]

His eyebrows are elongated, smooth,
And shiny, and their hairs are of equal length.
His arms are long and muscular, and his ears
Are equal and completely unimpaired. [VIII.30]

His forehead is well shaped
And broad, and his head is large.
His hair is as black as a black bee,
Thick, smooth, not shaggy, [VIII.31]

> **Not unruly, and has a fragrant smell**
> **That captivates the minds of people.**
> **[His hands and feet show] endless knots and swastikas.**
> **These are held to be the minor marks of a buddha.**[1054] [VIII.32]

Since these [signs] make others understand the inner qualities [of buddhas], they are the minor marks. They consist of eight sets of ten.

The first [set of] ten: (1) Through being free from desire for any formations, **the nails are copper-colored.** (2) Through possessing the superior intention of benefiting ultimately, the nails {615} are **glossy.** (3) Through being born in the highest castes, the nails are **prominent.** (4) Through ethics being without evil deeds, **fingers and toes are rounded.** (5) Through having perfected roots of virtue, fingers and toes are **compact.** (6) Through having engaged in the three yānas in a successive manner, fingers and toes are **tapering.** (7) Through having relinquished nonvirtue as well as wrong livelihood, the **veins** on the body **do not protrude.** (8) Through being free from the afflictions, the veins are **free from knots.** (9) Through keeping secrets, the smaller **ankles do not protrude.** (10) Through having liberated [beings] from places that are difficult to walk, the **feet are equal,** without [the one] being long and [the other] short.

The second [set of] ten: (11)–(14) Through outshining humans, outshining nāgas, walking in space, and being the leader who guides [beings] to where they wish, [the Buddha] **walks with the** four **strides of a lion, an elephant, a goose, and a lordly bull.** (15) Through walking in accordance with the path of circumambulating, he **walks by keeping to the right** [side]. (16) Due to being skilled in walking beautifully and being beautiful to behold, his stride is **elegant.** (17) Through being without the deceit of mentally engaging in the hīnayāna, his stride is **upright.** (18) Through expressing the qualities of others, his **body is** majestic and with full flesh or **well rounded.** (19) Through not being stained by any evils of the three gates, his body is as pure and clean as if **smoothed.** (20) Through teaching the dharma in accordance with the minds of those to be guided, [his limbs] are **slender** [that is, well proportioned] in length and diameter. {616}

The third [set of] ten: (21) Through his conduct of body, speech, and mind being pure, [his body is **clean.** (22) Through his mind being endowed with compassion, it is **soft.** (23) Through his mind being stainless, [his body] is **pure.** (24) Through having perfected [all] parts of the completely perfect dharma that overcomes the two obscurations, **his genitals are fully developed.** (25) Through the qualities of being beautiful and handsome being complete, **his figure is beautiful and stately.** (26) Through the mind being even toward beings, **his steps are even** in length. (27) Through teaching the dharma that purifies all flaws, **his eyes are** completely **pure.** (28) Through

teaching the dharma with examples in a way that is easy to understand, **his body is beautifully youthful.** (29) Through always being dauntless in the face of what is difficult to do, his flesh is **not sunken.** (30) Through his roots of virtue transcending everything mundane, his flesh is **full.**

The fourth [set of] ten: (31) Through not taking any rebirth, his flesh is not slack and thus **very firm.** (32) Through teaching dependent origination in its progressive order and its reverse order, **his** main **limbs** and secondary limbs **are well proportioned** by virtue of their length and so on being just appropriate. (33) Through teaching the words and meanings of the dharma, starting with higher realms and definite excellence, **his vision is** without adventitious blurs **and** therefore very **pure.** (34) Since his disciples have excellent ethics, **his belly is round.** (35) Through not being tainted in the slightest by the flaws of saṃsāra, his waist is **slender.** (36) Because of having overcome proud poses, {617} his waist is **unmarred.** (37) Through teaching the dharma in an inexhaustible manner, his belly is **smooth,** that is, the navel is without any highs and lows. (38) Through having realized the profound dharma, **his navel is deep.** (39) Through his disciples adopting his instructions in respectively concordant ways, his navel **winds to the right.** (40) Because his entire retinue has a beautiful conduct of the three gates, he is handsome **from all sides.**

The fifth [set of] ten: (41) Through his mind being stainless, **his conduct** of the three gates **is clean.** (42) Through not teaching the dharma in an untimely manner, **his body is free from black moles.** (43) Through teaching dharmas that are the causes for a fine complexion of the three gates, **his hands are as soft as cotton wool.** (44) Through having an equal mind toward his own people and those of others, **the lines on his palms are glossy.** (45) Through abiding in the ultimate realization of the profound [dharma], the lines of his palms are **deep.** (46) Through teaching the dharma again and again, the lines of his palms are **extensive.** (47) Through teaching many trainings that are exactly appropriate, **his face is not too long.** (48) Through realizing the world (container and contents) to be like a reflection, **his lips are red like a bimba** [berry]. (49) Through guiding those to be guided with gentle words, **his tongue is supple.** (50) Through displaying qualities that are justified in many ways through reasoning, his tongue is **slender.**

The sixth [set of] ten: (51) Through teaching childish beings the dharma that is difficult to fathom, {618} his tongue is **red.** (52) Through not having any fear or concerns about hiding any flaws, **his voice is like thunder.** (53) Through speaking in a way that is pleasant to the ears, his voice is **sweet and gentle.** (54) Through having severed the bondage of the nine fetters (attachment, anger, pride, ignorance, views, doubt, taking [views, ethics, or spiritual disciplines] as paramount, envy, and miserliness), **his eyeteeth are round.** (55) Through guiding beings with strong afflictions who are difficult to guide,

his eyeteeth are **sharp.** (56) Through guiding them with the white dharma that overcomes the afflictions, his eyeteeth are **white.** (57) Through having terminated any clinging to sentient beings as being close or distant, his eyeteeth are **equal** [in size]. (58) Through teaching the clear realizations of the three yānas in a progressive manner, his eyeteeth are **tapering.** (59) Through dwelling in supreme prajñā, **his nose is prominent.** (60) Through being endowed with the excellencies in which the beings to be guided trust, his nose is **supremely pure.**

The seventh [set of] ten: (61) Through teaching the vast dharma of the mahāyāna, **his eyes are wide.** (62) Through leading many assemblies of sentient beings out of saṃsāra, his **eyelashes** are **well-developed.** (63) Through delighting, by virtue of being praiseworthy, the young women among gods, asuras, and humans who are difficult to delight, the black and white [parts] of his eyes are [properly] set apart and thus are **like the petals of a lotus.** (64) Through always looking after beings [by seeing] what will happen to them in the future, **his eyebrows are elongated.** (65) Through being skilled in guiding [beings] through the smooth dharma, {619} his eyebrows are **smooth.** (66) Through his mind stream being moistened by virtue, his eyebrows are **shiny.** (67) Through seeing the conditions of the afflictions at all times, **the hairs** of his eyebrows **are of equal** [length]. (68) Through having put an end to the afflictions that greatly cause harm, **his arms are long and muscular.** (69) Through being victorious over [the afflictions] (such as attachment) that are difficult to defeat, **his ears are equal** [in size]. (70) Through establishing the mind streams of those to be guided in unimpaired happiness, his ears are **unimpaired.**

The eighth [set of] ten: (71) Through his mind not being altered by bad views, the hairline of **his forehead is well shaped.** (72) Through defeating all who speak wrongly, his forehead is **broad.** (73) Through having fully completed the aspiration prayer of aspiring for buddhahood for the welfare of others, **his head is** as **large** as an umbrella. (74) Through having put an end to craving that delights in objects, **his hair is as black as a black bee.** (75) Through having relinquished the factors to be relinquished through seeing and familiarization, his hair is **thick.** (76) Through having realized the essence of the teachings with a gentle nonconceptual mind, his hair is **smooth.** (77) Through his mind being undisturbed by the afflictions, his hair is **not shaggy.** (78) Through always refraining from harsh words, his hair is **not unruly,** that is, it does not stand on end. (79) Through having strewn fragrant flowers before the [three] jewels, his hair **has a fragrant smell.** (80) Through being beautiful in all respects, his thumbs and big toes are adorned with **endless knots;** his palms [and soles], {620} with [the eight][1055] auspicious [signs]; and his [other] toes, such as the ring-toe, with **swastikas and so on.**

2.2.1.2.3.1.4. The instruction on the nairmāṇikakāya

> **The perpetual nairmāṇikakāya of the sage**
> **Is the one through which various benefits**
> **For the world are performed equally**
> **Until the end of existence.** [VIII.33]

The nairmāṇikakāya of the sage is the rūpakāya **through which various** temporary and lasting **benefits for** pure and impure beings to be guided **are performed equally until the end of existence** and space—this kāya is **perpetual.**[1056]

2.2.1.2.3.2. The activity [of the kāyas]
This has three parts:
1) Brief introduction in terms of its time
2) Detailed explanation in terms of its divisions
3) Concluding summary in terms of its numbers

2.2.1.2.3.2.1. Brief introduction in terms of its time

> **Likewise, it is held that its activity**
> **Is perpetual until the end of saṃsāra.**[1057] [VIII.34ab]

2.2.1.2.3.2.2. Detailed explanation in terms of its divisions
[This has three parts:]
1) [Establishing in] the support of the path
2) [Establishing on] the path
3) Establishing in the fruition

2.2.1.2.3.2.2.1. Establishing in the support of the path

> **The activity of pacifying beings** [VIII.34c]

In the lower realms, [the buddhas] teach the dharma through demonstrating their miraculous powers at the time of [the beings there] aspiring [for liberation]. Through this, they cause them to be liberated from these birthplaces and establish them in the [psychophysical] supports of gods and humans. For the gods in the desire [realm], who crave for [pleasurable] objects, they make palaces blazing with fire appear and thus teach that everything conditioned is impermanent and so on. For [the gods in] the [two] higher realms, who are fettered by views about purity, they teach that phenomena are empty, through which they

free them from bad views. As for humans, they make their mind streams into suitable vessels through connecting them with taking refuge and adopting the bases of the training. {621} Through [these activities], [buddhas] perform (1)[1058] the **activity** of accomplishing the **pacification** of the suffering of **beings.**[1059]

2.2.1.2.3.2.2.2. [Establishing on] the path

Establishing them in the fourfold means of attraction, [VIII.34d]

Realizing afflicted phenomena
And purified phenomena,
The true nature of the welfare of sentient beings,
The six pāramitās, [VIII.35]

The buddha path, emptiness
Of a nature, the termination of duality,
Symbols, nonobservation,
Maturing living beings, [VIII.36]

The bodhisattva path,
Putting an end to clinging,
Attaining enlightenment, pure
Buddha realms, definitiveness, [VIII.37]

The immeasurable welfare of sentient beings,
The qualities of attending to buddhas and so on,
The branches of enlightenment, actions
Being never lost, seeing reality, [VIII.38]

Relinquishing mistakenness,
The manner of its nonsubstantiality,
Purification, the accumulations,
Conditioned and unconditioned phenomena [VIII.39]

Being understood as nondifferent [VIII.40a]

[This has four parts:]

a) Establishing on the path of accumulation

This has five parts—(2) **establishing in the fourfold means of attraction,** (3) by way of studying and reflecting on **afflicted and purified phenomena, realizing** [these two] as what are to be rejected and adopted, respectively, (4)

accomplishing **the welfare of sentient beings**, whose **nature** consists of the [four] immeasurables, (5) abiding in **the six pāramitās** and encouraging others in them, and (6) **the path** of progressing toward **buddhahood** (the welfare of both [oneself and others]), that is, correctly seizing the ten virtues and also encouraging others in them.[1060]

b) Establishing on the path of preparation

Through [the path of preparation] being the primary [prajñā] that arises from mundane meditation, [those to be guided are established in] (7) the realization of, and familiarity with, all phenomena being **empty of a nature.**

c) Establishing on the path of seeing

[They are established in] (8) realizing the actuality of the omnipresence of the nature of phenomena, which [entails] **the termination of the duality** of apprehender and apprehended.

d) Establishing on the path of familiarization

This has six parts. [The first five consist of (9)–(13). Those to be guided are established on] (9) the second up through the fifth [bhūmis] through realizing that all phenomena are mere **symbols,** (10) the sixth [bhūmi], through **not observing** any of all phenomena as the aspects that are the dyad of apprehender and apprehended, (11) the seventh [bhūmi], through **maturing** the mind streams of **living beings** in the sense of their being suitable for the obscurations to be relinquished and suitable for the remedies to arise, {622} (12) the realization of the eighth bhūmi (**the bodhisattva path** with the certainty of not falling into [the paths of] śrāvakas and pratyekabuddhas) and the relinquishment of the eighth bhūmi (having **put an end to clinging** to apprehender and apprehended with regard to phenomena), and (13) the ninth [bhūmi], through having **attained** the **enlightenment** of being able to [perform] the activities of a nairmāṇikakāya that, despite [bodhisattvas on the ninth bhūmi] not having attained [full] enlightenment yet, resemble [the activities of] having attained it.

[Sixth,] establishing on the tenth bhūmi [has three parts]:

a) [Establishing on] the tenth [bhūmi] right upon having attained it
b) [Establishing in] being separated [from buddhahood] by [only] a single birth
c) Establishing in one's last existence

a) The first one refers to [being established in] (15) the **pure realm** (container and contents) in which one will become a **buddha.** At that time, [bodhisattvas on the tenth bhūmi] receive the empowerment that is bestowed [by all buddhas]. This has two parts:

a) Accomplishing enlightened activity through light
b) [Receiving] the empowerment through venerating

aa) As for what appears as the pure container, right upon having attained the tenth bhūmi, after [having cultivated] millions of countless samādhis, [bodhisattvas] are said to be endowed with the empowerment of being undifferentiable from the wisdom of knowing all samādhis. Immediately upon having attained [this bhūmi, there appears] a seat that has the size of one million trichiliocosms and is adorned with jeweled lotuses. It is surrounded by lotuses equal in number to [the atoms in] a million trichiliocosms.

As for what appears as the pure contents, [the bodhisattvas on the tenth bhūmi] themselves sit on said seat, onto which they fit just fine. On the surrounding lotuses, there sit solely bodhisattvas on the ninth bhūmi.

One million countless light rays radiate from [each of the following places] of these [bodhisattvas on the tenth bhūmi]—the soles, the kneecaps, the navel, the sides of the rib cage, and the palms. {623} [These light rays] gradually illuminate all abodes of hungry ghosts, hell beings, animals, humans, gods, and asuras, thus pacifying their sufferings. The same numbers of light rays that respectively radiate from their shoulders, their backs, and their necks, in due order, illuminate the three states of śrāvakas, pratyekabuddhas, and bodhisattvas. Through this, in said order, [these light rays] accomplish the illumination of the dharma, peaceful samādhis, and being skilled in the doors of prajñā and means.

ab) As for [receiving] the empowerment through venerating, the same number of light rays from the ūrṇā-hairs [of said bodhisattvas] outshine all māras and illuminate the bodhisattvas that are to receive empowerment, melting into their bodies. From the crowns of the heads of [these bodhisattvas], countless light rays equal in number to the atoms of a million of the greatest chiliocosms illuminate all the maṇḍalas of the tathāgatas in the ten directions, circle the universe ten times, and form a web of light rays in the sky above. [In this way, these light rays] venerate the tathāgatas, promote the welfare of sentient beings, and [finally] venerate the tathāgatas through melting into their soles.

As for [actually] bestowing the empowerment, [through this display] the victors and their children see that the time to bestow empowerment upon these bodhisattvas has come. All the bodhisattvas up through the ninth bhūmi in the ten directions gather, venerate these [bodhisattvas], and rest in meditative equipoise in ten thousand samādhis each. From the endless knots, the vajras, and the auspicious [signs] of the bodhisattvas who are to receive empowerment, {624} [a single] light ray—called "victory over the enemies of the māras"—[streams forth], which is surrounded by [many] millions of countless light rays, [all of them] illuminating the ten directions and displaying infinite magical feats. Through [these rays] melting back into the endless knots [and so on] of the bodhisattvas, their power increases greatly. From [each of] the ūrṇā-hairs of the tathāgatas, a single light ray—called "possessing the supernatural knowledge of omniscience"—streams forth, surrounded by millions

of countless light rays. It illuminates all ten directions, circles the universe ten times, pacifies the lower realms, and outshines all māras. Then, [all these single light rays] melt into the crowns of the heads of the bodhisattvas [on the tenth bhūmi], while their surrounding light rays melt into the crowns of the heads of the retinues [of these bodhisattvas]. Through this, each of these bodhisattvas attains ten thousand samādhis that they had not attained before. Also, said light rays descend simultaneously into the heads of these bodhisattvas.

b) [Establishing in] being separated [from buddhahood] by [only] a single birth {457} has three parts—establishing [bodhisattvas on the tenth bhūmi] in (16) the **definitiveness** of becoming a certain buddha in a certain realm at a certain time in their next birth, (17) accomplishing **the immeasurable welfare of** [all] **sentient beings** in all ten directions, and (18) **the qualities of** approaching the tathāgatas in all worlds, **attending to** these **buddhas**, listening to [their] dharma, paying their respects, and rendering services [to them].

c) [Establishing in] one's last existence has four parts. (ca) [Establishing in the collection of the causes of] power is twofold in terms of [establishing in] (19) **the branches of enlightenment** that produce the entirety of the accumulations of bodhisattva mahāsattvas {625} and (20) the connection of **actions** and their results **never being lost**—directly bringing forth perfect enlightenment (the result of the two accumulations that are its causes).

(cb) [Establishing in the collection of the causes of] realization is twofold in terms of [establishing in] (21) the realization of variety (**seeing** the four **realities**) and (26) the realization of suchness through realizing **conditioned** saṃsāra **and unconditioned** nirvāṇa as equality and **not** clinging to them **as being different** in terms of what is to be rejected and to be adopted, respectively.[1061]

(cc) [Establishing in the collection of the causes of] relinquishment is twofold in terms of [establishing in] (22) **relinquishing** the **mistakenness** of clinging to purity, happiness, permanence, and a self and (23) realizing that the **substance** of such mistakenness consists of mere superimpositions.

(cd) [Establishing in the collection of the causes of] purity is twofold in terms of [establishing in] (24) the accumulations of the causes of buddhahood at the time of one's last existence being **purified** from stains and (25) these purified qualities abiding as **the accumulations** of the causes of buddhahood.[1062]

2.2.1.2.3.2.2.3. Establishing in the fruition of this path

> **And establishing in nirvāṇa**— [VIII.40b]

This refers to (27) **establishing** [those to be guided] **in** the nonabiding **nirvāṇa**—the bhūmi of a tathāgata.

2.2.1.2.3.2.3. Concluding summary in terms of its numbers

> **The enlightened activity of the dharmakāya**
> **Is held to be twenty-sevenfold.** [VIII.40cd]

This is the commentary on the chapter (the eighth one) on the dharmakāya in the *Treatise on the Pith Instructions on Prajñāpāramitā, Called* The Ornament of Clear Realization. {626}

2.2.2. Division into six [topics] for those with confidence in intermediate [explanations]

> **The characteristic, the training in it,**
> **Its highest degrees, its progression,**
> **Its final conclusion, and its maturation—**
> **This is another summary in six points.** [IX.1]

[These six topics] consist of (1) **the characteristic** to be determined (the three knowledges, such as the knowledge of all aspects), (2) the complete [training in] all aspects (**the training in** the three knowledges), (3) the culminating [training] (the phases of the **highest degrees** of the realizations due to familiarizing with the three knowledges), (4) the serial [training] (the **progression** of familiarizing with the three knowledges), (5) the instantaneous [training] (the phase of the **final** training in the three knowledges), and (6) the dharmakāya, including its activity (the phase of the **maturation** of the three knowledges).[1063]

2.2.3. Summary into three clear realizations for those with confidence in brief [explanations]

> **The threefold object (the cause),**
> **The fourfold training,**
> **And the fruition (the dharmakāya and enlightened activity)—**
> **This is another summary in three points.** [IX.2]

[These] **three** consist of (1) the three knowledges (**the cause** that represents **the object** of engagement since [these knowledges] are the objects to be determined through studying and reflecting), (2) **the training** (the **four** such as [the complete training in] all aspects that are [explained] next because they are the yogas of familiarizing with the three knowledges through their aspects), and

(3) **the dharmakāya**, including its **enlightened activity** (since it is that which is ultimately to be attained through the cultivation of the trainings).[1064]

The explanation of these as eight clear realizations refers mainly to the respective specific characteristics of these clear realizations; their presentation as six, {627} to their definite order; and the presentation as three, to their definite number and the rebuttal of the flaw of repetition.

This completes *The Treatise of Pith Instructions on Prajñāpāramitā, Called* The Ornament of Clear Realization, composed by Lord Maitreyanātha.

Appendix I: A Concise Enumeration of the Paths and Bhūmis of Bodhisattvas, the Children of the Victors[1065]

I pay homage to the guru who is inseparable from the protector Mañjuśrī.

If one comments on a brief enumeration of the paths and bhūmis of bodhisattvas in an easily understandable way, [this consists of] the five paths and the ten bhūmis. The five paths are the path of accumulation, the path of preparation, the path of seeing, the path of familiarization, and the path of nonlearning. The ten bhūmis will be explained below in the context of the path of familiarization.

1) The path of accumulation

The excellent motivation of bodhisattvas, the children of the victors, is bodhicitta [in its] two [forms of] aspiration and application. Having generated this perfect bodhicitta on [the level of] seeming [reality], [bodhisattvas] take their aspiration for the ultimate bodhicitta—the nonconceptual wisdom of the path of seeing—as the path. Therefore, this is the level of engagement through aspiration. When divided, the path of accumulation is threefold—great, medium, and lesser. It is the phase of making great efforts in [gathering] the accumulation of merit. Since this is the beginning of gathering accumulations for many incalculable eons, {174} it is called "path of accumulation."

Here the lesser path of accumulation [is lesser] because the time of the arising of the path of preparation in one's own mind stream is uncertain. The medium path of accumulation [is medium] because it is certain that the path of preparation arises in one's next life. The great path of accumulation [is great] because it is certain that the path of preparation arises in this lifetime.

As for the meaning of the root text[1066] [saying], "May you engage in the foundations of mindfulness and so on," during the lesser path of accumulation [bodhisattvas] mainly familiarize with the four foundations of mindfulness. First, in the foundation of mindfulness of the body, through prajñā they examine the triad of the outer body (the world as the container), the inner one (their own body), and the intermediate one (the bodies of other sentient beings). Then, through samādhi, they rest in meditative equipoise in

the state of [said bodies] not being established—spacelike emptiness. During subsequent attainment they familiarize with [these bodies] being like illusions and dreams. In particular, as the remedy for desire, they familiarize with this body as being the vessel for impure [substances, such as] blood and lymph, the source of the 404 kinds of diseases and the six thousand evil spirits, the support of [various] kinds of bugs, and with seeing it as a rotten [corpse] and skeleton after its death, and so on.

As for the foundation of mindfulness of feelings, through prajñā [bodhisattvas] examine the three feelings of pleasure, suffering, and indifference, and then rest in meditative equipoise in the state of their being unarisen and without arising. {175} During subsequent attainment they familiarize with all feelings being without essence, just like a banana tree, and being of the nature of suffering.

As for the foundation of mindfulness of mind, through prajñā they analyze the three [types of] discrimination (vast, small, and intermediate) and then rest in meditative equipoise in the state of their natural emptiness. During subsequent attainment they should understand the nature of the mind as its mode of neither ceasing nor abiding.

As for the foundation of mindfulness of phenomena, through discriminating prajñā they analyze all phenomena that consist of conditioned formations and then rest in their nature—equality. During subsequent attainment they should regard all phenomena as the eight examples of being illusory, that is, being like dreams, illusions, mirages, optical illusions, [the reflection of] the moon in water, echoes, the cities of gandharvas, and magical creations.

Here, since the object that is analyzed through prajñā [in the first foundation of mindfulness] is the body, one speaks of "the body." Through having analyzed the body through discriminating [prajñā], any really established nature of the body is done away with and the subsequent spacelike emptiness is called "the foundation of mindfulness." The same applies to the other three [mindfulnesses]. As for the nature of practicing with the specific different focal objects of the four foundations of mindfulness here, there is nothing that is not included in the following two—the spacelike meditative equipoise and its illusionlike subsequent attainment. {176}

During the medium path of accumulation [bodhisattvas] mainly familiarize with the four correct efforts. The first one is to not give rise to nonvirtuous phenomena that have not [yet] arisen. The second one is to swiftly cut through nonvirtuous phenomena if they have arisen in one's mind stream. The third one is to give rise to virtuous phenomena that have not [yet] arisen in one's mind stream. The fourth one is to make efforts in further increasing those [virtuous phenomena] that have arisen [already]. These are called "the four relinquishments" because they relinquish all entities of nonvirtuous phenomena and

relinquish the factors that obstruct the virtuous ones. They primarily refer to the strong conduct of the three gates [of body, speech, and mind].

During the great path of accumulation [bodhisattvas] familiarize with the four limbs of miraculous powers. First, through the limb of miraculous powers that is striving, without the mind being agitated through a lack of confidence, wrong views, and so on, they aspire for, and delight in, samādhi and thus enter and cultivate it.

Secondly, through the limb of miraculous powers that is vigor, they make efforts in resting in meditative equipoise in the doors of samādhi. Through this they eliminate the flaws and obstacles of these [samādhis], make efforts in accomplishing their qualities, and do not let themselves come under the influence of [adverse] conditions. {177}

Thirdly, through the limb of miraculous powers that is mind, the mind abides one-pointedly, does not turn into the two factors of being conceptual and being influenced by something else and so on, and manifests dhyānas and samādhis.

Fourthly, through the limb of miraculous powers that is analysis, the continuity of said samādhi is sustained throughout all manners of conduct.

Here the supernatural knowledges and so on are the miraculous powers—they are the means that make one attain [samādhi and realization] in one's own mind stream. Samādhi refers to miraculously powering the dexterity in samādhi in many ways. Therefore, they are called "limbs." On this great path of accumulation, through manifesting many miraculous powers, [bodhisattvas] travel with these miraculous powers to the realms in which buddhas actually reside, thus master listening to incalculable hundreds of thousands of dharma doors, and attain the samādhi of the stream of dharma, in which they are able to retain these [teachings] through their dexterity of prajñā. As explained above, since it is the gathering of accumulations that is mainly taught here, the path of accumulation is the first one among the five paths.

2) The path of preparation

It is the path of preparation since it prepares one for, [or joins one with], the direct seeing of the nonconceptual wisdom of the path of seeing. [On its levels of] heat and peak, the time of the arising of the path of seeing is uncertain. {178} [On its levels of] poised readiness and supreme dharma, it is certain that the path of seeing arises in this life. As for the meaning of the root text [saying], "May you engage in heat, peak, and so on," the nonconceptual wisdom of the path of seeing burning the afflictive obscurations resembles a fire and the portent of its arising in one's own mind stream resembles the following example. When one rubs a [wooden] support with a wooden stick, before the arising of fire there arises heat in the wood. Likewise, there arise signs of heat in one's mind stream that are unlike [what happened] before and coarse afflictions are suppressed. Therefore, this is [the level of] heat of the path of

preparation. [Its level of] peak [is so called] because it represents the peak of mundane roots of virtue. [Its level of] poised readiness [is so called] because the poised readiness of not being afraid of the basic nature—the actuality of emptiness—is attained. [Its level of] supreme dharma [is so called] because it is the supreme of all dharmas that arise from mundane meditation. These make up the path of preparation as the four factors conducive to penetration.

From among them, on the two [levels of] heat and peak, [bodhisattvas] familiarize with the five faculties. First, through the faculty of confidence, they greatly aspire for the wisdom of the path of seeing. Through the faculty of vigor, without being distracted, they make efforts in the means to give rise to the wisdom of the path of seeing in their own mind streams. Through the faculty of mindfulness they guard the training in superior ethics without deterioration. Through the faculty of samādhi they rest in meditative equipoise in the training in superior samādhi. {179} Through the training in superior prajñā by virtue of the faculty of prajñā they practice by giving rise to the view of the basic nature in their own mind streams. During the two levels of poised readiness and supreme dharma they practice the above five faculties in such a manner that they are free from their respective obscurations. Thus, the five [factors of] confidence, vigor, mindfulness, samādhi, and prajñā that can absolutely not be overwhelmed by their respective hindrances of lack of confidence, laziness, forgetfulness, distraction, and lack of alertness have become the five powers.

3) The path of seeing

It is called "the path of seeing" because the supramundane wisdom of the noble ones is seen for the first time. The root text [says], "May you attain the bhūmi of mindfulness, fully [discriminating] phenomena and so on." This refers to the correct branch of enlightenment that is the full discrimination of phenomena. In general, prajñā is the full discrimination of the individual aspects of all phenomena. Here it refers to the respective dharma cognitions, dharma readinesses, subsequent cognitions, and subsequent readinesses of the four realities and so on. These are the sixteen moments of readiness and cognition with regard to not being afraid of, and being ready for, all individual characteristics of all phenomena being demonstrated as the nature of phenomena—the fundamental ground of the basic nature free from all reference points. The same goes {180} for [all] seven branches of enlightenment, that is, [also the remaining] branches of enlightenment that are correct mindfulness, correct vigor, joy, physical and mental suppleness, samādhi, and equanimity. As for "equanimity" here, bodhisattvas [have an] equal [mind], and are without attachment and hatred, toward either being anointed with sandalwood balm from the right or their flesh being cut with an axe from the left. Having

been introduced to, and having perfected, the correct view of such wisdom of the path of seeing, they are much more eminent than ordinary beings.

At this point, through having purified the latent tendencies of the obscuration of miserliness and having fully perfected the pāramitā of generosity, in a single moment [they possess] the twelve [qualities] of [being able to] enter, and rise from, one hundred samādhis, see the faces of one hundred buddhas, know the blessings of one hundred buddhas, go to one hundred buddha realms, shake one hundred realms, fill one hundred realms with light, mature one hundred sentient beings, display a single moment as one hundred eons, engage in the vision of wisdom during one hundred earlier and later limits, open one hundred doors of dharma, display one hundred of their own bodies, and display each of these bodies with one hundred excellent retinues. {181} At this stage they are able to take rebirth as a [cakravartin] king over Jambudvīpa.

Since this first bhūmi, one among the ten bhūmis of the noble ones, represents the seeing of the reality that is the nature of phenomena, it is the path of seeing. Since it is endowed with many joys that are unlike [what was experienced] before, it is [called] "Supreme Joy."

4) The path of familiarization

It is the path of familiarization because, on it, [bodhisattvas] make themselves familiar with the wisdom of the path of seeing that they saw already. In this context they familiarize with the eightfold path of the noble ones. The root text [says], "May you progress through view, thought, speech, and so on." As for the meaning of this, through having directly seen the nonconceptual wisdom of the path of seeing, [bodhisattvas] correctly realize the view of the basic nature. This is correct view. Through its power no afflictions arise in their mind streams and all their thoughts are automatically virtuous, which is correct thought. Correct speech means that physical and verbal nonvirtues do not arise from a virtuous mind and that everything they say is of benefit to beings. Correct aims of action means that, no matter what they do, it turns into the welfare of others. Correct livelihood is to always be content and not be tainted by the five wrong livelihoods. The five wrong livelihoods are flattery, corrupt ethics, indirect appeal, seeking gain, and evaluating what can be obtained. These five have been relinquished [by said bodhisattvas]. {182} Correct vigor is to make efforts for the welfare of others through relinquishing distractions without becoming weary or tired. Correct mindfulness is to always sustain the continuity of mindfulness. Correct samādhi is to rest in meditative equipoise in the dhyānas and so on and to enter many samādhis. In this way [bodhisattvas] familiarize with the eightfold path of the noble ones.

As for progressively traveling through the nine bhūmis of the path of familiarization, at the time of the lesser of the lesser path of familiarization [bodhisattvas] fully perfect the pāramitā of ethics, purify the obscurations of

corrupt ethics, and [attain the qualities as they were] already explained at the time of the path of seeing, such as entering, and rising from, one thousand samādhis in each moment. The difference is that, here the [respective] aspects of said qualities are twelve times one thousand [each]. [The bodhisattvas on this bhūmi] are able to take rebirth as a [cakravartin] king that reigns over the four continents. Since the second bhūmi is free from the stains of corrupt ethics, it is called "The Stainless."

At the time of the medium of the lesser path of familiarization [bodhisattvas] fully perfect the pāramitā of patience, purify the obscurations of anger, enter, and rise from, one hundred thousand samādhis in each moment, and so on, just as before. Thus, here the twelvefold qualities increase to one hundred thousand each. [The bodhisattvas on this bhūmi] are able to take rebirth as someone like Indra, the lord over the [gods in] The Thirty-Three. Since the third bhūmi illuminates the dense darkness of the negative latent tendencies of sentient beings {183} through the genuine dharma, it is called "The Illuminating."

At the time of the great of the lesser path of familiarization [bodhisattvas] fully perfect the pāramitā of vigor, purify the obscurations of laziness, enter, and rise from, ten millions of samādhis in each moment, and so on, just as above. Thus, here [the twelve qualities] increase to ten million each. [The bodhisattvas on this bhūmi] are able to take rebirth as a king over the twin [gods]. Since the fourth bhūmi radiates the firelike wisdom that completely burns all afflictive and cognitive obscurations, it is called "The Radiating."

At the time of the lesser of the medium path of familiarization [bodhisattvas] fully perfect the pāramitā of dhyāna, purify the obscurations of distraction, and [attain] the twelve [qualities], such as entering, and rising from, one billion samādhis in each moment, just as above. Thus, here [these qualities] increase to one billion each. [The bodhisattvas on this bhūmi] are able to take rebirth as a king over [the gods in] Enjoying Emanations.[1067] Since, at this stage, [bodhisattvas] simultaneously both dwell in samādhi for their own welfare and make efforts for the welfare of others, the fifth bhūmi is called "Difficult to Master."

At the time of the medium of the medium path of familiarization [bodhisattvas] fully perfect the pāramitā of prajñā, purify the obscurations of ignorance and dullness, enter, and rise from, ten billions of samādhis in each moment, and so on (the same [principle of increase] as above applies). [The bodhisattvas on this bhūmi] are able to take rebirth as a king over the gods in Tuṣita. Since, at this stage, [bodhisattvas] face all phenomena of saṃsāra and nirvāṇa, the sixth bhūmi is called "The Facing."

At the time of the great of the medium path of familiarization [bodhisattvas] fully perfect the pāramitā of means, purify the obscurations of not being skilled in means, enter, and rise from, ten sixtillions of samādhis in

each moment, and so on (just as above). [The bodhisattvas on this bhūmi] are able to take rebirth as a king over [the gods who have] Power over Others' Emanations. Since [the bodhisattvas] here have gone far away from saṃsāra, the seventh bhūmi is called "Gone Afar."

Up to here, these are the seven impure bhūmis because impure appearances appear directly.

At the time of the lesser of the great path of familiarization [bodhisattvas] fully perfect the pāramitā of power, purify the obscurations of being weak in power, enter, and rise from, samādhis in one moment that equal [the number of] the minutest particles in one hundred thousand of the greatest chiliocosm, and so on (the twelve as above). Since the eighth bhūmi is not moved by discriminating notions about being with characteristics or being without characteristics, it is called "The Immovable." At this stage the five [sense] doors and the afflicted mind [of bodhisattvas] change state, they gain mastery over pure realms, manifest the all-accomplishing and discriminating wisdoms, and are able to take rebirth as a king over the first chiliocosm. {185}

At the time of the medium of the great path of familiarization [bodhisattvas] fully perfect the pāramitā of aspiration prayers and purify the obscurations of not accomplishing the goals they aspire for. At this point they enter, and rise from, samādhis that equal [the number of] the minutest particles in one million of countless greatest chiliocosms, and so on (applying to the twelve qualities as above). [The bodhisattvas on this bhūmi] are able to take rebirth as Brahmā, the lord over the second chiliocosm. Since the ninth bhūmi is endowed with the discriminating awarenesses and so on, it is called "The Excellent."

At the time of the great of the great path of familiarization [bodhisattvas] fully perfect the pāramitā of wisdom, are free from [all] cognitive obscurations, enter, and rise from, samādhis in one moment that equal the number of the minutest particles in realms [whose number] is even more inexpressible than that of the inexpressible [number of] buddha realms, and so on. [The latter] includes their being surrounded by excellent retinues that equal the number of the minutest particles in the pure realms, [whose number] is even more inexpressible than that of the inexpressible [number of buddha realms]. Since the cloudlike dhāraṇīs and samādhis here shower down their rains on the realms of the sentient beings to be guided, the tenth bhūmi is called "Dharma Cloud." [The bodhisattvas on this bhūmi] are able to take rebirth as a king over the gods in the [five] pure abodes, function as the regents of the buddhas, and promote the vast welfare of others. {186}

5) The path of nonlearning

Through infinite light rays radiating from their own bodies, [at the last moment of the tenth bhūmi the bodhisattvas] offer to all buddhas in the three

times. By virtue of this, the [latter] bestow the empowerment of great light rays, [the bodhisattvas] overcome the latencies of the most subtle cognitive obscurations through great remedial wisdom (the vajralike samādhi), and become fully perfect buddhas. Among the five paths, this is the one of non-learning. Since one does not train in any path again, the path of nonlearning is fully perfect buddhahood. Therefore, it is the bhūmi of All-Illumination, the eleventh one.

Upon having been requested by many mighty scholars and, in particular, by Jigtar,[1068] *this was compiled by Śrī Nirm[āṇ]aka, who is free from action. May our own vajrayāna tradition of the early translations flourish and spread throughout all directions and times.*

Virtue. Maṅgalam.

Appendix II: A Specific Explanation of the Manner of Gradually Progressing through the Five Paths and the Manner of Attaining the Qualities of the Ten Bhūmis[1069]

This has two parts:

1. [The manner of gradually progressing through the five paths]

This has five parts:

1) The path of accumulation
2) The path of preparation
3) The path of seeing
4) The path of familiarization
5) The path of nonlearning

1.1. The path of accumulation

This has five parts:

1) Supports
2) Nature
3) Division
4) Meaning of the term
5) Level

1.1.1. Supports

[Supports] are twofold—physical supports and mental supports. The physical supports are any that are contained in the desire and form [realms].[1070] The mental supports consist of a one-pointed mind of the desire [realm] or the six grounds of dhyāna.

1.1.2. Nature

This consists of the seven yogas of the path of accumulation[1071]—the ethics of ordinary beings, controlling the sense gates, knowing moderation in food, not sleeping during the first and last parts of the night, but making effort in

yoga, {188} delighting in dwelling in alertness,[1072] exerting oneself in other virtues that serve as causes,[1073] and giving rise to efforts in the triad of study, reflection, and meditation.

1.1.3. Division

[The division of the path of accumulation] is threefold. The lesser path of accumulation means that it is uncertain when the path of preparation will arise. The medium path of accumulation means that its arising in the next [lifetime] is certain. The great path of accumulation means that its arising in this lifetime is certain. The lesser path of accumulation is traveled through the four foundations of mindfulness; the medium one, through the four correct efforts; and the great one, through the four limbs of miraculous powers.

1.1.3.1. The cultivation of the path of examining entities—the four foundations of mindfulness

This has five parts:

1) Which objects
2) In what manner
3) Which nature
4) For which purpose
5) Meaning of the term

1.1.3.1.1. Which objects

[Objects] are fourfold—body, feelings, mind, and phenomena. The body consists of the triad of the outer, the inner, and the outer and inner bodies.[1074] Feelings are threefold—pleasant, unpleasant, and neutral. Mind consists of the eight or six collections [of consciousness], with the primary mind being the mental consciousness. Phenomena are threefold—the remaining conditioned formations except feelings, the fourteen nonassociated formations,[1075] and the three unconditioned phenomena.[1076] {189}

In due order, childish beings conceive the body as the support of the self; feelings as the bases of the experiences of the self; mind as the nature of the self; and phenomena as the bases of the self becoming afflicted or purified. Ordinary beings cling to the wrong idea that phenomena are the afflicted ones [that propel one toward] the lower realms and the purified ones that propel one toward liberation.

1.1.3.1.2. In what manner

This has two parts:

1) Common
2) Uncommon

1.1.3.1.2.1. Common

[This consists of familiarizing with] the four general characteristics impermanence, suffering, being empty, and being identityless. This [ranges] from reviewing the body as the body up through reviewing phenomena as phenomena. First, one should understand that the body is [nothing but] a rotting corpse that is consumed by bugs and does not go beyond having this property, having this nature, and being of this essence. All feelings are suffering. Though one dislikes feelings of suffering and craves for pleasant ones, ultimately they are all equal in being suffering. To the extent that one engages in the opposite of that, it must be happiness. Because of the above, no matter what one feels it is all suffering. Mind is impermanent because it arises in respectively other [forms] due to different objects, supports, and so on. The five [sense] objects, the supports (the sense faculties), and also the cognitions that are supported [by those] are impermanent as momentary [phenomena] that [constantly] change into something else. All phenomena are identityless.[1077] {190} The body has the defining characteristic [of being composed] of the elements (such as specifically characterized earth) and elemental derivatives (such as the eyes). The defining characteristic of feelings is experience. The defining characteristic of mind is cognizance of objects. [The defining characteristic of] phenomena is to bear their own specific characteristics.

1.1.3.1.2.2. Uncommon

The difference in the focal object is that the followers of the hīnayāna [focus] only on their own bodies and so on, while the followers of the mahāyāna [focus on] the bodies and so on of both themselves and others. The difference in mental engagement[1078] is that the followers of the hīnayāna [determine the body as] being impure and so on, while the followers of the mahāyāna determine all phenomena as emptiness. The difference in attainment is that the followers of the hīnayāna [practice for, and attain,] the mental state of relinquishment, while the followers of the mahāyāna, through realizing the [ultimate] characteristic [of phenomena], practice for, and attain, the nonabiding nirvāṇa without anything to be relinquished or to be adopted.

1.1.3.1.3. Which nature

[The nature of the foundations of mindfulness] consists of prajñā and mindfulness.

1.1.3.1.4. For which purpose

[The foundations of mindfulness] serve as remedies for the clinging to the fourfold mistakenness of improper mental engagement.[1079] In general, the six [kinds of] beings depend on karma; karma, on the afflictions; the [latter], on

the fourfold mistakenness of improper mental engagement; and the [latter] depends on luminous genuine mind as such. [However,] the [latter] does not depend [on anything]. The example [for this] is the four elements depending on space.

[The four foundations of mindfulness] are also the causes for engaging in the four realities. The *Madhyāntavibhāga* [says:] {191}

> Because of the impregnations of negative tendencies, because of
> being the cause of craving,
> Because of being the basis, and because of not being ignorant,
> One should engage in the four realities.
> Therefore, one familiarizes with the foundations of mindfulness.[1080]

1.1.3.1.5. Meaning of the term

The followers of the hīnayāna base their prajñā upon the objects of mindfulness, while the followers of the mahāyāna base their mindfulness upon the objects of prajñā.[1081]

1.1.3.2. The cultivation of the path that arises from effort—the four correct efforts

This has five parts:

1) Which objects
2) In what manner
3) Through which nature
4) For which purpose
5) Meaning of the term

1.1.3.2.1. Which objects

[The objects] are four by way of being divided in terms of both virtuous purified phenomena and nonvirtuous afflicted phenomena having arisen or not having arisen.

1.1.3.2.2. In what manner

One gives rise to striving in order to not give rise to nonvirtuous phenomena that have not [yet] arisen.[1082] One exerts oneself.[1083] One makes efforts. As for the remedies for dullness and agitation, to hold the mind if dullness [occurs means] to uplift the mind through mentally engaging in a [buddha] statue and so on. To settle the mind if one is agitated [means to develop] revulsion for, and thus weariness with, saṃsāra, due to which {192} the mind is collected within.

1.1.3.2.3. Through which nature

[The nature of the correct efforts] is vigor.

1.1.3.2.4. For which purpose

[They are cultivated] in order to diminish nonvirtuous factors and to increase virtuous ones.

1.1.3.2.5. Meaning of the term

[They bear] the name of the one factor of relinquishing nonvirtue. Or they mean to correctly ground the three doors [of body, speech, and mind in virtue].

1.1.3.3. The cultivation of the path of purifying samādhi—the four limbs of miraculous powers

This has five parts:

1) Which objects
2) In what manner
3) Nature
4) Purpose
5) Meaning of the term

1.1.3.3.1. Which objects

One focuses on the path of virtues, such as miraculous powers.

1.1.3.3.2. In what manner

One relinquishes the five flaws and relies on the eight applications. First, during the time of making efforts in preparing [for samādhi], the biggest obstacle is laziness. Its remedies are striving, vigor,[1084] confidence,[1085] and suppleness as the fourth one, which is supported by the third one. [Thus,] one relies on this set of four. When entering [into samādhi], the biggest obstacle is to forget the instructions. Its remedy is to rely on the mindfulness of not forgetting the focal objects and [their cognitive] aspects. When [actually] meditating, the biggest obstacles are two—dullness and agitation. Therefore, one relies on alertness as their remedy. As for the means to eliminate dullness and agitation, the remedy for not applying the remedies [for these two] {193} consists of the states of mind that hold and settle [the mind], respectively. The remedy for [over]applying [said two remedies] is to cultivate equanimity.

1.1.3.3.3. Nature

In general, [the nature of the four limbs of miraculous powers] is samādhi. In particular, the four samādhis of striving, vigor, intention, and analysis are matched with the respective "limbs of miraculous power that are associated

with the application of relinquishing." [Thus, they are] striving (striving due to having trust in the actuality with which one is to familiarize), vigor (engaging while being enthusiastic), samādhi (the mind of this [vigorous engagement] having become one-pointed samādhi), and analysis (analyzing whether or not flaws such as dullness and agitation have entered this [samādhi]).

1.1.3.3.4. Purpose

[The purpose] is the accomplishment of all results that one wishes to manifest, such as miraculous powers.

1.1.3.3.5. Meaning of the term

"Miraculous powers" refers to all qualities such as the five supernatural knowledges. Since [these four samādhis here] are like the roots or limbs that make one attain these [qualities], they are labeled in that way.

1.1.4. Meaning of the term

[The path of accumulation] is designated as such because it gathers the accumulations, which are the causes of great enlightenment.

1.1.5. Level

It is the level of confidence because it engages in the ultimate nature of phenomena by way of having trust in it.[1086] {194}

1.2. The path of preparation

This has five parts:

1) Supports
2) Nature
3) Division
4) Meaning of the term
5) Level

1.2.1. Supports

[Supports] are twofold—physical and mental supports. The former correspond to those of the path of accumulation, while the latter can be any of the six grounds of dhyāna.

1.2.2. Nature

Based on the seven yogas [mentioned under the path of accumulation, the nature of the path of preparation] is the additional prajñā that arises from meditation, that is, the realization of emptiness in the manner of an object generality.[1087]

1.2.3. Division

[The division of the path of preparation] is fourfold. Heat is the samādhi of attaining illumination, which is the attainment of the clear illumination [of prajñā].

Peak is the samādhi of the increase of illumination. [The *Abhidharmakośa* says]:

> In those who attain peak, the roots [of virtue] are not severed.[1088]

This is the peak of all movable roots of virtue[1089]—having reached greater certainty than before, [it is realized that] the conceptions about the apprehended (the causes and results [of saṃsāra]) are not established by any nature.

Poised readiness is the samādhi of having entered one side of true reality. [The *Abhidharmakośa* says]:

> For those who attain poised readiness, falling into the lower realms is impossible.[1090]

This is the attainment of the poised readiness of not being afraid of profound actuality—apart from everything being merely an appearance of mind, any nature of a basis [of these appearances] (a substantially established identity) is not established.

The supreme dharma is the samādhi that immediately [precedes the path of seeing]. {195} These are the path of preparation's four factors conducive to penetration.[1091]

1.2.3.1. The path of preparing for clear realization—the cultivation of the five faculties on the two [levels] of heat and peak[1092]

This has five parts:

1) Which objects
2) In what manner
3) Which nature
4) For which purpose
5) Meaning of the term

1.2.3.1.1. Which objects

[The objects] are the four realities, which are [discussed] in six parts:

1) Meaning of the term
2) Instances
3) Defining characteristics
4) Their being one or different

5) Their definite number
6) Their order

1.2.3.1.1.1. Meaning of the term

[The four realities] are what is not in discord with the teachings—they are definite in just the way the victor taught them. Through their serving as the causes for purity, when seen unmistaken states of mind arise. Thus, they are realities from the perspectives of both the [cognizing] subject and the object. They are realities because they are real from the perspective of the seeing of the noble ones.

1.2.3.1.1.2. Instances

The instances of the reality of suffering are two—impure containers and their contents. The *Abhidharmasamuccaya* [says]:

> What is the reality of suffering? It consists of the births and the birthplaces of sentient beings.[1093]

The origin [of suffering] consists of the afflictions and {196} the karmas that arise under the sway of these afflictions.

Cessation [is fourfold]—weakening of the seeds through symbols and the mundane paths, suppression of manifest afflictions, the ultimate [cessation of] the noble ones having eradicated the seeds at their root (these [three] being incomplete and complete cessations, respectively), and, fourth, the buddhabhūmi. You may wonder, "How is [cessation to be understood]?" [It is to be understood in terms of] suchness, the path, and the afflictions, which are where the latter cease, through what [they cease], and what [ceases], respectively.[1094]

As for the path, the brief defining characteristics of the path are the understanding [of suffering], the relinquishment [of its origin], the manifestation [of cessation], and the cultivation [of the path]. Alternatively, the reality of the path is asserted as consisting of all five paths. These are the instances [of the four realities].

1.2.3.1.1.3. Defining characteristics

Each reality [has] four [defining characteristics], thus there are sixteen. The first [reality] consists of impermanence,[1095] suffering,[1096] being empty,[1097] and being identityless.[1098] The second one, the origin [of suffering], consists of cause,[1099] origin,[1100] arising,[1101] and condition.[1102] {197} The third one, cessation, consists of cessation,[1103] peace,[1104] excellence,[1105] and final deliverance since it is definite liberation.[1106] The fourth one, the path, consists of the

path,[1107] being appropriate,[1108] accomplishment,[1109] and being conducive to deliverance.[1110]

1.2.3.1.1.4. Their being one or different

Cessation and the other three [realities] are different in the sense of negating being the same. During the meditative equipoise of the noble ones the reality of the path and the reality of suffering are different, but during their subsequent attainment they are not mutually exclusive. [The realities of] the path and the origin [of suffering] are different in substance. The two [realities] of suffering and its origin have the same basis. However, though the origin [of suffering] is necessarily suffering, suffering is not necessarily its origin.

1.2.3.1.1.5. Their definite number

[The four realities are definite in number] because they are definite as the points to be rejected and to be adopted, respectively, by those with insight, that is, the causes and results in terms of afflicted and purified phenomena, respectively.

1.2.3.1.1.6. Their order

They accord with the order in which meditators [meditate on them] first. The *Uttaratantra* [says]:

> Just as a disease is to be known, the causes of the disease to be
> relinquished, {198}
> The state of well-being to be attained, and medicines to be relied
> upon,
> Suffering, its causes, its cessation, and likewise the path,
> respectively,
> Are to be known, to be relinquished, to be reached, and to be relied
> upon.[1111]

1.2.3.1.2. In what manner

Through relying on the existence of the causes that are the respectively preceding ones, one engages in the respectively later ones. In due order, one should familiarize with the four realities by way of [the five faculties of] trust, enthusiasm, not forgetting the focal objects and their aspects, a one-pointed mind, and fully distinguishing them individually.

1.2.3.1.3. Which nature

[The natures of heat and peak] consist of their respective defining characteristics.

1.2.3.1.4. For which purpose

[The purpose of heat and peak] is to accomplish the four [levels of the] path of preparation and to cause the attainment of the path of seeing.

1.2.3.1.5. Meaning of the term

[The meaning of "faculties"] is to gain mastery over purified phenomena and thus become their sovereign.

1.2.3.2. The path of connecting with clear realization—the cultivation of the five powers on the two [levels] of poised readiness and supreme dharma

This has five parts, and the first [of said two levels] represents the certainty of the path of seeing's arising in one's next [lifetime], while the second one represents the certainty of its arising in this lifetime. The three [points] of objects, manner [of familiarization], and nature are as above. The purpose [of poised readiness and supreme dharma] is to accomplish these two [levels of] the path of preparation and to cause the attainment of the path of seeing. The meaning of the term "powers" {199} is that they are so called because the remedies arise alone, without being mixed with their antagonistic factors.

1.2.4. Meaning of the term

The meaning of the term "path of preparation" in general is to prepare one for, [or join one with], the path of seeing.

1.2.5. Level

To induce certainty through [the prajñā] that arises from meditation is the level of engagement through aspiration.

1.3. The path of seeing

This has five parts:

1) Supports
2) Nature
3) Division
4) Meaning of the term
5) Level

1.3.1. Supports

The physical supports are humans, except for those in Uttarakuru, and the six [kinds of] gods of the desire [realm].[1112] The mental supports consist of relying on any one of the six grounds of dhyāna or the actual fourth [dhyāna] ([according to] the followers of the mahāyāna).

1.3.2. Nature

This is the direct yogic realization of the nature of phenomena, the actuality of specifically characterized phenomena not being established.[1113]

1.3.3. Division

[The path of seeing is divided into] sixteen moments, [which are first generally discussed in] three parts:

1) How many moments the path of seeing has[1114]
2) The manner of relinquishing the factors to be relinquished through seeing {200}
3) Its arising for a certain timespan in terms of how many moments [it has]

1) According to the *Abhidharmakośa* of the hīnayāna, [it has] fifteen moments, while the followers of the mahāyāna, such as in the *Ornament* of the mother and the *Abhidharmasamuccaya*, assert it as [having] sixteen moments.

2) In the *Abhidharmakośa*, the four dharma readinesses [manifest] the uninterrupted paths that relinquish the factors of the desire realm to be relinquished through seeing, while the four dharma cognitions manifest the [corresponding] paths of liberation. The four subsequent readinesses focus on the two former and apprehend them as the causes for the dharmas of the noble ones. The four subsequent cognitions are the [corresponding] paths of liberation of this, which focus on the subsequent readinesses and apprehend them as before.

3) According to the first system, it is said that, in terms of the fruitional clear realization, [the path of seeing] is a single moment. In terms of the discriminating clear realizations, it has sixteen moments. Though it is a single moment in terms of the manner of performing its function, according to the second system,[1115] it has sixteen [moments] in terms of the progression of the arising of subsequent certainty after having cut through various aspects of superimposition with regard to each reality. In this way, also the presentation of approachers and abiders is suitable. The discriminating clear realization {201} is also a single moment.[1116] Moreover, according to the *Yuktiṣaṣṭikā*[1117] that is explained in Madhyamaka, through understanding that dependently originating phenomena are without arising and ceasing the nature of the triad of suffering, its origin, and the path are also realized to be so. Since just this is the nature of cessation, there is only a single moment, but no gradual realization. However, the presentations of fifteen and sixteen moments are given in terms of the simultaneous nature of cognition in order to benefit those who like elaborations. In the *Viniścayasaṃgrahaṇī*,[1118] [there are] the detailed presentation with reference points so that the teachings remain[1119] and the ultimate presentation of personally experienced [awareness] without reference points.

The path of clearly realizing [the realities] on this path of seeing—the cultivation of the seven branches of enlightenment—has five parts:

1) Which objects
2) In what manner
3) Which nature
4) For which purpose
5) Meaning of the term

1.3.3.1. Which objects

[The objects] are the four realities.

1.3.3.2. In what manner

Through the branch of enlightenment that is correct mindfulness[1120] {202} one focuses on suffering and thus seeks, and abides in, its voidness. One focuses on the origin [of suffering] and thus seeks, and abides in, being free from desire for it. One focuses on the cessation of suffering and thus seeks, and abides in, its manifestation. One focuses on [the path as] that which will cease suffering and thus seeks to cultivate it. The same goes for the remaining six [branches of enlightenment].

1.3.3.3. Which nature

When these seven (such as mindfulness) are summarized, they consist of the following five branches. The *Madhyāntavibhāga* [says]:

> The branch of the nature,[1121] the branch of the matrix,[1122]
> The third being the branch of final deliverance,[1123]
>
> The fourth being the branch of benefit,[1124]
> And three aspects being the branch of the lack of afflictions—
> These are taught as basis,
> Matrix, and nature.[1125, 1126]

1.3.3.4. For which purpose

[The purpose of the path of seeing] is to relinquish the factors to be relinquished through seeing. {203}

1.3.3.5. Meaning of the term ["branches of enlightenment"]

The nonconceptual wisdom of the path of seeing represents enlightenment, while the others are the branches of the [latter]. Therefore, [they are called] "the branches of enlightenment."

1.3.4. Meaning of the term ["path of seeing"]

It is the path of seeing because the wisdom that was not seen before is seen newly.[1127]

1.3.5. Level

This is the first bhūmi, Supreme Joy.

1.4. The path of familiarization

This has five parts:

1) Supports
2) Nature
3) Division
4) Meaning of the term
5) Level

1.4.1. Supports

The physical supports are humans on the three continents, the six kinds of gods in the desire [realm], [all supports] in the form realm (except for those in Mahābrahmā[1128] and those without discrimination), and the three remaining ones in the formless [realm], except for those of the Peak of Existence. The mental supports are nine levels—the six grounds of dhyāna and said three ones in the formless [realm].[1129]

1.4.2. Nature

[The nature of the path of familiarization] is the knowledge of directly realizing the actuality of the four realities. {204}

1.4.3. Division

[The path of familiarization is divided into] nine paths—the mundane [path], the supramundane [path], the triad of lesser, medium, and great, [the path of] preparation, the uninterrupted [path], the path of liberation, and the special path. The first two [are discussed in] four parts:

1) The causes through which they are attained
2) The natures that are to be attained through them
3) The signs of such attainment
4) The persons as those who attain

1) [The causes through which they are attained] consist of familiarizing with the seven mental engagements of relinquishment. As for their number being definite, the three of [discriminating] characteristics, [arising from] aspiration, and analysis are the causes. The three of separation, joy, and final training are the nature. The result of training is the result of mental engagement. The

first two are the causes that make arise what has not arisen, while the fifth one[1130] is the one that makes special what has already arisen.

As for identifying [these mental engagements] individually, the first mental engagement is to comprehend, by way of alternating studying and reflecting on them, the defining characteristics of the coarse [states] of the lower realms to be relinquished and the peaceful [states] of the higher ones to be attained. The second one is to arrive, through having vigorously aspired for these peaceful [states versus] the coarser ones for a long time, at calm abiding and superior insight that go beyond study and reflection. The third one is the path of relinquishing the three great [degrees of the] afflictions of the desire [realm] through having familiarized with this [calm abiding and superior insight] for a long time. The fourth one is to relinquish the three medium [degrees of the] afflictions of the desire [realm] through joy and withdrawal. The fifth one is to mentally engage in the characteristics of suffering again and thus familiarize with the remaining factors to be relinquished in terms of peaceful [states versus] coarse ones if striving for the desire [realm] arises. The sixth one is to relinquish, through having familiarized in this way, {205} the three lesser [degrees of the] afflictions of the desire [realm]. The seventh mental engagement is, through the power of that, the arising of the mental engagement of being endowed with the actual first dhyāna arises.

2) [The natures that are to be attained through these mental engagements] has three parts:

a) The mundane [path][1131]
b) The supramundane [path]
c) Explaining their presentations

2a) [The mundane path] has two parts:

a) Afflicted
b) Pure

2aa) [The afflicted mundane path] consists of the bases to be afflicted, that is, the pure actual dhyānas and form[less absorptions]. The phenomena through which they are afflicted are obscuring and neutral—the four [afflictions] of craving, views, pride, and ignorance. The manner in which they are caused to be afflicted is their being congruently associated with said [afflictions].

2ab) [The pure mundane path] consists of the flawless dhyānas that are free from the fetters of their respective level. They are fourfold—regressing, abiding, special, and conducive to penetration.

2b) [The supramundane path] consists of the nine dhyānas and form[less absorptions][1132] that are embraced by the prajñā of realizing identitylessness.

2c) [Explaining their presentations] has two parts:
  a) Explaining the branches of the dhyānas {206}
  b) Explaining the focal objects and aspects of the formless [absorptions]

2ca) [Explaining the branches of the dhyānas] has four parts. The first dhyāna[1133] has five [branches]—examination, analysis, [mental] exhilaration, [physical] bliss, and samādhi. The second one has four— supreme [inner lucidity], exhilaration, bliss, and samādhi. The third one has five—equanimity, mindfulness, alertness, bliss, and samādhi. The fourth one has four—[the formation of] equanimity, mindfulness, the feeling of equanimity,[1134] and samādhi. Their differences are as follows. The relinquishment of examination and analysis [marks] the second [dhyāna compared to the first one]. You may wonder, "What is the difference between the first one and the second one?" There is the difference of samādhi being fully complete [in the second one]. The relinquishment of exhilaration [marks] the third one, so the difference between the second one and the third one is that [the branch of] benefit is fully complete [in the latter]. The relinquishment of bliss [marks] the fourth one, so the difference between the third one and the fourth one is that [the branch of] purity is fully complete [in the latter]. The branches of the fourth dhyāna are free from the eight flaws (the pair of examination and analysis, the pair of [physical] pleasure and mental pleasure, [the pair of physical] suffering and mental displeasure, and the pair of inhalation and exhalation).[1135] The branches [of the four dhyānas] thus being definite as four or five, respectively, in number is in terms of their constituting the branches that are the remedies, the benefits, and the basis, respectively.[1136] {207}

2cb) Explaining the focal objects and aspects of the formless [absorptions] has four parts. As for the first one, through [seeing] the form of the fourth dhyāna that one has attained as a flaw and seeing formlessness as a quality, in order to put an end to the discriminating notion of form one cultivates solely the discriminating notion of space, which is free from color, shape, tangible objects, and so on. Through this the appearances of these coarse [forms] vanish and nothing but the discriminating notion of space arises. As for Infinite Consciousness, Nothing Whatsoever, and Neither Discrimination Nor Nondiscrimination, through seeing the respectively former āyatanas as coarse one puts an end to them and aspires for the states of mind of the respectively following.

3) [As for the signs of such attainments,] the signs of having attained the dhyānas are such as one's body appearing to sink into the earth and the signs of having attained the formless [absorptions] are the arising of signs such as soaring through space.

4) [As for the persons as those who attain,] the *Abhidharmakośa* [says] in general:

> The dhyānas and formless [absorptions can] have [psychophysical]
> supports
> Of their respective own levels and lower levels, [while] the lower
> are of no use.[1137]

In particular, [it says]:

> [Exception:] If noble ones at the Peak of Existence manifest
> [The absorption of] Nothing Whatsoever, they terminate the
> contaminations.[1138]

Through the path of familiarization's being divided into great, medium, and lesser, it is ninefold. Each one of these {208} [has] a path of preparation, uninterrupted path, path of liberation, and special path, thus [making] thirty-six.

In order to cultivate this path one familiarizes with what is conducive to pure final deliverance—the eightfold path of the noble ones.

This has five parts:

1) Which objects
2) In what manner
3) Which nature
4) Purpose
5) Meaning of the term

1.4.3.1. Which objects

[The objects] are the four realities.

1.4.3.2. In what manner

Correct view is the ascertainment by way of delimiting the true nature of the four realities [that was seen] before at the time of the path of seeing, [thinking,] "I realized it in this manner." Through [correct] thought one examines this realization with reasons and arguments, determines the manners in which to point it out to others, and makes them understand it. Through [correct] speech one points out the nature of this realization of the nature of phenomena free from reference points as a mere convention through words. Through this one teaches it to others by way of the triad of explanation, debate, and composition and makes them trust in the pure view. Through [correct] aims of action all ways of conduct lack any discord with the dharma and concord with the dharma. Through this one makes [others] trust in pure ethics. Through [correct] livelihood one is not involved in wrong livelihood and evil [ways of obtaining] food, and makes [others] trust in pure correct livelihood. Through [correct] effort one familiarizes again and again with the actuality of

the nature of phenomena that was already seen, which functions as the remedy for the afflictions. {209} Through [correct] mindfulness one seizes the focal objects and aspects of calm abiding and superior insight without forgetting them, which functions as the remedy for forgetting the secondary afflictions. Through [correct] samādhi one accomplishes the samādhi that is without flaws (such as dullness and agitation) and the qualities of the path increase more and more, which functions as the remedy for antagonistic factors.

1.4.3.3. Which nature

The eightfold path of the noble ones (such as correct view) is represented by four branches. The *Madhyāntavibhāga* [says]:

> Delimiting, making understand,
> Three aspects that instill trust in others,
> And the remedies for antagonistic factors . . .[1139]

1.4.3.4. Purpose

[The purpose] is to relinquish the factors to be relinquished through familiarization.

1.4.3.5. Meaning of the term

The path of the noble ones is the realization of the actuality of the nature of phenomena, and [the above] are its branches.

1.4.4. Meaning of the term "path of familiarization" in general

It is to familiarize with what was seen before.

1.4.5. Level

Through matching it with the nine paths, [the bhūmis of the mahāyāna path of familiarization range] from The Stainless up through Dharma Cloud.

If the thirty-seven dharmas concordant [with enlightenment] are summarized in terms of substance, they are ten or eleven. The ten are the five of confidence, vigor, mindfulness, samādhi, {210} and prajñā as well as joy, suppleness, equanimity, [correct] thought, and [correct] ethics. Here the four foundations of mindfulness are contained in prajñā; the four correct efforts, in vigor; the four limbs of miraculous powers are contained in samādhi; the full discrimination of phenomena and correct view, in prajñā; and the three of speech, aims of action, and livelihood, in ethics. Alternatively, through counting speech separately, [the thirty-seven dharma] are [summarized as] eleven.

1.5. The path of nonlearning

This has five parts:

1) Supports
2) Nature
3) Division
4) Meaning of the term
5) Level

1.5.1. Supports

According to the śrāvakas, the physical supports are [humans] of either the royal or the Brahman caste in Jambudvīpa. Since the followers of the mahāyāna assert that one becomes a buddha in the Akaniṣṭha of the pure abodes, they hold that [buddhas] have [physical] supports of the form realm.

As for the mental support, the followers of the mahāyāna assert that it is the fourth dhyāna. As [the *Abhidharmakośa* says]:

> The teacher and the rhinos, up through enlightenment,
> Rely on the last dhyāna and accomplish all in one.[1140]

The followers of the hīnayāna say that [a buddha-to-be] who sits under the bodhi tree in Vajrāsana is an ordinary being of sharpest faculties. Through relying on the fourth dhyāṇa he manifests the five paths and the ten bhūmis on this very seat.

1.5.2. Nature

[The nature of the path of nonlearning] is the obtainment of the wisdoms that know suchness and variety, which represent the final relinquishment and realization. {211}

1.5.3. Division

[The division] is fourfold—the kāyas (the support), the wisdoms (the supported), the qualities of greatness, and the deeds of enlightened activity.

1.5.4. Meaning of the term

It is the path of nonlearning because there is nothing to learn after everything that is to be learned has been accomplished.

1.5.5. Level

It is the bhūmi of All-Illumination (the eleventh one). The light rays that radiate from the body simultaneously illuminate countless trichiliocosms, and the

great illumination of the genuine dharma, which is all-pervading [like] space, is produced until saṃsāra is empty.

2. The particular explanation of the manner of attaining the qualities of the ten bhūmis

This has three parts:

1) The nature of the bhūmis as the bases of distinct features
2) Their presentation
3) Their hermeneutical etymology

2.1. The nature of the bhūmis as the bases of distinct features

The nature of the bhūmis in this context consists of the inseparable wisdom and compassion that function as the support of all qualities.

2.2. Their presentation

This has seven parts:

1) Their predominant features
2) Their qualities [on the level] of seeming [reality]
3) Their manners of taking rebirth
4) Their remedial realizations
5) Their antagonistic factors to be relinquished
6) The signs of having attained the bhūmis
7) The features of their fruitions

2.2.1. Their predominant features

These relate to the ten pāramitās and the three trainings. The *Mahāyānasūtrālaṃkāra* [says]: {212}

> Having realized the nature of phenomena[1141] here,[1142]
> They continue to train in superior ethics,
> Superior mind, and superior prajñā,
> But prajñā has two spheres.
>
> The true reality of phenomena
> And the processes of not knowing and knowing it
> Are the spheres of prajñā.
> Therefore, it is classified as [pertaining] to two bhūmis.
>
> The other results of the trainings
> And their cultivations are fourfold.
> To abide in signlessness with effort
> Represents the first result.

The same without effort
And the purity of the [buddha] realm
Are asserted as the second result.
The accomplishment of the maturation of sentient beings

As well as the accomplishment of samādhis
And dhāraṇīs constitute the supreme result.
These four types of results
Are based on [the last] four bhūmis.[1143]

As for this depending on the five uncontaminated skandhas,[1144] the *[Mahāyāna-sūtr]ālaṃkāra* [continues]:

Having realized the nature of phenomena here,[1145]
They purify the skandha of ethics.
Thereafter, they purify the skandhas
Of samādhi and prajñā.

On the [bhūmis] other than these, they purify {213}
Liberation and the wisdom of liberation[1146]
From the four obscurations
And the obscurations of obstruction.[1147]

2.2.2. Their qualities [on the level] of seeming [reality]

On the first bhūmi [bodhisattvas] attain twelve sets of one hundred qualities. They attain one hundred samādhis and enter them, see the faces of one hundred buddhas, know the blessings of these [buddhas], shake[1148] one hundred worldly realms, go to one hundred pure realms,[1149] illuminate them with light rays, mature one hundred sentient beings, abide for one hundred eons, see the earlier and later limits of one hundred eons,[1150] open one hundred doors of dharma,[1151] display one hundred [of their own] bodies, and display each of these bodies being surrounded by one hundred excellent retinues.

On the second bhūmi they attain these twelve qualities one thousand times; on the third one, one hundred thousand times; on the fourth one, one billion times; on the fifth one, one trillion times; on the sixth one, one quadrillion times;[1152] and on the seventh one, ten sixtillion times. {214} On the eighth one [the number of each of these qualities] equals the number of the particles in one hundred thousand of the greatest chiliocosm. On the ninth bhūmi their number corresponds to the minutest particles in one million of countless greatest

chiliocosms. On the tenth bhūmi their number equals the minutest particles in buddha realms even more inexpressible [in number] than inexpressible.

2.2.3. Their manners of taking rebirth

This has two parts:

1) [Being born under certain] influences
2) [Being born through] maturation

2.2.3.1. [Being born under certain] influences

According to the *[Mahāyānasūtr]ālaṃkāra*, [such influences are] four:

> Those with insight are asserted to be born
> Under the influence of karma,[1153]
> And, furthermore, aspiration prayers,
> Samādhi, and mastery.[1154]

2.2.3.2. [Being born through] maturation

[This refers to being born as] cakravartins and so on.

2.2.4. Their remedial realizations

The *Madhyāntavibhāga* [says]:

> The actuality of omnipresence, the actuality of the supreme,
> The natural outflow that is the supreme purpose,
> The actuality of nonclinging,
> The actuality of the mind streams not being different,[1155]
>
> The actuality of neither affliction nor purity,[1156]
> The actuality of no difference,
> The actuality of neither decrease nor increase,
> And the matrix of fourfold mastery.[1157] {215}

On the eighth bhūmi [bodhisattvas realize the dharmadhātu] as the actuality of neither decrease nor increase. Also, as the matrix of mastery over nonconceptuality, through the change of state of the afflicted mind they gain mastery over nonconceptuality. As the matrix of pure realms, through the change of state of perception (the consciousnesses of the five [sense] gates) they gain mastery over pure realms. On the ninth bhūmi their mastery over the four discriminating awarenesses is to gain control over the four discriminating awarenesses through the change of state of the mental consciousness. Also,

they mature sentient beings through gaining mastery over excellent enlightened activity. On the tenth bhūmi they realize the matrix of mastery over enlightened activity. This realization is to gain mastery over mirrorlike wisdom through the change of state of the ālaya-consciousness (the basis of the arising of the mental consciousness). This makes [these bodhisattvas] suitable for [performing] the great enlightened activity that is similar to the one of buddhas with regard to the enlightened activity that exists in terms of the recipient or the object.

Thus, they gain mastery over four [wisdoms]—[the wisdom of] equality and discriminating [wisdom] on the eighth bhūmi, all-accomplishing [wisdom] on the ninth bhūmi, and mirrorlike wisdom on the tenth bhūmi. Then, at the end of the continuum, immediately upon the change of state of the ālaya that contains various latent tendencies, they gain mastery over dharmadhātu wisdom, which means becoming a buddha. This represents the bestowing of the empowerment of great light rays [by all buddhas] at the end of the continuum. {216}

2.2.5. Explaining the obscurations to be relinquished

This has two parts:

1) Identifying the two obscurations in general
2) Their particular characteristics

2.2.5.1. Identifying the two obscurations in general

Through nonafflicted [ignorance] as the cause, no karma that propels one into saṃsāra is accumulated. However, as that which obscures [everything] from small knowable objects up through the attainment of omniscient wisdom, it represents the cognitive obscurations. Here it is said that the three spheres of the followers of the mahāyāna—everything that is not asserted as afflictive obscurations (the four causes of ignorance and so on of the śrāvakas and the cognitive obscurations, that is, phenomenal identity)—are asserted as [the instances of] the clinging to real existence. This is the same as phenomenal identity and represents the definition of the cognitive obscurations. The afflictive obscurations are produced by afflictions as their cause, have the power to accumulate karma that propels into saṃsāra, and obscure the path to liberation.

Each one of these [two types of obscurations] is twofold—innate and imputational. Innate obscurations are those that have arisen together with the mind since primordial time, just as rust building on iron. Their subtle elements are those that can only be relinquished through [the levels of] the path of familiarization.[1158] {217} Their coarse elements are those from which one becomes free through merely seeing reality. The imputational [obscurations] consist

of the mind being newly altered through philosophical systems, for example, such as the conceited and delusive[1159] misunderstandings[1160] of [something] to be [a certain way], when it is not.

In general, whatever is an afflictive obscuration is necessarily a cognitive obscuration, but cognitive obscurations are not necessarily afflictive obscurations.

2.2.5.2. Their particular characteristics

This has two parts in terms of being divided through the particular [characteristics] of cognitive and afflictive [obscurations, respectively].

2.2.5.2.1. Cognitive obscurations

This has two parts:

1) Common
2) Uncommon

2.2.5.2.1.1. Common

[The common cognitive obscurations] consist of the four conceptions about apprehender and apprehended.[1161] The conceptions about the apprehended in terms of the set of afflicted phenomena refer to the pair of the causes and results of saṃsāra, all of which are without nature, and the ones in terms of the set of purified phenomena refer to the pair of the causes and results of nirvāṇa, all of which are without nature. [The conceptions about the apprehender in terms of] clinging to substances refer to substantially established selves and persons, all of which do not exist, and the ones in terms of clinging to imputations refer to what is established through imputation, all of which does not exist.

Alternatively, there is also the assertion that the cognitive obscurations consist of the four conceptions in terms of being affirmed. In that case, the conceptions in terms of being affirmed that cling to substances refer to the phenomena of the five skandhas (the bases for labeling persons) {218} existing in a substantially established manner. In brief, it is said that all conceptions about apprehender and apprehended are cognitive obscurations.

2.2.5.2.1.2. Uncommon

On each one of the ten bhūmis, there is the triad of two [kinds of] ignorance and an impregnation of negative tendencies.[1162]

2.2.5.2.2. Afflictive obscurations

This has two parts in terms of

1) The factors to be relinquished through seeing (the wrong engagements)
2) The factors to be relinquished through familiarization

2.2.5.2.2.1. The factors to be relinquished through seeing (the wrong engagements)

This has two parts:

1) [Presenting] the manner of wrong engagement
2) Presenting the manner in which their enumeration is asserted

2.2.5.2.2.1.1. [Presenting] the manner of wrong engagement

You may wonder, "What is [wrong] engagement?" It primarily consists of the ten contaminants of [saṃsāric] existence—the five views (the three about a real personality, extremes, and wrong [views], and those of holding a view or ethics and spiritual disciplines as paramount) and the five nonviews (desire, anger, pride, ignorance, and doubt). "In what [do they engage]?" [They wrongly engage] in the four realities. "In what manner do they engage?" Wrong engagement is threefold in terms of being direct, indirect, and being under influence. (1) The direct wrong engagements in the [four] realities are five—three [views (those about] a real personality, extremes, and wrong [views]) and two nonviews (ignorance and doubt). (2) The indirect wrong engagements are the four that engage [in the four realities] through focusing on the bad views that directly engage them—holding a view as paramount,[1163] holding ethics and spiritual disciplines as paramount,[1164] desire,[1165] and pride.[1166] (3) Anger is the engagement of being under influence in that it does not endure views that discord with one's own bad views. {219}

2.2.5.2.2.1.2. [Presenting] the manner in which their enumeration is asserted

This has three parts. (1) According to what the *Abhidharmasamuccaya* says, the sum of the factors to be relinquished through seeing with regard to the reality of suffering is twenty-eight—the ten contaminations in the desire realm and the nine in [each one of] the higher realms that remain after anger is subtracted. There are also twenty-eight [each] with regard to the other three realities, so that their sum total is 112.

(2) According to the *Viniścayasaṃgrahaṇī*, it is explained that there are twenty-eight with regard to the reality of suffering as above. With regard to the two [realities] of the origin [of suffering] and cessation, there are the remaining [among these twenty-eight] after [the views about] a real personality and extremes [in terms of the desire realm] and [those two] plus anger in terms of the two higher realms are subtracted. Thus, their sum total is ninety-four.

(3) According to the *Abhidharmakośa*, there are twenty-eight with regard to the reality of suffering as above. With regard to the two [realities] of the origin and cessation, there are the remaining [among these twenty-eight after] three [in terms of the desire realm] (the two [views about] a real personality and extremes plus the last [view of] holding something as paramount) [are

subtracted]. With regard to [the reality of] the path, the two [views about] a real personality and extremes [are subtracted]. In terms of the two higher realms, [the respectively same] plus anger are subtracted. Thus, [their sum total] is eighty-eight. If these are summarized, they are included in the three fetters.[1167] {220}

2.2.5.2.2.2. The factors to be relinquished through familiarization

This has two parts:

1) The divisions of the factors to be relinquished
2) The manner in which they are relinquished

2.2.5.2.2.2.1. The divisions of the factors to be relinquished

The bases of division are six—ignorance, desire, pride, anger, views about a real personality, and views of clinging to extremes. How are [they divided]? If divided in terms of the division of the path, they are sixteen.[1168] If divided in terms of the bhūmis,[1169] they are forty-six. If divided in terms of [lesser,] medium, and great, they are 414.

2.2.5.2.2.2.2. The manner in which they are relinquished

This consists of the two manners of explaining the triad of (a) the factors to be relinquished, (b) the means of relinquishment, and (c) the manner of relinquishment in (1) the mahāyāna and (2) the hīnayāna, respectively.

1a) The factors to be relinquished are the latencies. Their manifest [forms] are relinquished through the suppressing remedy[1170] from the path of preparation of this [path of familiarization] onward. However since they arise again, this is not a relinquishment that actually fulfills this function. The three [terms "latencies,"] "seeds," and "impregnations of negative tendencies" are synonyms, having the same meaning. They are eradicated at the root.

1b) [Said factors to be relinquished are relinquished] through the prajñā of realizing identitylessness that is the union of calm abiding and superior insight.

1c) [The manner of relinquishment] is asserted to be simultaneous—the greater, [medium,] and lesser obscurations of the three realms are relinquished in a combined manner. You may wonder how [that happens]. {221} The forty-six great of the great [degrees of the] afflictive obscurations of the three realms are relinquished through the lesser of the lesser path of familiarization.[1171] The same principle applies progressively up through the lesser of the lesser obscurations being relinquished through the great of the great path of familiarization.[1172] On each one of these [paths] one progresses through four [paths][1173]—the path of preparation,[1174] the uninterrupted path,[1175] the path of liberation,[1176] and the special path.[1177] In accordance with the manner of the remedies arising in the order [from] the lesser [to the great], they are

the causes for becoming free from the factors to be relinquished in the order [from] the great [to the lesser]. Therefore, this resembles the [simultaneous movements of] the upper and lower beams of a scale.

2a) According to the position of the hīnayāna, [the factors to be relinquished by the path of familiarization] are what is experienced or the [afflictive] fetters.

2b) It is asserted that they are relinquished through the six grounds of dhyāna and the first three formless [absorptions]. {222}

2c) [The manner of relinquishment] is gradual—the obscurations of the higher and lower realms are [relinquished] through separating each one. From the "not ineffective" preparatory stage of the first dhyāna the mental engagement of separation arises, which [relinquishes] the three great [degrees of the] afflictions of the desire realm. [The mental engagement of] joy and withdrawal [relinquishes] the three medium [degrees of the] afflictions of the desire [realm]. [The mental engagement of] the final training relinquishes the three lesser [degrees of the] afflictions of the desire [realm] (thus all nine). Likewise, in due order, said three natures of the preparatory stages that cause the attainment of the respective dhyānas relinquish the lesser, medium, and great obscurations of the respectively lower levels.[1178] The hīnayāna says that the distinct feature of the Buddhist [path of familiarization] is only the very prajñā that severs solely the obscurations of the Peak of Existence. [The mundane path of familiarization] does not represent the uncontaminated path, but is [still] able to relinquish the obscurations of the other eight [levels] in a stable manner.

2.2.6. The signs of having attained the bhūmis

On the first bhūmi [bodhisattvas] see a trichiliocosm being filled with treasures;[1179] on the second one, all worldly realms being adorned with many jewels; on the third one, wearing armors and overcoming opponents; on the fourth one, all kinds of flowers being scattered by the wind in the four directions; on the fifth one, women who are adorned with ornaments putting flower garlands on their heads. On the sixth one, a pond with four stairways {223} [leading down into it,] being covered with golden sand [at its bottom], being filled with clear and unpolluted water with the eight qualities, and being adorned with blue water lilies, night water lilies, and white lotuses; on the seventh one, the abysses of hell to their right and left sides, while [they themselves] return without being injured or weakened [in any way]; on the eighth one, two lions with a mane on their two shoulders outshining all the weaker creatures; on the ninth one, a cakravartin surrounded by hosts of people; and on the tenth one, the body of a tathāgata.

2.2.7. The fruitions of the bhūmis

The temporary fruitions are the qualities of the respectively following bhūmis and the final fruition is the accomplishment of buddhahood.

2.3. The hermeneutical etymology of [the bhūmis] that are endowed with these qualities

The *Mahāyānasūtrālaṃkāra* [provides] the particular hermeneutical etymologies:

> Upon seeing that enlightenment is near
> And the welfare of sentient beings is accomplished,
> Utter joy will arise.
> Therefore, it is called "Supreme Joy."
>
> Since it is free from the efforts of distorted ethics,
> It is called "The Stainless Bhūmi."
> Since it causes the great radiance of dharma,
> It is The Illuminating.
>
> Thus, the dharmas concordant with enlightenment
> Are like intensely burning light.
> Because it is endowed with these, this bhūmi
> Burns both [obscurations], thus being The Radiating.
>
> Since they fully mature sentient beings
> And guard their own minds, {224}
> This is difficult to master [even] by the intelligent.
> Therefore, it is called "Difficult to Master."
>
> Since saṃsāra and nirvāṇa
> Are both faced here,
> It is said to be "the Bhūmi of Facing,"
> Which is based on the pāramitā of prajñā.
>
> Due to being joined with the single path to travel,
> It is held to be the bhūmi Gone Afar.
> Since it is unmoved by the two discriminations,
> It is named "The Immovable."
>
> The supreme mind of perfectly discriminating awareness
> Is the bhūmi that is The Excellent.

The two that are like clouds pervade the space[like] dharma.
Therefore, it is the Dharma Cloud.[1180]

As for the general hermeneutical etymology, [it says]:

Since [bodhisattvas] apply themselves to ascend higher and higher
On these immeasurable [abodes]
For the sake of innumerable beings[1181] becoming fearless,
They are asserted as bhūmis.[1182]

The *Abhisamayālaṃkāra* [states]:

Those who have attained purity in every respect
And the uncontaminated dharmas,
Theirs is the svābhāvikakāya of the sage,
Which bears the characteristic of the nature of these.

And

The factors concordant with enlightenment, the immeasurables,
The liberations, the ninefold
Progressive meditative absorptions,
The ten totalities,

The āyatanas of overpowering, {225}
Divided into eight kinds,
Dispassion, knowledge through aspiration,
The supernatural knowledges, the discriminating awarenesses,

The four purities in all respects,
The ten masteries, the ten powers,
The four fearlessnesses,
The three ways of nothing to hide,

The threefold foundation of mindfulness,
The true nature of being without forgetfulness,
The latent tendencies being overcome,
Great compassion for beings,

The eighteen qualities that are said
To be unique to a sage,

And the knowledge of all aspects—
The dharmakāya is described as these.[1183]

[1184]The *Uttaratantra* [says]:

The Seer lacks mistakenness, chatter, unmindfulness, mental agitation,
Discriminations of difference, and natural indifference, while there is never any deterioration
Of his striving, vigor, mindfulness, pure stainless prajñā and liberation,
And vision of the wisdom of liberation, the seeing of all objects to be known.

He engages in the three actions with regard to objects that are preceded by omniscience
And his vast knowledge operates by always being unobstructed with regard to the three times.[1185]

As for the twenty-one sets of buddha qualities, [they start with] 1) the ten powers, {226} 2) the four fearlessnesses, 3) the eighteen unique [qualities], and the five visions.[1186] Here the fleshly vision is the special quality of the sense faculty that makes one see form. The divine vision is the quality of the eye consciousness seeing the deaths, transitions, and rebirths [of all sentient beings]. It is held that these two arise from former karma. The prajñā vision is the nonconceptual wisdom of the path of seeing. The dharma vision is what engages the twelve branches of a buddha's speech in an unobstructed manner and knows all sharp and dull faculties of noble persons. The buddha vision is the direct seeing of the entirety of suchness and variety without attachment and obstruction.

4) The six supernatural knowledges are the supernatural knowledge of miraculous powers, the supernatural knowledge of the divine eye, the supernatural knowledge of the divine ear, the supernatural knowledge of knowing all movements of the minds of others, the supernatural knowledge of recollecting former states, and the supernatural knowledge of knowing termination. With these, śrāvakas and pratyekabuddhas behold those who are like themselves; bodhisattvas, those who are superior [to them]; and buddhas, everybody.

5) [The *Mahāyānasūtrālaṃkāra* says]:

Support, supported (what is to be explained) . . .[1187]

[This refers to] {227} what is to be explained through the four discriminating awarenesses—all piṭakas of the words of the Buddha that represent the dharma (the support) and all their meanings (the supported). [The text continues]:

> Speech and knowledge (the means of explanation) . . .[1188]

[This refers to] the means of explanation since it represents the certainty about the manners of speaking that represent the manners of explaining [the above] (all the ways of conventionally labeling with names, such as [different] kinds of languages) and the inexhaustible self-confidence of the knowledge of the mind.

6) As for the four doors of dhāraṇī, the dhāraṇī that is the door to attaining poised readiness is as follows. For example, illustrated through something like the letter A, one is able to understand the dependent origination of all phenomena of saṃsāra and nirvāṇa as being unceasing and thus realize the inexpressible actuality. The dhāraṇī of mantra refers to, for example, composing a mantra that accomplishes all benefit and harm and blessing it through samādhi, due to which its inconceivable power arises. The two dhāraṇīs of words and their meanings refer to the capacity to keep [words and their meanings] in mind without error or flaw. The nature of these [dhāraṇīs] consists of the triad of mindfulness, prajñā, and samādhi.

7) The totalities have the nature of special samādhi and prajñā. When divided, they manifest as the samādhis of the totalities of the four [elements] (earth, water, fire, and wind) and the four colors (blue, yellow, red, and white). {228} They likewise manifest as the samādhis of infinite space and consciousness. As for the manner of familiarizing with them, one familiarizes with the earth above the water (such as a bridge), water raining down from the sky, a blazing wood fire, and the tangible sensation of wind. As for the four colors, one relies on something like a round [patch in said colors. With the last two,] one familiarizes through relying on the space in a hole, a sphere of sunlight shining onto something else, and so on. The signs of accomplishment are that the [elements and so on] rise upward and so on.

8) The [āyatanas of] overpowering are eight due to being divided in terms of shapes and colors. First, [there are] four in terms of shapes. With the notion of the internal [looker] having form, one knows all big external forms through overpowering them. It is through seeing[1189] by overpowering[1190] them that one entertains[1191] this notion [of knowing]. [Next,] one meditates in the same way on small external forms. Then, with the notion of the internal [looker] not having form, one meditates as before on both small and big external forms. Again, with the notion of the internal [looker] not having form, one knows

the four external colors blue, yellow, red, and white through overpowering them and so on, just as above.

9) As for great compassion, [buddhas] view all sentient beings with great compassion three times per day and three times per night {229} and thus know perfectly who is in decline, who flourishes, and so on.

10) Dispassion refers to the samādhi of dispassion. [For] śrāvakas and pratyekabuddhas, [this means that they] first examine [the people in a given place where they] go for alms and so on, and if [they see that] these [people] would become afflicted in dependence on them, they flee.[1192] [In the case of] buddhas, this is like a watchdog taming cattle. They do not avoid places with sentient beings who have given rise to afflictions, but definitely go there and then overcome all afflictions in the mind streams of these [beings].

11) As for the knowledge through aspiration, the one of śrāvakas is to know what they wish [to know]. It is like thinking, "I shall know this point," and knowing it through entering the meditative equipoise of the samādhi that is the highest form [of the fourth dhyāna]. For example, it refers to something like Maudgalyāyana [being able to] state the royal lineage of the Śākyas. [Said knowledge] of perfect buddhas is the knowledge through aspiration that has five distinctive features—it is spontaneously present without needing any effort, without attachment, without obstruction, everlasting until saṃsāra is empty, and, while never leaving meditative equipoise, simultaneously provides all the answers to the inconceivably [many] and various questions that sentient beings ask at the same time. {230}

12) As for the ten masteries, the three masteries over lifespan, mind, and necessities are the results of generosity. The masteries over karma and birth are the results of ethics. The mastery over creative willpower is the result of patience. The mastery over aspiration prayers (the fulfillment of all aspiration prayers in terms of places [to manifest buddhahood]) is the result of vigor. The mastery over miraculous powers is the result of dhyāna. The masteries over wisdom and the dharma are the results of prajñā.

13) This refers to the dharmas concordant [with enlightenment as described] above.

14) The four immeasurables do not clearly appear in this text.[1193]

15) As for the eight liberations, the [first] three are as follows. [During] the liberation [of looking] at form [through what possesses form, one meditates] with the notion of the internal [looker] possessing form. [During the liberation of looking at form through] what is formless, [one meditates] with the notion of the internal [looker] being formless. [During the liberation of notions of specific beauty, one meditates] with the aspect of beauty. According to the *Abhidharmakośa*, [the latter] is also asserted as the meditation on repulsiveness. As for their being liberations, the [following five—the

four] formless [absorptions] and [the meditative absorption of] cessation are free from the obscurations of their respective own levels.

16) The nine progressive abidings refer to successively abiding [in meditative absorptions]. As for "the nine meditative absorptions (*snyoms 'jug*)," they balance (*snyoms*) the elements of the body and balance all [primary] minds and mental factors. It is only the eight dhyānas and form[less absorptions] {231} that [buddhas] actually enter, while [the meditative absorption of] cessation is [only entered as] a mere manner [of display]. Cessation refers to the cessation of discriminations and feelings, that is, the cessation of all seven consciousnesses except for the ālaya.

17) The three [ways] of nothing to hide refer to there being nothing to be kept secret in the actions of body, speech, and mind. Therefore, they are primordially guarded.

18) The threefold foundation of mindfulness consists of the following three—equally not being attached to retinues listening with respect, not being angry at those who listen without devotion, and being without both attachment and anger [toward those who sometimes behave like the former and sometimes like the latter].

19) The true nature of being without forgetfulness is to be without forgetting.

20) As for the four purities in all respects, the purity in all respects of the [physical] support is the purity in all respects in terms of adopting and abandoning bodies. The purity in all respects of focal objects is the purity in all respects in terms of magically creating and transforming them. The purity in all respects of mind refers to inconceivable samādhis. The purity in all respects of wisdom is to know all knowable objects to be pure.

21) [The last set] consists of the latent tendencies of the afflictions being overcome and the three knowledges—the knowledge of entities (knowing all skandhas, dhātus, āyatanas, and so on), the knowledge of the path {232} (knowing all paths of śrāvakas, pratyekabuddhas, and bodhisattvas), and the knowledge of all [aspects] (the knowledge of completely realizing all aspects).

Among these qualities, sixty-four are unique [to buddhas], while the remaining are in common [with śrāvakas, pratyekabuddhas, and bodhisattvas]. If these qualities, which are categorized in twenty-one sets, are divided [in detail], they are 144. Together with the five visions that are explained in this text, they make up 149.

Virtue.

This presentation of paths, bhūmis, and fruitions was made in the form of notes by Shichen Tulku[1194] *during the explanations on the* Treasury of Qualities *by the dharma lord Patrul Rinpoche.*

Appendix III: A General Topic of the Ornament *of Prajñāpāramitā, [Called] "Its Brief Progressive Stages of Meditation, An Excellent Explanation of the Scriptural Tradition"*[1195]

I pay homage to the Buddha.

I pay homage to the Indian and Tibetan scholars and siddhas
Who knew the true reality of the three knowledges (what is to be known),
Trained in the path of the four trainings (the practice),
And became one with the fruition that is the dharmakāya (what is to be attained).

Here the unerring practice of the means for fortunate persons to manifest the final fruition (the dharmakāya) is twofold:

1) Motivation
2) Training

1) [To begin, there are] the three dharmas to be ascertained (what is to be known). If they are understood, the motivation—bodhicitta—will arise properly in one's mind stream. First, one must know the final fruition to be attained—if one does not know it, one does not know the focal object of the bodhicitta of aspiration. Secondly, one must know the defining characteristics of the path that makes one attain this [fruition]—if one does not know them, one does not know the practice of the bodhicitta of application. Thirdly, one must know the manners of relinquishing the points of going astray from this path—if one does not know them, {451} the ultimate bodhicitta does not arise in one's mind stream and emptiness and compassion are not unified.

Therefore, at the very start, one should think the following: "Since beginningless time all sentient beings (our former mothers who have sustained us with their kindness) are tossed around in the waves of saṃsāra's ocean of suffering and thus experience all kinds of suffering—how very pitiful they are! Right now, through giving rise to the power of vigor, I shall protect all sentient beings, my mothers, from all forms of suffering and thus relieve them within

the state of happiness." Thinking in this way, when giving rise to the root of the mahāyāna dharma, the motivation of compassion, the mahāyāna disposition is awakened if a state of mind of not [being able to] bear the suffering of sentient beings arises, which is like the state of mind of a mother without arms whose child is carried away by the waters [of a river]. This means being someone to be guided who has become a [suitable] vessel for this profound dharma.

In such [persons] to be guided, in the beginning, the following state of mind arises: "As for my accomplishing the welfare of all sentient beings, if, at present, I myself am not liberated from the sufferings of saṃsāra and do not know the means to relinquish them, how could I possibly accomplish the welfare of others? Therefore, what makes up the ability to accomplish the welfare of all limitless sentient beings without effort and strain? {452} If such [an ability] exists, I shall practice in precise accordance with it." If such a state of mind has arisen, [the sūtras] explain the following:

> O son of good family, such means definitely do exist. First, through the progressive stages such as generating bodhicitta for the sake of all sentient beings, one manifests the wisdom of the knowledge of all aspects. Then, one teaches the path that oneself has traversed to others. This is the spontaneous welfare of limitless sentient beings without effort and strain.

You may wonder, "How is this knowledge of all aspects [to be understood]?" Understand that, through the above [phrase] "the path that oneself has traversed," the result is pointed out by way of its causes. The final result that is gradually accomplished through the ten dharmas such as the generation of bodhicitta is the knowledge of all aspects. One should also understand that, through [the phrase] "teaching to others," the subject is pointed out by way of its objects. The knowledge of all aspects refers to having properly understood the ten points such as the generation of bodhicitta (the objects) and thus teaching them to others.

You may wonder, "In order to understand the knowledge of all aspects, why is the knowledge of all aspects not taught by way of its own specific characteristics, but must be explained through pointing it out by way of its causes and its objects?" It cannot be explained without pointing it out by way of these two, just as in the example {453} of explaining the eye consciousness, which is taught by way of [saying that] "it arises from its causes, such as the eye sense faculty" or "it apprehends objects such as blue." However, it cannot be taught without relying on either one of these two.

You may think, "Isn't the knowledge of all aspects that which knows all that can be known without exception? How could it be the knowledge of all

aspects through knowing only these ten [points, such as the generation of bodhicitta]?" In this [explanation here], these ten are what must definitely be known in order to accomplish the welfare of others without effort. Therefore, they are stated in terms of what is primarily needed [for omniscience], but it is not that [the knowledge of all aspects] does not know other [things] as well. [For example,] by virtue of [being able to] see a needle that is far away, it is certain that one [can] see a knife that is close by. Likewise, through [the knowledge of all aspects] knowing such difficult points [as said ten dharmas], it is implicitly established that it [also] knows other [objects] that are easier [to know] than those.

In this context, some say, "Through [the knowledge of all aspects] knowing the ten points it knows all knowable objects without exception. Since [the *Abhisamayālaṃkāra* says], 'The focal object consists of all phenomena,'[1196] the [knowable objects of the knowledge of all aspects] are contained in this [focal object]." However, there is no entailment in merely this, just as in the following example. When bodhisattvas cultivate the path, through knowing the focal objects of the path the familiarization with all phenomena as being emptiness and so on exists [in them], but they do not become omniscient merely through that. Also, when [bodhisattvas] focus on the triad of virtue, nonvirtue, and what is neutral as what is to be adopted and to be rejected, respectively, they surely must know these three, and all phenomena {454} are included within these three. However, merely through knowing these three they do not become omniscient.

Next, said fortunate [persons who are able to accomplish the knowledge of all aspects] may wonder, "Now, since I must attain this wisdom of the knowledge of all aspects by all means, in what kind of path that causes its attainment should I train?" At that point, they must understand the following and train their minds in the motivation of benefiting others, thinking, "Since results are produced in accordance with their causes, I must train in the very paths that accord with their results. Therefore, if I am to make efforts for the sake of sentient beings since sentient beings are different in their dispositions and motivations and thus cannot be taken care of through just a single path, I shall manifest all paths of the three yānas through knowing and seeing them [directly] and then teach them to others." This becomes the cause for the generation of the bodhicitta of application arising in the mind streams [of said fortunate persons].

Then they think, "For this sake I shall definitely train in all paths of the three yānas. However, since I am one who strives for the final mahāyāna alone, I shall properly understand the differences between the higher and the lower paths and thus not go astray into inferior paths." Thus, within the state of not being separated from great compassion (the means), they familiarize with the

actuality of the true reality that is free from the thirty-two superimpositions onto entities (skandhas, dhātus, and āyatanas). {455} In this way, the generation of ultimate bodhicitta arises in their mind streams in a short time.

In such a way, in due order, the respectively former [among] the three knowledges are the causes and the latter, their results. Therefore, when they are to be understood through studying and reflecting, and taken as the objects of the generation of bodhicitta, they are stated beginning with the knowledge of all aspects so that the aspiration for the final result, which is attained as solely the first one [among the three knowledges], arises. However, when matched with the practice in terms of the progressive arising [of the three knowledges] in the mind stream of a person, what are generated in the mind stream first are the direct knowledge of realizing that all phenomena (the entities) in one's own mind stream are identityless and the uncommon great compassion that makes [the mahāyāna path] more special than inferior paths. Then, through the completion, maturation, and purification by way of teaching the paths that respectively accord with those to be guided who possess the three dispositions, the result of the knowledge of all aspects is manifested. Therefore, through matching [the three knowledges] in this order, in the context of their summary [the *Abhisamayālaṃkāra*] says:

> The three [knowledges] are this one,
> Then this one . . .[1197]

Thus, they are summarized by starting with the knowledge of entities. Therefore, in order to unerringly determine the characteristics of these three [knowledges] through studying and reflecting and thus take them as the objects of the generation of bodhicitta, they are stated as "the characteristic" in the context of the [*Abhisamayālaṃkāra's*] summary into six clear realizations, and as "the threefold object" in the context of its summary into three. {456} Also, when [the three knowledges as] what is to be known are determined by way of studying and reflecting, through either the subject being pointed out through its objects, or the objects through their subject, the [ten] dharmas [such as the generation of bodhicitta] are to be assessed through nothing but the wisdom of the knowledge of all aspects. Though these dharmas are the objects of the knowledge of all aspects, they are also the objects of the knowledge of the path of bodhisattvas. [Furthermore,] they are not only the objects of the first two [among the three knowledges], but also the objects of the knowledges of entities of śrāvakas and pratyekabuddhas. Through understanding this, [all] superimpositions onto the characteristics of all phenomena that make up the triad of saṃsāra, nirvāṇa, and the path will be cut through.

At the time when they are taken as the objects of the generation of bodhicitta, one makes a vow, thinking, "It is through knowing such and such objects in this manner by way of pointing out the subject through its objects that I shall give rise to all types of realization of the three yānas or the four persons, which are able to perform such functions, in my own mind stream." Therefore, this becomes the fully qualified generation of the mindset of the mahāyāna, just as the *Mahāyānasūtrālaṃkāra* [says]:

> Who possesses the skill in yāna and wisdom being universal . . .[1198]

This explains that to commit, from the very start, to the actuality of the yāna being universal and wisdom being universal is the supreme commitment.

Therefore, when matching these three [knowledges] {457} with the generation of bodhicitta, they are definite as the causes for generating the aspiring, applied, and ultimate bodhicittas, respectively. Or they represent the causes for the triad of resolve, intention, and superior intention,[1199] respectively. In due order, first, there arises the resolve of striving for what is to be attained—the knowledge of all aspects. Then, there arises the intention of striving for the benefit of others through relying on the knowledge of the path as the cause for the [knowledge of all aspects]. Through relinquishing the points of going astray into inferior paths one trains in the manner of not abiding in the two extremes. Through this, said intention, once it has become superior by virtue of being free from self-interest, [turns into] the superior intention. Thereafter, one engages in the generations of bodhicitta [that are associated with] the training and so on,[1200] which are easy to understand. Alternatively, it is also suitable to match these three [knowledges] with the manner of the three jewels being accomplished in one's own mind stream that is explained in [Asaṅga's] commentary on the *Uttaratantra*. First, through teaching buddha wisdom through the knowledge of all aspects one completely and perfectly realizes all phenomena. Secondly, in the context of the knowledge of the path, through teaching all paths of the three yānas one turns the wheel of dharma excellently. Thirdly, in the context of the knowledge of entities, since the differences between the respective realizations of the higher and lower yānas are taught, one is surrounded by limitless disciplined hosts of disciples. {458} This is just an enumeration [of ways of matching the three knowledges].

In the context of these [three knowledges], the passages of the [prajñāpāramitā sūtras] themselves explicitly teach the knowledge of entities as the remedial knowledge of entities [in the sense] of not abiding in the two extremes. Through this, the knowledges of entities that fall into any extremes and [thus] are antagonistic factors are to be understood implicitly, but apart from that, there is no direct explanation of the types of realization of śrāvakas

and pratyekabuddhas. Therefore, [the *Abhisamayālaṃkāra*] explains that it is "not experienced by others."[1201] Consequently, in those with small minds there may be some basis for the arising of subtle doubts about the explanations in this context here that the knowledge of entities refers to the points of going astray, that it represents the means to produce the knowledge of the path in one's own mind stream, and that it is the cause for the arising of the generation of ultimate bodhicitta. However, ultimately, when the fully qualified remedial knowledge of entities—being free from superimposition and denial through having cut through all antagonistic factors that are the points of going astray—has been generated in one's mind stream, it represents the mahāyāna knowledge of the path and also the generation of ultimate bodhicitta. In its wake, one will also know the paths of śrāvakas and pratyekabuddhas, and therefore there is no contradiction. Furthermore, as for the paths of śrāvakas and pratyekabuddhas that are explained in the context of the knowledge of the path, it is in order to take care of the persons who have the dispositions of the [śrāvakas and pratyekabuddhas] that the types of realization of [realizing] the actuality of identitylessness of the hīnayāna, which are not contradictory to [the realization of] the mahāyāna path, are generated in [a bodhisattva's] own mind stream and then taught to others. On the other hand, the knowledges of entities that are to be relinquished {459} are taught to be the superimpositions of clinging to real existence [that exist] in the mind streams of [practitioners of the] hīnayāna, the [latter's] own welfare of a partial peace, and so on, [all of] which are contradictory to the mahāyāna path. Therefore, these two [kinds of the knowledge of entities] are not repetitive either.

When these three [knowledges] are matched with the five following clear realizations, both the [complete training in all] aspects and the culminating [training] are mainly the training in the knowledge of entities. Both the serial and the instantaneous [trainings] are the training in the knowledge of the path, and the fruition of the dharmakāya is the actual knowledge of all aspects. Therefore, it is in terms of [making] the difference between motivation and training that all eight [clear realizations] are included in the three [knowledges]. This is why the [*Abhisamayālaṃkāra*'s first verse of] paying homage also teaches these three. Consequently, this is what it means that all points of the text without exception are included in the paying of homage.

Here, when the [above] four trainings and two knowledges are matched, the meaning of saying "mainly" is that, when they are explained through matching them in this way in terms of what is primary, this is done because it benefits the arising of an understanding of the connection, the order, and the summary of the path. But it is not that [this explanation] covers every aspect [of the four trainings], as [is shown by] the explanation of the training in all three knowledges in the context of the complete training in all aspects.

The meaning explained by the noble one and commented on by
the learned,
Which is determined through the three prajñās,
Is this summarized meaning of the three knowledges.
So I wonder, "Isn't it difficult to explain anything else than this?"

2) The second main point, the training in the mahāyāna path

This has two parts:

a) The complete training in all aspects, [through which] mastery over realization is to be gained {460}

b) The sequential training,[1202] [through which] realization is to be stabilized

2a) As for the meaning of "[through which] mastery over realization is to be gained," as pointed out through [studying, and reflecting on,] the three knowledges above, one comes to know the characteristics of all phenomena to be known and takes all types of realization of the three yānas as the object of [the bodhicitta of] aspiration. However, [through this alone,] one does not gain mastery over even the most subtle qualities of realization, which corresponds to the following example. Though a poor servant may know and count all the possessions of a very rich person, there is not even the slightest chance of [said servant] being allowed to enjoy [these possessions] by being their master. Therefore, in the manner of the two realities being in union, one familiarizes with everything from the first aspect [of the complete training in all aspects] (impermanence) up through its final aspect (buddhahood).[1203] Thus, what gives rise to realizations that have not [yet] arisen is called "[that through which] mastery over realization is to be gained."

Then, as for what stabilizes realization, one links all earlier and later familiarizations [with the three knowledges] that have arisen in one's mind stream before, thus manifesting them according to their order. Also, by way of acquainting oneself with those that have not [yet] arisen through studying them, and reflecting on them, in due order, one aspires for, and makes efforts toward, them in order for them to arise in the mind stream. In this way, one stabilizes one's familiarity with all realizations that have arisen in one's mind stream before. For example, when children learn the letters [of the Tibetan alphabet], first, based on being guided through the [thirty] basic letters ([such as] "ka" and "kha") and syllables, {461} they train in each letter. This resembles the complete training in all aspects. Later, through connecting many of the letters that they have come to know before, they learn to put together, and read, [words] such as "Buddha" and become proficient through becoming familiar with this. This resembles the serial training. Both the culminating and the instantaneous [trainings] are like the gauge of the path in terms of the

familiarity with the former two trainings having become supreme. Therefore, they do not have separate manners of familiarization.

The tenfold familiarity with the complete training in all aspects has four stages. On the mundane path, once the qualities that consist of the signs of its being definite as the remedy which suppresses the four conceptions about apprehender and apprehended, its increase, and so on have arisen in the mind stream, this is the culmination of the path of preparation. For the realization that arises from mundane meditation cannot become any higher than that. When, through the path of the noble ones, the remedy that eradicates, at their root, the four conceptions about apprehender and apprehended which are factors to be relinquished through seeing—the nonconceptual wisdom of the path of seeing—arises in the mind stream for the first time, this is the culmination of the path of seeing. For the realization of the meditative equipoise of directly seeing the nature of phenomena cannot become any higher than that. Thereafter, when the remedy that eradicates, at their root, the four conceptions about apprehender and apprehended which are factors to be relinquished through familiarization has arisen in the mind stream and {462} one, based on the samādhi with all aspects,[1204] has attained mastery over accomplishing the entirety of worldly benefit and happiness, this is the culmination of the path of familiarization. For the samādhi of familiarization in terms of those on the path cannot become any higher than that. At the end of the [path of familiarization] the culmination of the path of completion [occurs], when even the most subtle appearances and clingings in terms of apprehending the two realities as different, good and bad, or contradictory are relinquished at their root and thus the nonconceptual wisdom that is pointed out through the triad of focal object, aspect, and cause has arisen in the mind stream. For one is not separated by any other paths from the final fruition to be attained—the dharmakāya. The phase of the final familiarity with the sequential training is the instantaneous [training]. When a single uncontaminated dharma is manifested, it is nondual with all uncontaminated dharmas that have been manifested before, however many there are, and the ability to manifest [these dharmas] in the manner of lacking characteristics is the phase of having reached the end of the path. As for this [instantaneous training] and the culmination of the uninterrupted [path in the context of the culmination of the path of familiarization] above, apart from merely being divided in terms of the isolates of meditative equipoise and subsequent attainment, they are without difference.

Therefore, the actual [trainings] which one has to cultivate are both the complete training in all aspects and the sequential [training]. Nevertheless, in accordance with the order in the text, once, based on the complete training in all aspects, the culminating [training] has arisen in the mind stream, {463}

something like a sequential cultivation occurs. However, this represents the order that is explained in terms of closely connecting each aspect of cause and result, but not the order in which said cultivations are to be practiced. Hence, when [actually] cultivating [the trainings], now, from the time of a beginner onward, they are to be cultivated in both [orders], just as [indicated by] the example of a serial [training] in terms of studying and reflecting being explained as well.

Therefore, if one explains these two trainings through applying to practice the mere entrance gate of pointing out their manners of familiarizing, first, during the complete training in all aspects, in general one should familiarize with it through condensing all aspects of the three knowledges into 173 aspects. From among these, to illustrate this through the manner of familiarizing with the first aspect of the knowledge of entities (the aspect of impermanence), the referent aspect is represented by all phenomena that consist of conditioned objects having the nature of the arising and ceasing of a continual series of moments. The cognitive aspect is represented by familiarizing, in the manner of mentally cutting through superimpositions by relying on scripture, reasoning, and argument, with this very way of referents being impermanent. On the śrāvakas' own path merely this is sufficient. In the mahāyāna, since one must generate the types of realization of all yānas in one's mind stream, merely that is not sufficient—one must familiarize [with said aspect of impermanence] by way of training through taking both its objective and its cognitive aspects as one's objects.

Though [the complete training in all aspects] is explained as twenty trainings, three among these {464} are merely divisions of the manner of realizing the three knowledges and fifteen are divisions in terms of boundary lines. Therefore, what one should actually cultivate are only two trainings—the training in nonabiding and the training in nontraining. Here the familiarization with nonabiding is the familiarization that puts an end to engaging in clinging to objects. Since, at the time of this [training], the very aspect of impermanence is one's object, the cognition of [objects] as having the way of being of impermanence is merely the manner of realizing what is conventional and seeming. Ultimately, however, there is nothing that is really established even as sheer being impermanent. Through understanding this the mind does not abide in a manner of being associated with clinging, which is the training in nonabiding. Through understanding impermanence as emptiness in this way, also the mind that familiarizes [with this emptiness] is the emptiness of not being established as any extreme whatsoever. Therefore, what is called "familiarization through nonobservation" is that through which yoga is practiced, with regard to which [it is practiced], and how. To understand that, apart from this being a mere superimposition on the conventional level, there

is not even an atom of something to familiarize with ultimately is the training in nontraining because one understands that there is no familiarization with a training in terms of object and subject. This is the familiarization that puts an end to the engaging in clinging to subjects.

These two trainings are also explained as "[putting an end to] abiding in something else" and "putting an end to yoga," with "yoga" and "training" being equivalent. Also, when matched with other dharma terminologies, "being without anything to meditate on and a meditator" {465} refers to nothing but these two. The training in nonabiding has the meaning of there being nothing to meditate on, while the training in nontraining means that there is no meditator. Furthermore, the explanations that the meaning of the mother consists of not mentally engaging in anything refer to just this—one does not engage in any object or subject by way of clinging to their real existence.

Alternatively, the meaning of nonabiding is that since objects are not established as anything whatsoever, the mind does not cling to anything whatsoever. The meaning of the training in nontraining is that this very lack of clinging to anything whatsoever is the supreme among yogas, which refers to the same essential point as "the meditation of nonmeditation." As the *Mahāyānasūtrālaṃkāra* [says]:

> Meditation is held to be supreme
> For those who do not see meditation.[1205]

Therefore, since the ultimate actual main practice through which one is to familiarize with the actuality of mother prajñāpāramitā is solely this, from the bottom of one's heart one must cut through superimpositions with regard to just this essential key point. However, to take said essential points as something ancillary based on merely a few phrases in the text and [instead] demonstrating one's eloquence in a lot of meaningless and redundant verbiage means that one's fortune for the dharma of the profound actuality is severed. Therefore, all the many thousands of the scriptural traditions and meditation manuals of the Indian and Tibetan learned ones are included within this single essential point of nonclinging, just as hundreds of waters are included in a single stream. By virtue of understanding this, {466} there is no need to take mere different dharma terminologies as being contradictory and then [engage in] negation and affirmation out of attachment and hatred, while [one has] a joyful mind due to having trusting and assured confidence in all of them. I consider this to represent the handprint of having studied, and reflected on, prajñāpāramitā.

This does not mean to [simply] remain in one's ordinary state through [entertaining] a nihilistic view, [thinking,] "Since all phenomena are emptiness,

there is nothing to meditate on." Through understanding that, ultimately, the way of being of all phenomena (illustrated by subjects and objects) is to be naturally free from reference points, unborn, and beyond mind, one is not bound by clinging to, and fixation on, anything whatsoever. On the level of illusionlike seeming [reality], within the state of being embraced by the triad of the generation of bodhicitta (the preparation), nonreferentiality (the actual main practice), and dedication (the conclusion), one familiarizes, in the manner of not familiarizing, with all aspects [of the culminating training], starting with [everything] conditioned being impermanent on the lower end up through buddhahood on the upper end, and gives rise to [these aspects] in one's own mind stream. This is the unsurpassable way of familiarizing with the emptiness of this prajñāpāramitā. As [the *Prajñāpāramitāsaṃcayagāthā* says]:

> Just as a wooden apparatus, constructed by a skilled and experienced mason
> Similar to a man or a woman, performs all activities,
> Bodhisattvas who are skilled in engaging in prajñā
> Perform all activities with nonconceptual wisdom.[1206]

Also, in the context of the knowledge of entities, {467} all phenomena are illustrated through the seven kinds of [illusory] appearance that make them understood and it is explained that one should familiarize with these by way of the fourfold lack of conceit.[1207]

Through familiarization in this way, temporarily [all] the types of realization of the three yānas, without any one being incomplete, arise in one's mind stream. Ultimately, all of these [realizations] are pure within the expanse of the single emptiness free from reference points and without clinging. Those with insight must realize that it is this very union of appearance and emptiness, means and prajñā, and the two accumulations that represents the unsurpassable excellent path of delighting the victors. In this context it is said that, at present, one cannot directly familiarize with some of the aspects of the knowledge of a buddha alone (such as the [ten] powers and the [four] fearlessnesses), but one familiarizes with them in the manner of striving and aspiring for giving rise to them in one's own mind stream in the future. Once one has attained the bhūmis, though one lacks the actual [forms of these qualities], there is the generation in one's mind stream of what is similar in type [to them].

2b) As for the sequential training, when one has condensed all the many aspects of the three knowledges into the 173 aspects [of the complete training in all aspects] and, through this complete training in all aspects, has familiarized with each one of them in the manner of the two realities being in union,

one then familiarizes with all the many familiarizations that have [already] arisen in one's mind stream according to their order in an increasingly swift manner and by linking the former and the later ones. {468} One also familiarizes with them in the manner of each one of them including all [others]. Through this, one stabilizes the realizations that have arisen in one's mind stream during the complete training in all aspects.

To illustrate this through the phase of familiarizing with the aspects of the reality of suffering in terms of the first knowledge, first, through taking each [aspect] (such as impermanence and suffering) as one's focal object, there arises stable certainty about the manner of, on the level of seeming [reality], everything conditioned lacking permanence. Through understanding that, ultimately, [everything] is emptiness, one lacks conceit about, or clinging to, this. To familiarize with these two [realizations] arising in union in one's mind stream in an increasing manner represents the cultivation of the complete training in all aspects. When the respectively appropriate aspects have arisen in one's mind stream, in due order one trains again and again in [the aspects of] impermanence, suffering, emptiness, identitylessness, and so on in the manner of clearly bringing them to one's mind through the respective moments that it takes to complete this activity. Also, the other three aspects are included in impermanence because it is explained that suffering [occurs] due to impermanence. Since conditioned phenomena represent continual series [of moments], in being just that they are also empty and identityless, and so on. Thus, one settles one's mind within the manner of all [aspects] being included in each single one of them and familiarizes with that.

You may wonder, "In the text the sequential [training] {469} is explained as thirteenfold, such as recollecting the Buddha. Therefore, how could the familiarization with aspects such as impermanence be the sequential [training]?" These thirteen are the branches of the sequential familiarization, but not its actual main phase of familiarization. As for the three jewels, they are the foundation since taking refuge [in them] is the foundation of all paths, while the recollection of the deity represents the witness of cultivating the path. One familiarizes [with impermanence and so on in the manner of] the six pāramitās being complete in each single aspect and in the manner of being embraced by emptiness. Therefore, these latter seven [(the six pāramitās and emptiness)] represent the manner of familiarization [of the sequential training]. If one recollects giving and ethics and abides in these two, by way of [obtaining] the excellent physical supports and possessions of the higher realms the favorable conditions for practicing the path will be complete in all one's lifetimes. Therefore, they serve as the aids for [being able to] cultivate [the path] in other lives as well.

Hence, the actual [training] to be cultivated is identified in the context of the intermediate [version of the] clear realizations [in the *Abhisamayālaṃkāra*]:

> The characteristic, the training in it,
> Its highest degrees, its progression . . .[1208]

If one applies all [four] terms [in these lines] to the aspects of the three knowledges, it is the aspects of the three knowledges that serve as what one has to familiarize with through the sequential [training]. If one takes the respectively latter terms as indicating the respectively former, by virtue of "the highest degree" of the complete "training" in all aspects [its] "progression" {470} must be explained as the serial [training]. Therefore, in any case, it is certain that, outside of what one is to familiarize with during the complete training in all aspects, there is nothing [else] to be familiarized with through the sequential [training].

You may wonder, "If there is nothing [else] to be familiarized with through the sequential [training] outside of what one is to familiarize with through the complete training in all aspects, why are they presented as two clear realizations?" There are differences in terms of what is of greater or lesser priority in these two and so on. The complete training in all aspects means to primarily familiarize with all phenomena (illustrated through the aspects of the three knowledges) being emptiness free from reference points. The sequential [training] means to, motivated by great compassion, primarily train one's dexterity in the samādhi with all aspects. Furthermore, the complete training in all aspects represents [primarily the familiarization during] meditative equipoise, while the sequential [training] refers primarily to the familiarization during subsequent attainment. As for the meaning of these two trainings being described as meditative equipoise and subsequent attainment, respectively, this does not refer to presenting the phase of one's mind resting in equipoise in samādhi at present as meditative equipoise and the phase of engaging in conduct after having risen from that [samādhi] as subsequent attainment. Rather, meditative equipoise [is presented as] the noble ones who have attained the bhūmis resting in equipoise in the expanse of nonconceptual wisdom free from characteristics, while subsequent attainment is presented as {471} training one's dexterity in the samādhi with all aspects after said [meditative equipoise].

At the time of meditating now as a beginner, when cultivating the complete training in all aspects one familiarizes with [the aspects of] impermanence and so on by way of their appearing to one's mind and one's determining these very [aspects] as being empty. During the sequential [training], again within a state of not being separated from [these aspects] being empty, one trains through bringing these aspects clearly to mind according to their order.

Therefore, the difference in the manners of familiarization [of these two trainings] lies in familiarizing with each aspect versus familiarizing with them by linking many [of them].

It may seem that, except for the mere difference of emptiness and the aspects being more or less predominant, respectively, [in these two trainings], there is no difference [between them in terms] of meditative equipoise and subsequent attainment. However, when one cultivates the complete training in all aspects after having attained the path of the noble ones, one does not need to familiarize with each single aspect as being unborn through having determined it as emptiness, but all conceptions of the dualistic appearances of subject and object are pure within the expanse of the single nonconceptual wisdom, just like salt having dissolved in water. It is thus that the ultimate free from all reference points of the mind becomes manifest. Therefore, [this is presented as] meditative equipoise. [On the other hand,] just as in the example of the spiritual friends of Sudhana demonstrating the liberating powers of their individual samādhis in the *Gaṇḍavyūhasūtra*, noble persons accomplish the vast conduct of the children of the victors (such as generosity) solely through the power of samādhi. {472} Therefore, to manifest the samādhi with [all] aspects through relying on the sequential familiarization is presented as subsequent attainment.

Since all reference points are at utter peace in the meditative equipoise of noble ones, there is nothing to familiarize with as different aspects, but it is also not the case that there are absolutely no aspects. For example, in the context of the culmination of the path of seeing, [the *Abhisamayālaṃkāra* says]:

> That in which generosity and so on
> Are mutually combined with each other
> And which consists of poised readiness
> In one single moment is the path of seeing here.[1209]

Thus, it explains that, in this context, the path of seeing is what has the nature of thirty-six (six times six) pāramitās. Likewise, it is in the manner of all reference points being at utter peace that all the many aspects of the three knowledges are also complete within the state of the nonconceptual wisdom of meditative equipoise. Therefore, also the meaning of the expression "completely and perfectly realizing all aspects"[1210] is established.

During the subsequent attainments of the seven impure bhūmis, though all the oceans of the conduct of the children of the victors are accomplished through relying on the samādhi with all aspects, [the bodhisattvas on these bhūmis] are not able to train in the manner of this being of one taste with the expanse free from characteristics. Also, though the mere samādhi free from

characteristics exists on the seventh [bhūmi], it entails effort. {473} Therefore, the cultivations of the complete training in all aspects and the sequential [training] exist separately. On the eighth bhūmi and above, through relying on the samādhi of the emptiness that is endowed with the supreme of all aspects, in due order all the infinite and inconceivable qualities of a tathāgata are attained within the uncontaminated expanse. Therefore, through relying on the path without characteristics and free from effort, this is the phase of the two welfares of oneself and others being spontaneously present and of training in the training of the equality of [saṃsāric] existence and peace.[1211] Thus, this marks the beginning of the two cultivations of the complete training in all aspects and the sequential [training] becoming blended in an inseparable manner. On the uninterrupted path of the end of the continuum [one attains] the final supreme quality of the contaminations being completely pure within the expanse. Through relinquishing, without remainder, the sixteen qualms of clinging to the two realities as being different,[1212] meditative equipoise and subsequent attainment (the two cultivations of the complete training in all aspects and the sequential [training]) become inseparable, and prajñā and samādhi are in [perfect] balance. This is the manifestation of the wisdom of the instantaneous [training].

Furthermore, in many sūtras (such as the *Bhadrakalpika[sūtra]* and the *Samādhirāja[sūtra]*), a multitude of doors of bodhisattva conduct are enumerated and described as the samādhis of expanding equality and so on, {474} [all of] which are included within this samādhi of the serial [training].

As for the purpose of cultivating these two [trainings], it is said that, without cultivating the complete training in all aspects (familiarizing with all phenomena as being emptiness), one will not attain the buddhahood in which the two obscurations, including their latent tendencies, are relinquished and all phenomena are realized as equality. Without the cultivation of the serial [training] (gaining mastery over all knowable objects [during] subsequent attainment), one will not attain the knowledge of all aspects—all [uncontaminated] dharmas becoming manifest through manifesting a single uncontaminated dharma. This has the same meaning as the *Uttaratantra* [saying]:

> The purity of adventitious afflictions
> Such as desire, which is like a pond and so on,
> In brief, is said to be the fruition
> Of nonconceptual wisdom.
>
> The seeing of the buddha state
> That is endowed with the supreme of all aspects

> Is explained to be the fruition of the wisdom
> That is attained subsequent to that.[1213]

In brief, the cause for attaining the two ultimate buddhakāyas, that is, the ultimate practice of the mahāyāna path, consists of these two [trainings]. Therefore, they include many [elements] such as emptiness and compassion, prajñā and means, paths and bhūmis, the path of seeing and the path of familiarization, what is profound and what is vast, prajñā and samādhi, relinquishment and realization, [the wisdoms of] suchness and variety, and the dharmakāya and the rūpakāyas.

[According to] some [said two trainings] are one in nature. [For] some {475} they are partially concordant. [For] some [they refer to] what is more or less predominant, and [for] some they are cause and result. [All of these] ways [of presenting them] should be analyzed.

During [the paths of] accumulation and preparation it is said that one must mainly cultivate emptiness, that is, the complete training in all aspects, because one's mind stream is bound by clinging to real existence and not liberated from the fetters of karma and afflictions. Once the bhūmis are attained one must primarily promote the welfare of others and [thus] mainly engage in the cultivation of the sequential [training] as the cause for the wisdom of the knowledge of all aspects. Therefore, after the culminating [training] has been attained one cultivates the serial [training]. Thus, it is also suitable to comment in this way on the meaning of [the *Abhisamayālaṃkāra* saying], "Its highest degrees, its progression . . ."[1214]

Therefore, some who say that the teachings on spacelike emptiness free from reference points and beyond mind represent the dharma of supreme persons such as the noble ones, while the teachings on the area of conduct as in the sūtras of the last [dharma] wheel and the commentaries on their intention represent the dharma of beginners, are simply people who voice their wrong understanding of the tradition of the victors and their children. For example, what is the point of explaining the taste of raw sugar to a person who is chewing raw sugar? What is the benefit of arranging a banquet of many kinds of cooked food for a child that was born last night? Just as in these examples, what is the point of explaining profound actuality to the noble ones who have [already] manifested the profound? {476} Also, persons who have not seen the nature of phenomena [on] the path of seeing and who have not become familiar with the samādhis of the path of familiarization are not even able to train in the mere fully qualified six pāramitās of the mahāyāna path, let alone in the vast conduct of bodhisattvas who have attained inconceivable liberation. [The *Mahāyānasūtrālaṃkāra*] states the defining characteristics of the six pāramitās, such as:

> Generosity defeats its antagonistic factors,
> Operates through nonconceptual wisdom,
> Completely fulfills all desires,
> And matures sentient beings in three ways.[1215]

These can be understood through examining them.

Furthermore, some say, "Once emptiness is realized, there is no need to train in vast conduct." This just means to fool [people] with lies. It is only through having realized emptiness that one [can] train in conduct—how would one be able to train in conduct through not having realized emptiness? Would [small] children who are not [even] able to rise out of their beds perform dances in the middle of an audience or what? It may be argued, "What is the point of [engaging in] conduct after emptiness has been realized? For conduct (such as generosity) is for the sake of realizing emptiness." For those who do not understand even a bit of the general meaning of the mahāyāna and who cling to inferior paths as being the mahāyāna, this may be true, but [in actual fact,] it is as follows. In the context of the text's paying homage, it is said:

> She is the one who, through the knowledge of the path, makes those who promote the benefit of beings accomplish the welfare of the world. {477}

Accordingly, since the ultimate wish of the children of the victors is the welfare of others, through relying on the means of the ocean of conduct (such as generosity) they completely fulfill the desires of infinite sentient beings, which is the actual main practice of the mahāyāna path. However, without having directly realized emptiness prior to that, they would not understand the equality of themselves and others and thus their conduct would not be completely pure. Therefore, the direct perception of emptiness represents the preliminary of the vast conduct of the children of the victors, but how could it possibly be the primary ultimate object to be strived for through the mahāyāna path? As the *Mahāyānasūtrālaṃkāra* says:

> Having realized the nature of phenomena here,
> They continue to train in superior ethics,
> Superior mind, and superior prajñā . . .[1216]

Likewise, in the context of the classification of bodhisattvas, it is explained that, during the seven impure bhūmis, [bodhisattvas] dwell in conduct.

Again, [some people] may think, "As for conduct, it is in the tantras that one needs conduct, but it is not the final [point] of the mahāyāna path. For

in the sūtra collections the Bhagavān said that, as long as one has not attained the eighth bhūmi, one has not [received] the prophecy by the buddhas [about one's enlightenment] and thus dwells in conduct. Once one has attained the eighth bhūmi, one is completely beyond all conduct {478} and therefore [receives] the prophecy." The meaning of this [statement by the Buddha] is as follows. As explained above, up through the seventh bhūmi there is no path without characteristics and free from effort. Therefore, since nonconceptuality and the conduct for the welfare of others are not united, in such conduct there [still] exists a subtle element of clinging to real existence. Therefore, this is explained as "dwelling in conduct." Once the eighth bhūmi is attained, through [the path] without characteristics and free from effort becoming manifest one is free from even the [most] subtle clinging to conduct and it occurs in a spontaneously present manner. This is described as "being beyond conduct." However, in this context here, out of the concern that, upon [bodhisattvas on the eighth bhūmi and above] entering the peaceful expanse of nonconceptuality, this will become a nirvāṇa of extinction, it is said that the buddhas urge them again and again [to promote] the welfare of others. So, if [such] conduct is not the final [point] of the path, what is the point of [the buddhas] urging [those bodhisattvas]?

You may wonder, "But if the training in conduct (such as generosity) is not for the sake of realizing emptiness, this contradicts the *Bodhicaryāvatāra* saying:

> All of these branches
> Were taught by the sage for the sake of prajñā."[1217]

The prajñā in this context is the nondual wisdom of buddhas, as is stated by master Dignāga [in the opening lines of his *Prajñāpāramitārthasaṃgraha*]:

> Prajñāpāramitā is nondual wisdom,
> Which is the Tathāgata.[1218]

{479} In the context of identifying the nature of the prajñā in the passages of the chapter on prajñā [in the *Bodhicaryāvatāra*], prajñā is identified as the expanse free from reference points:

> Once neither entities nor nonentities
> Remain before the mind,
> There is no other mental flux [either].
> Therefore, it is utter nonreferential peace.[1219]

Thus, immediately after the rebuttal of the objection that it follows that the rūpakāyas (the welfare of others) do not arise [from the dharmakāya, the *Bodhicaryāvatāra*] explains:

> Just as a wish-fulfilling jewel and a wish-fulfilling tree
> Fully satisfy [all] desires,
> Likewise, the appearances of the victors are seen
> Because of their aspiration prayers and those to be guided.[1220]

You may say, "Though this is the case, the main factor of the mahāyāna path is the prajñā of realizing identitylessness. What is to be strived for through the mahāyāna path is the buddhahood in which the two obscurations have been relinquished, and this must be perceived by profound prajñā." Why have you still not relinquished and keep voicing nothing but your bad ideas [caused by] your clinging to inferior paths as being the mahāyāna? What is to be strived for through the mahāyāna path is not the buddhahood in which the two obscurations have been relinquished. In the context of its paying homage, [the *Abhisamayālaṃkāra* says]:

> Being united with her, the sages proclaim this variety endowed
> with all aspects.

Thus, it explains that the buddhas (the persons), through relying on the knowledge of all aspects (the means), turn the wheel of dharma (the fruition). If the ultimate object to be strived for {480} were buddhahood, what would be the point here in said fruition [of turning the wheel of dharma]? Therefore, both temporarily and ultimately, the primary object to be strived for through the mahāyāna path is the welfare of others.

As for the actual means to accomplish this, during the phase of the path it consists of enlightened conduct (such as generosity), and during the phase of the fruition it consists of the enlightened activity of a buddha. Since the main cause that precedes or accomplishes these two is prajñā, prajñā is explained to be supreme and primary. The *[Prajñāpāramitā]saṃcayagāthā* [says]:

> What precedes practicing generosity is prajñā,
> And so it is with ethics, patience, vigor, and dhyāna.
> It takes hold of the virtuous dharmas so that they may not be lost.[1221]

And

> How could billions of people born blind, without a guide
> And also ignorant of the way, find entrance to a city?

> Without prajñā the five eyeless pāramitās
> Will not reach enlightenment without their guide.[1222]

Since prajñā is said to precede [the other five pāramitās] like a guide for those born blind, one first gives rise to nonconceptual wisdom—the realization of emptiness—in one's own mind stream and then, by way of the ocean of conduct of the children of the victors (such as generosity), emphasizes the benefit of others for incalculable eons, thus {481} manifesting the true end through completion, maturation, and purification. This is the unerring coherence of the path.

In the context of explaining the order of the six pāramitās, it is said that one guards one's ethics without considering possessions and that one is patient if one guards one's ethics. Thus, the former and latter are causes and results, respectively. [The scriptures] also speak of their differences in terms of being superior and inferior:

> Generosity accomplishes possessions
> And ethics, the higher realms. Meditation relinquishes the afflictions
> And prajñā relinquishes all afflictive and cognitive [obscurations].
> Therefore, it is superior, and its cause is studying this.

What these [statements] have in mind are the generosity and so on on the level of ordinary beings. It is also suitable to comment on the meaning of the above quotes from the *Bodhicaryāvatāra* in this way.

Therefore, to train in the gathering of the accumulation of purifying one's mind stream (such as generosity) during [the paths of] accumulation and preparation represents merely the cause for the arising of the profound view in one's mind stream. However, [in this context, the pāramitās] represent neither the practice of the vast bodhisattva conduct of the children of the victors nor the fully qualified six pāramitās. They are neither endowed with nonconceptual wisdom, nor have they undermined their antagonistic factors, nor are the desires of sentient beings completely fulfilled through these [pāramitās], nor do they establish [beings] in any one of the three enlightenments according to their potentials. {482} Therefore, not even one among the four characteristics [of fully qualified pāramitās] is complete.[1223] Furthermore, since they lack the accomplishment of the four qualities, the relinquishment of the seven attachments,[1224] and so on, they lack the [true] meaning of "pāramitā," just as the meditation on repulsiveness by śrāvakas and pratyekabuddhas does not represent the pāramitā of dhyāna in the mahāyāna.

If this is taught through an example to learned persons, they will understand it. Therefore, I shall give the following example. When skillful physicians

prepare concoctions with the precious substance of mercury, they first purify the mercury by way of polishing, washing, and refining it. Once it has become free from poison, it is joined with various kinds of medicinal substances and thus dispels all the various diseases of sentient beings. Just as in this example, bodhisattvas give rise in their mind streams to precious bodhicitta—the single cause for dispelling all degenerations of [saṃsāric] existence and peace without exception. Since, on the level of ordinary beings, this [bodhicitta] is associated with the poison of self-interest, they [start by] familiarizing with profound emptiness and, through directly perceiving the nature of phenomena on the path of seeing, [eventually] realize the equality of [all] phenomena and become free from all stains of self-interest. Once [their bodhicitta thus] has become pure, the entire ocean of conduct of the children of the victors {483} is joined with the manner of not conceiving the three spheres. By way of the [resulting] marvelous vigor in which one's own welfare has vanished, [this bodhicitta] cures all diseases of the afflictive and cognitive obscurations of sentient beings without exception.

Also the passage in the *Dhāraṇīśvararājaparipṛcchāsūtra* that speaks [of this] by way of the example of cleansing a jewel teaches exactly this progression of the path. The first two [stages] in this [progression] are easy to understand, but the *Sūtrasamuccayabhāṣya* and other [texts] explain that the discourses of the irreversible [dharma] wheel during the last stage represent the path of the union of means (great compassion) and prajñā (emptiness). To be pure of the three spheres represents the conducts of the children of the victors (such as generosity) because they are practiced in the manner of not observing the three spheres. Also, the supreme noble Nāgārjuna, through adducing this very passage [from the *Dhāraṇīśvararājaparipṛcchāsūtra* and many others] in his *Sūtrasamuccaya*,[1225] proves that, ultimately, there is [only] a single yāna. [The sūtra] says that, after first having given rise to weariness for saṃsāra by way of [familiarizing with] impermanence, suffering, and so on, one then enters the profound and vast mahāyāna. This establishes that the paths of śrāvakas and pratyekabuddhas are merely stepping stones for the mahāyāna. The venerable bodhisattva Asaṅga [also] adduces said passage in his commentary on the *Uttaratantra*[1226] and {484} says that the mind streams of bodhisattvas are purified according to this progression. Therefore, he takes [this passage] as a proof for the basic tathāgata element, saying that this establishes what is to be purified—the pure basic element that is the [tathāgata] heart—as existent.

No matter in which one among these two [explanations of said passage], during the first stage the mind is purified through [familiarizing with] impermanence, suffering, and so on. During the second stage, through relying on the discourses on the three doors to liberation, the true nature of the profound

view is directly perceived. During the third stage, through relying on the discourses of the irreversible [dharma] wheel and the discourses on being pure of the three spheres, one trains in the vast conduct of bodhisattvas. Since precisely this progression of the path is asserted by both [great] system founders, one is called "learned" if one knows how to unite the stainless texts of these two supreme ornaments of Jambudvīpa without contradiction and thus fully combine them in the practice of a single person. On the other hand, through holding on tight to disputes out of sectarian attachment and aversion one will [only] accumulate the karma of rejecting the dharma in a severe way, but one's mind stream will not become liberated through studying [the dharma].

In brief, what is primarily to be strived for through the mahāyāna path is the enlightened activity of a buddha that establishes all sentient beings, who fill the reaches of space, in the unsurpassable state of perfect buddhahood. Therefore, {485} the roots of virtue of bodhisattvas, the children of the victors, are inexhaustible and unlimited. The *[Ārya]bhadracarya[praṇidhānarāja* says]:

> Just as far as the reaches of space extend,
> That far is the reach of all sentient beings without exception.
> Just as far as karma and afflictions reach,
> That far my aspiration prayers reach.[1227]

Otherwise, if what is to be strived for through the mahāyāna path were, temporarily, merely the realization of the actuality of profound emptiness and, ultimately, merely the attainment of the buddhahood in which one's own mind stream is liberated from the fetters of the two obscurations, the roots of virtue of bodhisattvas, the children of the victors, would be exhausted in, and limited to, just that. This would be comparable to the example of attaining the nirvāṇa without remainder on the inferior paths.

For genuine beings there is no need for such explanations since they would just [come down to attempts to] establish again what is already established [for these beings]. However, some [people] with inferior minds whose fortune equals mine, when they first [attempt to] give rise to the mindset [of bodhicitta], may generate this mindset due to seeing the qualities of buddhahood and, considering the respective superiority and inferiority of [the Buddhist] paths, aspire for the level of a buddha. In brief, they may be conceited [by taking] other [kinds of] generating the mindset [for the path], which do not arise from compassion as their root, to represent the [true] generation of the mindset of the mahāyāna. In the context of the path, they may think that, once emptiness is realized, there is absolutely no need to train in generosity and so on. {486} Due to being mistaken about the mere words "The path of familiarization is what causes familiarity with what was seen already," they

may think that, once one has attained the path of seeing, it is merely through familiarizing with just this nonconceptual wisdom that one will become a buddha. Not understanding that the difference between the hīnayāna and the mahāyāna is marked by generating the mindset and the conduct of a bodhisattva, they may think that it is marked by the view—emptiness—alone. They may think that the mahāyāna is [the greater yāna] by virtue of what seems to be a profound dharma terminology of view and meditation without any altruistic motivation and training whatsoever. Also, they may cling to the two stainless traditions of the profound view and vast activity as being opposed to each other, just like fire and water. Likewise, they may be seized by biased clinging to either one of the middling and the final [dharma] wheels that are the words of the victor and thus view them as separate by being conceited about just the [one of them] being sufficient. For [such people] I wonder if there isn't some small benefit [in the above explanations]. Thus, it is fine if I incurred the flaw of repeating explanations of the same meaning again and again—I am someone who does not shy away from that.

Furthermore, in these modern times, the fortunate ones who wish to train in the unerring highway of the mahāyāna, on the level of ordinary beings, through relying on [the literature of] mind training and the progressive stages of the path (such as the *Bodhicaryāvatāra*), {487} [should] first [make] their mind streams free from being obstinate and arrogant, just as one beats and straightens, respectively, a [raw] hide and an arrow. Thereafter, through relying on the texts, such as the *Mūla[madhyamakakārikā]prajñā[nāma]*, by the glorious protector, noble and venerable Nāgārjuna, [they should] determine the view of being free from reference points by way of cutting through the superimpositions of clinging to extremes with regard to the meaning of the profound view and thus eradicating even the [most] subtle focal objects of clinging to real existence. Still not being content with just that much, [they should] examine the profound words of the Buddha in the profound final [dharma] wheel and the stainless scriptural tradition of [Maitreya,] the regent of the victor, and his followers, thus turning their minds toward the unsurpassable ever-excellent conduct. Without tightening their minds through a short-term [attitude in terms of] just a single lifetime (just like a fresh hide that was put into a fire), [they should] put on their path of studying even the oceanlike conduct of the children of the victors that is beyond the confines of the mind, that is, the [vast] deeds that are based on the door to liberation which is the inconceivable measure of the extent of space and the extent of sentient beings. As [the *Āryabhadracaryapraṇidhānarāja* says]:

> May my conducts be without measure.
> May my qualities also be measureless.

Abiding in conducts without measure,
I shall send out all [kinds of] emanations.[1228]

Accordingly, {488} I think how wonderful it would be if all the stainless traditions of the victors and the children of the victors within the framework set by this highway of the profound and vast mother of the victors served as one's objects through unequivocally striving and aspiring for them.

Whoever realizes this path of the profound and vast mahāyāna,
The essential point of combining the profound and the vast
without contradiction,
The principle of profundity and vastness,
Is taken care of by this mother of the victors.

As for the fruition of having practiced said path by way of this special motivation and training, it consists of the dharmakāya with its enlightened activity, which will be understood [in detail] from the text. In general, the final fruition is exactly what is to be strived for through the initial motivation of the children of the victors. Therefore, what is actually to be accomplished through the bodhisattva path is the altruistic activity for the welfare of beings, which is so great in its being permanent, all-pervading, and spontaneously present until saṃsāra is emptied. Its foundation is the dharmakāya and this dharmakāya has the two aspects of relinquishment and realization. From among these, the actual dominant condition for the altruistic deeds of enlightened activity is realization, that is, the wisdom dharmakāya. Therefore, the presentation of the body [of the *Abhisamayālaṃkāra* says]:

The dharmakāya, together with its activity . . .[1229]

Also, [its second] summary of the clear realizations [states]:

And the fruition (the dharmakāya and enlightened activity) . . .[1230]

Thus, {489} the manifestation of the wisdom of the knowledge of all aspects surely represents the handprint of having relinquished the two obscurations, including their latent tendencies. However, it is asserted that even śrāvaka and pratyekabuddha arhats, upon having entered [the nirvāṇa] without remainder on the inferior paths, have relinquished the two obscurations in terms of there being no foundation [for them anymore]. Hence, the difference between the fruitions of the hīnayāna and the mahāyāna is said to not be marked by way of relinquishment, but by way of realization—the wisdom

dharmakāya, including its activity. Therefore, and because the initial motivation is unerringly identified by giving rise to the mindset of the mahāyāna, it was explained above that what is to be strived for through the mahāyāna path is not the buddhahood in which the two obscurations have been relinquished. However, this does not contradict the explanation that [this buddhahood] is the ultimate object of striving or result [of the mahāyāna] in terms of taking it as what is to be accomplished in the mind streams of others. Though buddhahood and the knowledge of all aspects are discussed individually in some contexts, ultimately, they are inseparable.

If the eight clear realizations are presented as ground, path, and fruition in this way, in the context of the [*Abhisamayālaṃkāra*'s second] summary of the clear realizations [it is said]:

> The threefold object (the cause) . . .[1231]

[In the commentaries] there are the two explanations of linking "the cause" [in this line] with the preceding [words] versus linking it with what follows, but they are similar in meaning. Therefore, it is explained that, after having determined the three knowledges (the ground) through study and reflection, they are made a living experience through cultivating the four trainings (the path), through which the dharmakāya (the fruition) is manifested. {490}

According to what was explained here, in terms of motivation and training it is also suitable to take ground, path, and fruition as [these] two elements. First, for the sake of manifesting the fruition, the knowledge of all aspects, through relying on the knowledge of all the paths of the children of the victors and before training in altruistic conduct, entities—all phenomena of skandhas, dhātus, and āyatanas—are realized in the manner of their being free from the thirty-two superimpositions. Secondly, after having condensed all phenomena that consist of the three knowledges (the ground) into the three [kinds of] being without arising, through the complete training in all aspects one familiarizes with [these phenomena] as being emptiness. Based on that, through the sequential [training] all the many wisdoms of realizing the path that have arisen in one's mind stream are stabilized. Through this the temporary fruitions (both the culminating and the instantaneous [trainings]) and the ultimate fruition (the dharmakāya, including its enlightened activity) are manifested. Then, until saṃsāra is emptied, the [operational] mode of vast and uninterrupted altruistic enlightened activity takes place in a way that is spontaneously present and without any effort or strain.

> I wrote this down by following the learned ones
> Who unerringly explain the assertions and texts of the noble one

Who is unrivaled in commenting on the intention, just as it is,
Of the mother of the victors so very hard to fathom. {491}

There is a little bit in this [composition] that is not explained in other commentaries,
But I wrote it down by thinking that it is taught implicitly
In the excellent explications of many learned ones
And by examining it in perfect accordance with the other dharmas of Maitreya.

This dharma of the profound mahāyāna is a sensitive object,
So to compose [texts] with mastery of the dharma, while the flaws of self-styled compositions abound—
This is what I saw stated in the sūtras.
Therefore, if [my text] has become like the [latter], I admit and confess it from my heart.

However, since it is for this excellent path of the profound supreme yāna
That I aspire from my heart, I have familiarized and acquainted myself
With a multitude of sūtras, treatises, and texts.
Therefore, I am sure that there are no contradictions to the ultimate essential point.

Through the infinite merit of this composition
May hell beings, hungry ghosts, animals, gods, and asuras
Always relinquish their impregnations of negative tendencies
And thus be born at the feet of the victor Maitreya.

On the occasion of some dharma friends whom I love like my own heart being in need [for such a text, asking me] to write this general topic in a few [words] by following the manner in which the great lord Tsongkhapa commented on the intention of Āryavimuktisena, who is unrivaled on the earth in commenting on the intention of the Ornament of prajñāpāramitā, and while I was wondering whether it is possibly justified for the mind of the supreme refuge and protector, the old dog Apu wrote this down during some [periods] between his sessions in the retreat of Nagchung.[1232]

Be it virtuous and auspicious.
Virtue. Virtue. Virtue.

Appendix IV: The definitions and boundary lines of prajñāpāramitā, the eight topics, and the seventy points according to LSSP/PSD and LNG[1233]

The definition of **prajñāpāramitā**: the knowledge of directly realizing the nature of phenomena free from reference points, which has gone, or makes one go, to the nonabiding nirvāṇa. *Boundary lines*: the fully qualified one, on the three paths of the noble ones of the mahāyāna; the nominal one, from the paths of accumulation and preparation onward.

LNG:

The definition of **natural prajñāpāramitā**: the elements that are the objects of the knowledge that directly realizes all phenomena as being free from reference points (equivalent to ground prajñāpāramitā). *Boundary lines*: on all three paths of the noble ones of the mahāyāna.

The definition of **scriptural prajñāpāramitā**: the words of the Buddha and the treatises that are the cognizances which appear as the assemblies of the names, words, and letters that teach by taking the prajñāpāramitās of ground, path, and/or fruition as their main subject matters. *Boundary lines*: before the path is entered up through the buddhabhūmi.

The definition of the **prajñāpāramitā of the path**: the knowledge that directly realizes that all phenomena are free from reference points and causes one to proceed to the nonabiding nirvāṇa. *Boundary lines*: the fully qualified one, during the meditative equipoises of the noble ones of the mahāyāna; the approximately concordant one, on the paths of accumulation and preparation.

The definition of the **fruitional prajñāpāramitā**: the knowledge that has arrived at the nonabiding nirvāṇa and is the highest final level of directly realizing that all phenomena are free from reference points. *Boundary lines*: solely in buddhas.

The definitions of the eight topics

The definition of **the knowledge of all aspects**: the direct knowledge of all aspects of suchness and variety without exception in one single moment. *Boundary lines*: solely on the buddhabhūmi.

The definition of **the knowledge of the path**: the path of training which realizes that the three paths are without nature and which manifests the true end through completion, maturation, and purification. *Boundary lines*: the path of accumulation up through the path of nonlearning.[1234]

The definition of **the knowledge of entities**: the limited knowledge that realizes that all bases are empty of a personal self. *Boundary lines*: the path of accumulation up through the path of nonlearning.[1235]

The definition of **the complete training in all aspects**: the yoga of bodhisattvas in which they familiarize with the three types of nonarising in a combined manner in order to attain mastery over realizing the three knowledges. *Boundary lines*: the lesser path of accumulation up through the end of the continuum of the ten bhūmis.

The definition of **the culminating training**: the yoga of bodhisattvas in which they have gained mastery over familiarizing with the three types of nonarising in a combined manner based on the complete training in all aspects. *Boundary lines*: the level of heat up through the end of the continuum.

The definition of **the serial training**: the yoga of bodhisattvas in which they sequentially familiarize with the aspects of the three knowledges in order to stabilize the realization [that consists] of the simultaneous arising of the cognitive aspects of the three knowledges. *Boundary lines*: the path of accumulation up through the end of the continuum.[1236]

The definition of **the instantaneous training**: the yoga of bodhisattvas that is the final [stage] of the sequential familiarization with the three knowledges. *Boundary lines*: solely at the end of the continuum.

The definition of **the dharmakāya**: the final fruition of having cultivated the trainings that is endowed with a multitude of uncontaminated branches. *Boundary lines*: solely on the buddhabhūmi.

The definitions of the seventy points

1. The ten points of the knowledge of all aspects

1) The definition of **the generation of bodhicitta**: the mind that is congruently associated with the desire for perfect enlightenment for the sake of others.[1237] *Boundary lines*: the generation of bodhicitta that arises through aspiration, on the level of engagement through aspiration; the one that is the pure superior

intention, on the first seven bhūmis; the one that is maturation, on the three pure bhūmis; and the one of [all] obscurations having been relinquished,[1238] on the buddhhabhūmi.

2) The definition of **the instructions**: the means of expression that unmistakenly instruct in the means to attain what is to be strived for when generating the mindset of the mahāyāna. *Boundary lines*: from the level of a beginner up through the buddhabhūmi.[1239]

3) The definition of **the mahāyāna branches conducive to penetration**: the clear realizations that arise after the mahāyāna path of accumulation and consist of the level of engagement through aspiration. *Boundary lines*: solely on the path of preparation.

4) The definition of **the disposition**: the dhātu that is discussed here and acts as the fundamental basis for practice.[1240] *Boundary lines*: by way of the phenomena for which it is the foundation, from heat up through the end of the continuum.

5) The definition of **the focal objects**: what serve as the knowable objects of those who practice.[1241]

6) The definition of **the aim**: the final fruition in terms of which [bodhi]sattvas will engage in the practice. *Boundary lines*: solely on the buddhabhūmi.

The general definition of **practice**: the activity of accomplishing the two welfares for the sake of unsurpassable enlightenment, which is based on the generation of the mindset of the mahāyāna.[1242]

7) The definition of **the armorlike practice**: making the pāramitās a living experience through completely including all six in each one of them. *Boundary lines*: the path of accumulation up through the end of the continuum.

8) The definition of **the practice of engagement**: the activity of engaging in the mahāyāna primarily through what arises from meditation. *Boundary lines*: heat up through the end of the continuum.[1243]

9) The definition of **the practice of the equipments**: the direct deliverance into great enlightenment. *Boundary lines*: the first fifteen equipments, from the supreme dharma of the path of preparation onward; the two equipments of the bhūmis and the remedies, on the paths of seeing and familiarization.[1244]

10) The definition of **the practice of final deliverance**: that which undoubtedly delivers into the final points of deliverance. *Boundary lines*: on the special path of the tenth bhūmi.

2. The eleven points of the knowledge of the path

1) The definition of **the four branches of the knowledge of the path**: the basis that is suitable for the arising of the knowledge of the path (overcoming pride), the certain or uncertain object for its arising, the nature (not rejecting saṃsāra), and the function (attracting others as a retinue and so on).[1245]

2) The definition of **the path of the śrāvakas**: the limited knowledge that realizes merely personal identitylessness.[1246]

3) The definition of **the path of the pratyekabuddhas**: the limited knowledge that realizes one-and-a-half of the two [types of] identitylessness.[1247]

4) The definition of **the path of seeing of the mahāyāna**: the supramundane wisdom that realizes the two [types of] identitylessness before the uncontaminated path of familiarization arises.[1248]

5) The definition of **the function of the path of familiarization**: the benefit that is the result of the path of familiarization.

6) The definition of **the path of familiarization as aspiration**: the contaminated path of familiarization that, in the manner of being certain, apprehends the fact that the mother is endowed with qualities, just as it is. *Boundary lines*: the aspiration in terms of one's own welfare, from the second up through the seventh bhūmis; the aspiration in terms of the welfare of oneself and others, on the eighth bhūmi;[1249] and the aspiration in terms of the welfare of others, on the tenth bhūmi.

7) The definition of **the triad of praise, eulogy, and glorification**: either the aspect of the buddhas and higher bodhisattvas being delighted with the bodhisattvas who cultivate the three aspirations, or the aspect of [the former] expressing the qualities of the [latter] dwelling in the ultimate. *Boundary lines*: from the second up through the tenth bhūmis.

8) The definition of **the path of familiarization as dedication**: the contaminated path of familiarization that turns virtues into the branches of perfect enlightenment for the sake of others. *Boundary lines*: from the second up through the tenth bhūmis.

9) The definition of **the path of familiarization as rejoicing**: the contaminated path of familiarization of delighting in the virtues of oneself and others. *Boundary lines*: from the second up through the tenth bhūmis.

10) The definition of **the path of familiarization as accomplishment**: the uncontaminated path[1250] of familiarization that is the cause for final realization.

11) The definition of **the pure path of familiarization**: the uncontaminated path[1251] of familiarization of the mahāyāna that is the cause for final relinquishment.[1252]

3. The nine points of the knowledge of entities

1) The definition of **the knowledge of entities of not abiding in [saṃsāric] existence through prajñā**: the knowledge that puts an end to the troubles of [saṃsāric] existence through the prajñā of realizing the lack of any nature.

2) The definition of **the knowledge of entities of not abiding in peace through compassion**: the knowledge that puts an end to the trouble of peace through the force of the special generation of bodhicitta.

3) The definition of **the knowledge of entities that is distant due to not being the means**: the knowledge of entities that is constrained by clinging to characteristics with respect to the triad of knowable objects, the path, and the fruition, and thus is not able to function as the remedy for this [clinging].

4) The definition of **the knowledge of entities that is not distant due to being the means**: the knowledge that entails special means and prajñā.

5) The definition of **[the knowledge of entities that is] an antagonistic factor**: the knowledge of entities that exists as a factor to be relinquished by bodhisattvas since it is constrained by the clinging of mistakenly engaging in the fundamental nature of entities.

6) The definition of **the knowledge of entities that is a remedy**: the knowledge that is able to function as a remedy for the clinging to characteristics with respect to entities since it realizes that they are without nature.

7) The definition of **the trainings in the knowledge of entities**: the path of familiarization by putting an end to the clinging to entities (such as form), which implicitly covers the trainings of śrāvakas and pratyekabuddhas. *Boundary lines*: from the path of accumulation up through the tenth bhūmi.

8) The definition of **the equality of these trainings**: the aspect of cultivating the trainings in the knowledge of entities that puts an end to conceit about subject and object.

9) The definition of **the path of seeing**: Newly seeing the realities free from the thirty-two superimpositions, which implicitly covers the hīnayāna paths of seeing.

4. The eleven points of the complete training in all aspects

1) The definition of **the aspects**: the distinct objective or cognitive features that serve as the factors to familiarize with through the trainings.

2) The definition of **the trainings**: the yogas of bodhisattvas in which they familiarize with the three knowledges in a combined manner in order to gain mastery over them. *Boundary lines*: from the path of accumulation up through the tenth bhūmi.

3) The definition of **the qualities**: what is to be attained temporarily and ultimately through cultivating the trainings. *Boundary lines*: from heat onward.[1253]

4) The definition of **the flaws**: the activities of māras that disrupt the arising of the trainings and their becoming special.[1254]

5) The definition of **the defining characteristics**: the knowledges that define the nature or the capacity of the trainings. *Boundary lines*: from the path of accumulation up through the tenth bhūmi.

6) The definition of **the factors conducive to liberation**: the path that consists of the phase of not having the nature of the faculties of purified phenomena and furthers the distinctive features of freedom.

7) The definition of **the factors conducive to penetration**: the wisdom of the engagement through aspiration that entails the special aspect of focusing on sentient beings and represents the principal [wisdom] that arises from meditation.

8) The definition of **irreversible [learners]**: the bodhisattvas who possess the signs of the certainty of not falling into either [saṃsāric] existence or peace. *Boundary lines*: the path of preparation up through the path of familiarization.

9) The definition of **the training in the equality of existence and peace**: the training of realizing, and then familiarizing with, both saṃsāra and nirvāṇa as being without nature. *Boundary lines*: from the path of preparation onward.[1255]

10) The definition of **the training in pure realms**: the training that frees one's own twofold realm (container and content) from flaws. *Boundary lines*: from the path of preparation onward.[1256]

11) The definition of **the training in skill in means**: the training in knowing whether or not it is the right time to manifest the ten objects of skill in means. *Boundary lines*: from the path of preparation onward.[1257]

5. The eight points of the culminating training

1) The definition of **the signs**: that which consists of [the level of] heat [of the path of preparation] and defines the highest level of familiarization in a combined manner.

2) The definition of **increase**: that which consists of the peak of the path of preparation and represents the factor that is the increase of the highest level of familiarization in a combined manner.

3) The definition of **stability**: that which consists of the poised readiness [of the path of preparation] and represents the culmination of attaining stability in the respectively appropriate realization of the three knowledges and in not abandoning the welfare of sentient beings.

4) The definition of **the abiding of the mind**: that which consists of the supreme dharma [of the path of preparation] and represents the culmination of the mind one-pointedly abiding in the actuality of rejoicing in the generation of bodhicitta of the four [types of] bodhisattvas.

5) The definition of **the culmination of the path of seeing**: the highest level of familiarization in a combined manner that functions as the specific remedy for the conceptions that are factors to be relinquished through seeing.

6) The definition of **the culmination of the path of familiarization**: the highest level of familiarization in a combined manner that functions as the specific remedy for the conceptions that are factors to be relinquished through familiarization.

7) The definition of **the uninterrupted culmination**: the highest level of familiarization in a combined manner that serves as the direct cause for the knowledge of all aspects.

8) The definition of **wrong practice**: the ignorance of apprehending the two realities as contradictory.

6. The thirteen points of the serial training

1)–6) The definition of **the serial training in generosity**: the sequential familiarization with generosity (the same applies to the other five pāramitās).

7) The definition of **the serial training in the recollection of the Buddha**: not observing the qualities of the Tathāgata ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

8) The definition of **the serial training in the recollection of the dharma**: not observing virtuous, nonvirtuous, and neutral dharmas ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

9) The definition of **the serial training in the recollection of the saṃgha**: not observing the assemblies of irreversible learners ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

10) The definition of **the serial training in the recollection of ethics**: not observing the three [sets of] vows ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

11) The definition of **the serial training in the recollection of giving**: not observing the generosities of dharma and material things ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

12) The definition of **the serial training in the recollection of the deity**: not observing the noble ones who are born as deities ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

13) The definition of **the serial training in the nature of the lack of entity**: the realization of, and sequential familiarization with, all phenomena being without nature ultimately.[1258]

7. The four points of the instantaneous training

1) The definition of **the instantaneous training in terms of nonmaturation**: the realization of all nonmatured dharmas in one single instant.

2) The definition of **the instantaneous training in terms of maturation**: the realization of all matured dharmas in one single instant.

3) The definition of **the instantaneous training in terms of the lack of characteristics**: the realization in one single instant that all phenomena lack characteristics.

4) The definition of **the instantaneous training in terms of nonduality**: the realization in one single instant that all phenomena are nondual.[1259]

8. The four points of the dharmakāya

1) The definition of **the svābhāvikakāya**: the naturally pure dhātu being also pure of all adventitious stains without exception.[1260]

2) The definition of **the sāmbhogikakāya**: the rūpakāya that, among those to be guided, appears only for bodhisattvas and serves as the dominant condition for the nairmāṇikakāya.

3) The definition of **the nairmāṇikakāya**: the kāya that arises by virtue of the sāmbhogikakāya as its dominant condition and guides many pure and impure beings.

4) The definition of **the dharmakāya**: the ultimate wisdom that is the complete change of state of buddhahood.

The definition of **enlightened activity**: the completely immaculate qualities that arise from the dharmakāya, which functions as their dominant condition.[1261]

Appendix V: The definitions of the eight topics and the seventy points according to PVSD[1262]

The definitions of the eight topics

The definition of **the knowledge of all aspects**: the direct nonconceptual knowledge of all aspects of knowable objects, which consist of suchness and variety, in one single moment.

The definition of **the knowledge of the path**: the knowledge of the path of training that realizes the mode of being of the paths of the three yānas being without nature and manifests the true end through the triad of completion, maturation, and purification.

The definition of **the knowledge of entities**: the limited knowledge that realizes that all phenomena, which consist of entities (skandhas, dhātus, and āyatanas), are empty of a personal self.

The definition of **the complete training in all aspects**: the yoga of bodhisattvas in which they familiarize, in a combined manner and in order to attain mastery over realizing the three knowledges, with the triad of bases, paths, and aspects having the nature of nonarising and being free from reference points.

The definition of **the culminating training**: the yoga of bodhisattvas in which they have gained mastery over familiarizing with the three types of nonarising in a combined manner based on the complete training in all aspects.

The definition of **the serial training**: the yoga of bodhisattvas in which they sequentially familiarize with the aspects of the three knowledges in order to stabilize the realization [that consists] of the simultaneous arising of all cognitive aspects of the three knowledges.

The definition of **the instantaneous training**: the yoga of bodhisattvas that is the final [stage] of the sequential familiarization with the three knowledges.

The definition of **the dharmakāya**: the final fruition of having cultivated the trainings that is endowed with a multitude of uncontaminated branches.

The definitions of the seventy points

1. The ten points of the knowledge of all aspects

1) The definition of **the generation of bodhicitta**: the special state of mind of the mental consciousness with its congruently associated [factors] that desires perfect enlightenment (the knowledge of all aspects) for the aim of liberating others (all sentient beings) from the causes and results of saṃsāra and thus establishing them in the states of the three [types of] enlightenment according to their [respective] potentials.

2) The definition of **the instructions**: the means of expression that unmistakenly teach the means to attain the phenomena of the path and the fruition that are to be strived for by the persons who have generated the mindset for unsurpassable perfect buddhahood.

3) The definition of **the branches conducive to penetration**: the clear realization that arises after the mahāyāna factors conducive to liberation and consists of the level of engagement through aspiration.

4) The definition of **the mahāyāna disposition**: the dharmadhātu that, when purified, serves as the cause of unsurpassable enlightenment.

5) The definition of **the focal objects**: the focal objects that serve as the knowable objects of the practitioners who are bodhisattvas.

6) The definition of **the aim**: the final fruition for the sake of whose attainment bodhisattvas will engage in the practice.

7) The definition of **the armorlike practice**: the activity of accomplishing the two welfares [for the sake of unsurpassable enlightenment], which is based on the generation of the mindset of the mahāyāna and makes the pāramitās a living experience through completely including all six in each one of them.

8) The definition of **the practice of engagement**: the [activity of] accomplishing the two welfares for the sake of unsurpassable enlightenment, which is based on the generation of the mindset of the mahāyāna and is the activity of engaging in the mahāyāna primarily through what arises from meditation.

9) The definition of **the practice of the equipments**: the activity of accomplishing the two welfares for the sake of unsurpassable enlightenment, which is based on the generation of the mindset of the mahāyāna and is the direct deliverance into great enlightenment.

10) The definition of **the practice of final deliverance**: the activity of accomplishing the two welfares for the sake of unsurpassable enlightenment, which is based on the generation of the mindset of the mahāyāna and consists of the

special path of the tenth bhūmi that undoubtedly delivers into the final points of deliverance.

2. The eleven points of the knowledge of the path

1) The definition of **the [mental] supports that are the branches of the knowledge of the path**: possessing the generation of bodhicitta and having relinquished pride.[1263]

2) The definition of **the path of the śrāvakas**: the limited knowledge that realizes merely personal identitylessness.

3) The definition of **the path of the pratyekabuddhas**: the limited knowledge that realizes one-and-a-half [of the two types of] identitylessness.

4) The definition of **the path of seeing of the mahāyāna**: the supramundane wisdom that realizes the two [types of] identitylessness before the uncontaminated path of familiarization arises.

5) The definition of **the function of the path of familiarization**: the benefit that is the result of the path of familiarization.

6) The definition of **the path of familiarization as aspiration**: the contaminated path of familiarization that apprehends with certainty that prajñāpāramitā is endowed with qualities.

7) The definition of **the benefit of the path of familiarization as aspiration**: the fact of buddhas and higher bodhisattvas praising [other bodhisattvas] due to being delighted [about them].

8) The definition of **the path of familiarization as dedication**: the contaminated path of familiarization that turns virtues into branches of perfect enlightenment for the sake of others.

9) The definition of **the path of familiarization as rejoicing**: the contaminated path of familiarization of delighting in the virtues of oneself and others.

10) The definition of **the path of familiarization as accomplishment**: the uncontaminated path of familiarization of the mahāyāna that is the cause for final realization.

11) The definition of **the pure path of familiarization**: the uncontaminated path of familiarization of the mahāyāna that is the cause for final relinquishment.

3. The nine points of the knowledge of entities

1) The definition of **the knowledge of entities of not abiding in [saṃsāric] existence through prajñā**: the knowledge that puts an end to the troubles of [saṃsāric] existence through the prajñā of realizing the lack of any nature.

2) The definition of **the knowledge of entities of not abiding in peace through compassion**: the knowledge that puts an end to the trouble of peace through the special generation of bodhicitta.

3) The definition of **the knowledge of entities that is distant from the fruitional prajñāpāramitā due to not being the means for giving rise to it**: the knowledge of entities that clings to characteristics with respect to the triad of knowable objects, the path, and the fruition, and thus is not able to function as the remedy for this clinging to characteristics.

4) The definition of **the knowledge of entities that is not distant from the fruitional prajñāpāramitā due to the skill in means for giving rise to it**: the knowledge that entails special means and prajñā.

5) The definition of **the knowledge of entities that is an antagonistic factor**: [the knowledge of entities] that exists as factors to be relinquished by bodhisattvas since it is constrained by the clinging of mistakenly engaging in the fundamental nature of entities.

6) The definition of **the knowledge of entities that is a remedial factor**: the knowledge that is able to function as a remedy for the clinging to characteristics with respect to entities since it realizes that they are without nature.

7) The definition of **the trainings in the knowledge of entities**: [the training that], through familiarization by putting an end to the clinging to entities (such as form), implicitly covers the trainings of śrāvakas and pratyekabuddhas.

8) The definition of **the equality of these trainings**: the aspect of cultivating the trainings in the knowledge of entities that puts an end to conceit about subject and object.

9) The definition of **the path of seeing**: newly seeing the realities free from the thirty-two superimpositions, which implicitly covers the hīnayāna paths of seeing.

4. The eleven points of the complete training in all aspects

1) The definition of **the aspects**: the distinct objective or cognitive features that serve as the factors to familiarize with through the trainings.

2) The definition of **the trainings**: the yogas of familiarizing with the three knowledges in a combined manner in order to gain mastery over realizing them.

3) The definition of **the qualities**: what is to be attained temporarily and ultimately through cultivating the trainings.

4) The definition of **the flaws**: the activities of māras that disrupt the arising of the yogas and their becoming special.

5) The definition of **the defining characteristics**: the knowledges that define the nature or the capacity of the trainings.

6) The definition of **the factors conducive to liberation**: the path that consists of the phase of not having the nature of the faculties of purified phenomena and is the path to progress toward unsurpassable enlightenment.

7) The definition of **the factors conducive to penetration**: the wisdom of the engagement through aspiration that entails the special aspect of focusing on sentient beings and represents the principal [wisdom] that arises from meditation.

8) The definition of **the assembly of irreversible learners**: the bodhisattvas who possess the signs of the certainty of not falling into either [saṃsāric] existence or peace.

9) The definition of **the training in the equality of [saṃsāric] existence and peace**: the training of realizing, and then familiarizing with, both saṃsāra and nirvāṇa as being without nature.

10) The definition of **the training in unsurpassable pure realms**: the training that frees one's own twofold pure realm (container and contents) from flaws.

11) The definition of **the training in skill in means**: the training in knowing whether or not it is the right time to manifest the ten objects of skill in means.

5. The eight points of the culminating training

1) The definition of **the signs of the culmination of having gained mastery over the realization of nonarising**: that which consists of [the level of] heat [of the path of preparation] and defines the highest level of familiarization in a combined manner.

2) The definition of **increase**: that which consists of the peak of the path of preparation and represents the factor that is the increase of the highest level of familiarization in a combined manner.

3) The definition of **stability**: that which consists of the poised readiness of the path of preparation and represents the culmination of attaining stability in the respectively appropriate realization of the three knowledges and in not abandoning the welfare of sentient beings.

4) The definition of **the abiding of the mind**: that which consists of the supreme dharma [of the path of preparation] and represents the culmination of the mind one-pointedly abiding in the actuality of rejoicing in the generation of bodhicitta of the four [types of] bodhisattvas (such as those who have given rise to bodhicitta for the first time).

5) The definition of **the culmination of the path called "seeing"**: the highest level of familiarization in a combined manner that functions as the specific remedy for the conceptions that are factors to be relinquished through seeing.

6) The definition of **the culmination of the path called "familiarization"**: the highest level of familiarization in a combined manner that functions as the specific remedy for the conceptions that are factors to be relinquished through familiarization.

7) The definition of [**the culmination of**] **the uninterrupted samādhi**: the highest level of familiarization in a combined manner that serves as the direct cause for the knowledge of all aspects.

8) The definition of **the wrong practice to be eliminated**: the ignorance of apprehending the two realities as contradictory.

6. The thirteen points of the serial training

1)–6) The definition of **the serial trainings in generosity and so on**: the sequential familiarizations with generosity up through prajñā that represent the yogas of bodhisattvas in which they, in order to attain stability in the realization of the three knowledges, progressively familiarize with their aspects.

7) The definition of **the serial training in the recollection of the Buddha**: not observing the qualities of the Tathāgata ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

8) The definition of **the serial training in the recollection of the dharma**: not observing virtuous, nonvirtuous, and neutral dharmas ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

9) The definition of **the serial training in the recollection of the saṃgha**: not observing the assemblies of irreversible learners ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

10) The definition of **the serial training in the recollection of ethics**: not observing the ethics that consist of the [three sets of] vows, gathering [virtue], and promoting the welfare [of others] ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

11) The definition of **the serial training in the recollection of giving**: not observing the generosities of dharma and material things ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

12) The definition of **the serial training in the recollection of the deity**: not observing the noble ones who are born as deities ultimately and sequentially recollecting them, just as they are, on the level of seeming [reality].

13) The definition of **the serial training in understanding [phenomena] as the nature of the lack of entity**: the realization of, and sequential familiarization with, all phenomena being without nature ultimately.

7. The four points of the instantaneous training

1) The definition of **the instantaneous training in terms of nonmaturation**: the realization of all nonmatured dharmas in one single instant.

2) The definition of **the instantaneous training in terms of maturation**: the realization of all matured dharmas in one single instant.

3) The definition of **the instantaneous training in terms of the lack of characteristics**: the realization in one single instant that all phenomena lack characteristics.

4) The definition of **the instantaneous training in terms of nonduality**: the realization in one single instant that all phenomena are nondual.

8. The four points of the dharmakāya

1) The definition of **the svābhāvikakāya**: the kāya that is specified by possessing the twofold purity of the dhātu being pure by nature and being pure of all adventitious stains without exception.

2) The definition of **the sāmbhogikakāya**: the kāya that, among those to be guided, appears only for noble bodhisattvas, serves as the basis for the appearance of the nairmāṇikakāya, and is adorned with the major and minor marks.

3) The definition of **the nairmāṇikakāya, which is other than these two**: the buddhakāya that arises by virtue of the sāmbhogikakāya as its dominant condition, appears for many pure and impure beings to be guided, and promotes their welfare.

4) The definition of **the wisdom dharmakāya**: the ultimate wisdom that is the complete change of state of the buddhabhūmi and serves as the support of the twenty-one sets of uncontaminated dharmas.

Appendix VI: The definitions and boundary lines of prajñāpāramitā, the eight topics, and the seventy points according to PGSD[1264]

The definition of **prajñāpāramitā**: the ultimate mental state of fully discriminating phenomena that has transcended [saṃsāric] existence and peace.

The definition of **natural prajñāpāramitā**: the nature of phenomena whose own essence is to be changeless by nature.

The definition of **scriptural prajñāpāramitā**: the excellent explanations that teach prajñāpāramitā as their subject matter.

The definition of the **prajñāpāramitā of the path**: the clear realizations of noble learners of the mahāyāna that cause them to progress to the fruitional prajñāpāramitā.

The definition of the **fruitional prajñāpāramitā**: the ultimate wisdom that is attained through the power of having cultivated the prajñāpāramitā of the path.

The definitions of the eight topics

The definition of **the knowledge of all aspects**: the ultimate wisdom of directly realizing, without exception, all phenomena that consist of nature, causes, and results.

The definition of **the knowledge of the path**: the knowledge of mahāyāna noble ones that directly realizes that the three paths lack any real nature.

The definition of **the knowledge of entities**: the knowledge in the mind streams of noble ones that directly realizes that entities lack a personal self.

The definition of **the complete training in all aspects**: the yoga of bodhisattvas in which they familiarize with [all] aspects of the three knowledges in a combined manner. *Boundary lines*: from the path of accumulation up through the end of the continuum.

The definition of **the culminating training**: the yogas of bodhisattvas in which they familiarize with [all] aspects of the three knowledges in a combined manner and that are superior to the great path of accumulation.

The definition of **the serial training**:

According to Āryavimuktisena: the yoga of bodhisattvas in which they sequentially familiarize with [all] aspects of the three knowledges. *Boundary lines*: the serial activity, on the path of accumulation; the serial training, on the path of preparation; and the serial practice, on the paths of the noble ones.

According to Haribhadra: the yoga of bodhisattvas in which they, by way of its being preceded by the realizations of the culminating training, sequentially familiarize with [all] aspects of the three knowledges. *Boundary lines*: the serial activity, on the path of preparation; the serial training, on the path of seeing; and the serial practice, on the path of familiarization.

The definition of **the instantaneous training**: the yoga of bodhisattvas in which they familiarize with [all] aspects of the three knowledges in a single moment. *Boundary lines*: solely at the end of the continuum.

The definition of **the dharmakāya**: the unsurpassable enlightenment that manifests through the power of having cultivated the four trainings.

The definitions of the seventy points

1. The ten points of the knowledge of all aspects

1) The definition of **the generation of bodhicitta**: the primary cognizance that has the nature of the path of liberation of the mahāyāna and is focused, in a manner of giving rise to the [actual] experience, on perfect enlightenment for the welfare of others. *Boundary lines*: from the mahāyāna path of accumulation up through the buddhabhūmi.

2) The definition of **the mahāyāna instructions**: the scriptural dharma that primarily teaches the means to accomplish perfect enlightenment.

3) The definition of **the branches conducive to penetration**: the clear realization of actuality that arises after the completion of the path of accumulation in the systems of the respective yānas and before the arising of the path of seeing in the systems of the respective yānas.

4) The definition of **the disposition**: the buddha disposition that, at the time of the final manifestation of its stainlessness, is to be newly labeled as dharmakāya.

5) The definition of **the focal objects**: what serve as the bases for cutting through superimpositions through the practice of the mahāyāna.

6) The definition of **the aim**: the unsurpassable enlightenment that represents what is to be finally attained through the practice of the mahāyāna. *Boundary lines*: temporarily, from the second moment of the path of accumulation up through the end of the continuum; ultimately, on the buddhabhūmi.

7) The definition of **the armorlike practice**: the yoga of bodhisattvas of practicing the pāramitās by way of each one of them including all six. *Boundary lines*: from the path of accumulation up through the end of the continuum.

8) The definition of **the practice of engagement**: the yoga of bodhisattvas of, from the heat of the mahāyāna path of preparation onward, primarily practicing the mahāyāna as its object of engagement. *Boundary lines*: from the path of preparation up through the end of the continuum.

9) The definition of **the practice of the equipments**: the yoga of bodhisattvas that gathers a vast host of the two accumulations through being enthusiastic about what is profound and vast, and directly brings forth the path of the mahāyāna noble ones that represents its direct result. *Boundary lines*: the first fifteen, from the last moment of the supreme dharma up through the end of the continuum; the last two, from the path of seeing up through the end of the continuum.

10) The definition of **the practice of final deliverance**: the yoga of the pure bhūmis that undoubtedly delivers into any one of its eight points of final deliverance. *Boundary lines*: on the three pure bhūmis.

2. The eleven points of the knowledge of the path

1) The definition of **the branches of the knowledge of the path**: the branches of the knowledge of the path that serve as its causes (making efforts in order to attain the unattained knowledge of the path), its nature, or its result.

2) The definition of **the knowledge of the path of the śrāvakas**: the knowledge of the mahāyāna noble ones of realizing the principles of the paths of the śrāvakas, just as they are, and then being skilled in generating the qualities of these types of realization in the manner of the lower being incorporated in the higher.

3) The definition of **the knowledge of the path of the pratyekabuddhas**: the knowledge of the mahāyāna noble ones of realizing the principles of the paths of the pratyekabuddhas, just as they are, and then being skilled in generating the qualities of these types of realization in the manner of the lower being incorporated in the higher.

4) The definition of **the path of seeing of the mahāyāna**: the mahāyāna clear realization of the [four] realities that represents the direct realization of emptiness.

5) The definition of **the function of the path of familiarization**: the excellent virtues that are attained through the power of having cultivated, in exact accordance with its nature, the mahāyāna path of familiarization as their specific cause.

6) The definition of **the path of familiarization as aspiration**: the mahāyāna subsequent clear realization [of familiarizing with the already happened direct realization of emptiness] that consists of the subsequent attainments of aspiring for mother prajñāpāramitā as being the source of the three welfares. *Boundary lines*: the aspiration in terms of one's own welfare, from the second up through the seventh bhūmis; the aspiration in terms of the welfare of oneself and others, on the eighth and ninth bhūmis; and the aspiration in terms of the welfare of others, on the tenth bhūmi.

7) The definition of **the benefit of the path of familiarization as aspiration**: the excellent virtues that are attained through the power of having cultivated, in exact accordance with its nature, the mahāyāna path of familiarization as aspiration as their specific cause. *Boundary lines*: from the second moment of the path of familiarization as aspiration up through buddhahood.

8) The definition of **the path of familiarization as dedication**: the mahāyāna subsequent clear realization that consists of the subsequent attainments of dedicating the roots of virtue of oneself and others to perfect enlightenment.

9) The definition of **the path of familiarization as rejoicing**: the mahāyāna subsequent clear realization that consists of the subsequent attainments of perfectly cultivating the joy about the roots of virtue of oneself and others, which is congruently associated with the feeling of mental bliss.

10) The definition of **the path of familiarization as accomplishment**: the mahāyāna subsequent clear realization that consists of the relinquishing remedies for the cognitive obscurations which are the factors to be relinquished through familiarization. *Boundary lines*: from the second up through the tenth bhūmis.

11) The definition of **the pure path of familiarization**: the mahāyāna subsequent clear realization that consists of the sustaining remedies for the cognitive obscurations which are the factors to be relinquished through familiarization. *Boundary lines*: from the second up through the tenth bhūmis.

3. The nine points of the knowledge of entities

1) The definition of **the knowledge of entities of not abiding in [saṃsāric] existence and peace**: the knowledge of mahāyāna noble ones of directly realizing that saṃsāra, nirvāṇa, and what is between do not exist by any nature of their own.

2) The definition of **the knowledge of entities of abiding in saṃsāric existence and peace**: the knowledge of hīnayāna noble ones of not realizing this.

3) The definition of **the knowledge of entities that is close to the fruitional prajñāpāramitā**: the knowledge of noble bodhisattvas of being skilled in the means of accomplishing the fruitional mother.

4) The definition of **the knowledge of entities that is distant from the fruitional prajñāpāramitā**: the knowledge of hīnayāna noble ones of not being skilled in the means of accomplishing the fruitional mother.

5) The definition of **the remedial knowledge of entities**: the knowledge of mahāyāna noble ones of not being bound by clinging to characteristics in terms of the characteristics of the triad of ground, path, and fruition.

6) The definition of **the knowledge of entities that is an antagonistic factor**: the knowledge of hīnayāna noble ones that is bound by such [clinging].

7) The definition of **the trainings in the knowledge of entities**: the practices of familiarizing with either of the two [types of] identitylessness. *Boundary lines*: from the path of accumulation up through the end of the continuum.

8) The definition of **the equality of the trainings in the knowledge of entities**: the yoga of bodhisattvas of familiarizing with the trainings (the subject) and the objects of these trainings as being equality in that they lack real existence.

9) The definition of **the path of seeing**: the mahāyāna clear realization of the [four] realities that is free from the thirty-two superimpositions onto the four realities.

4. The eleven points of the complete training in all aspects

1) The definition of **the aspects**: the phenomena with which bodhisattvas familiarize as lacking real existence.

2) The definition of **the trainings**: the yogas of bodhisattvas that exist as the types [of training] which are endowed with both special means and prajñā. *Boundary lines*: natural trainings, from the path of accumulation up through the end of the continuum; situational trainings—the first fourteen, as individually suitable, from the path of accumulation up through the tenth bhūmi, and the training in a set period of time, from the path of accumulation up through the seventh bhūmi.

3) The definition of **the qualities**: the excellent virtues that are attained through the power of having cultivated their specific causes—the mahāyāna trainings—in exact accord with their nature. *Boundary lines*: from the second moment of the path of accumulation up through buddhahood.

4) The definition of **the flaws**: the activities of māras that obstruct the cultivation of the mahāyāna trainings. *Boundary lines*: from not having entered the path up through the seventh bhūmi.

[5) The definition of **the defining characteristics** is missing.]

6) The definition of **the factors conducive to liberation**: the clear realizations of the persons who have entered the path that [arise] before the arising of the path of preparation in the systems of the respective yānas.

7) The definition of **the factors conducive to penetration**: the clear realization of actuality that arises after the completion of the path of accumulation in the systems of the respective yānas and before the arising of the path of seeing in the systems of the respective yānas.

8) The definition of **the irreversible saṃgha**: *General*: the mahāyāna persons for whom it is impossible, through both motivation and application, to enter inferior yānas. *Specific to the AA*: the children of the victors who attained the signs of irreversibility in their own mind streams. *Boundary lines*: from the path of preparation up through the eighth bhūmi.

9) The definition of **the training in the equality of [saṃsāric] existence and peace**: the pure wisdom of familiarizing with saṃsāra and nirvāṇa being equality in that they lack any nature of their own. *Boundary lines*: from the eighth bhūmi onward.

10) The definition of **the training in pure realms**: the pure yoga of familiarizing with all realms that consist of container and contents as being nothing but boundless purity. *Boundary lines*: from the eighth bhūmi onward.

11) The definition of **the training in skill in means**: the pure yoga of familiarization through knowing whether or not it is the right time to manifest the special qualities of skill in means. *Boundary lines*: from the eighth bhūmi onward.

5. The eight points of the culminating training

1) The definition of **the culminating training of signs**: the yoga of bodhisattvas that consists of [the level of] heat [of the path of preparation], which is endowed with the qualities of any one of the twelve signs that are taught here. *Boundary lines*: solely on the level of heat.

2) The definition of **the culminating training of increase**: the yoga of bodhisattvas that consists of [the level of] peak, which is endowed with the qualities of the increase of merit that is taught here. *Boundary lines*: solely on the level of peak.

3) The definition of **the culminating training of stability**: the yoga of bodhisattvas that consists of the level of poised readiness, which is endowed with

the qualities of twofold stability. *Boundary lines*: solely on the level of poised readiness.

4) The definition of **the culminating training of the abiding of the mind**: the yoga of bodhisattvas that consists of the level of the supreme dharma, which is endowed with the qualities of the abiding of the mind. *Boundary lines*: solely on the level of the supreme dharma.

5) The definition of **the culminating training of the path of seeing**: the mahāyāna clear realization of the [four] realities of practicing each one of the pāramitās in such a way that it is endowed with all six pāramitās.

6) The definition of **the culminating training of the path of familiarization**: the mahāyāna subsequent clear realization that is the highest level of familiarizing with the three knowledges in a combined manner.

7) The definition of **the culminating training of the uninterrupted path**: the final yoga of bodhisattvas that, in its giving rise to the knowledge of all aspects as its direct result, cannot be interrupted by any other phenomena.

8) The definition of **the wrong practices to be eliminated**: either the wrong ideas of taking either one of the two realities as a reason and then [attempting to] invalidate the respective other one, or the statements of absurd consequences that are motivated by such wrong ideas.

6. The thirteen points of the serial training

1)–6) The definition of **the serial training in generosity**: the serial training that is the yoga of bodhisattvas of gradually familiarizing with the qualities of generosity by way of their not being recollectable ultimately and recollecting them on the level of the seeming. The same applies for the remaining five pāramitās.

7)–12) The definition of **the serial training in the recollection of the Buddha**: the serial training that is the yoga of bodhisattvas of gradually familiarizing with the qualities of the Buddha by way of their not being recollectable ultimately and recollecting them on the level of the seeming. The same applies for the remaining five recollections of the dharma, the saṃgha, ethics, giving, and deities.

13) The definition of **the serial training in realizing the nature of the lack of entity**: the serial training that is the yoga of bodhisattvas of gradually familiarizing with all phenomena through realizing that they lack any real entity.

7. The four points of the instantaneous training

1) The definition of **the instantaneous training in terms of nonmaturation**: the final yoga of bodhisattvas of being able to, upon manifesting a single

nonmatured uncontaminated type of realization, manifest [all] the uncontaminated qualities that concord in type with it.

2) The definition of **the instantaneous training in terms of maturation**: the final yoga of bodhisattvas of being able to, upon manifesting a single matured uncontaminated phenomenon, manifest [all] the uncontaminated phenomena that concord in type with it.

3) The definition of **the instantaneous training in terms of the lack of characteristics**: the final yoga of bodhisattvas of being able to, upon realizing that a single phenomenon lacks real characteristics, realize that all phenomena that concord in type with it lack real characteristics.

4) The definition of **the instantaneous training in terms of nonduality**: the final yoga of bodhisattvas of being able to, upon realizing that a single phenomenon lacks a real apprehender and apprehended, realize that all phenomena that concord in type with it lack the duality of a real apprehender and apprehended.

8. The four points of the dharmakāya

1) The definition of **the svābhāvikakāya**: the result of freedom that is the dharmakāya (one's own welfare) and represents the nature of phenomena that is the final relinquishment.

2) The definition of **the sāmbhogikakāya**: the kāya that, among those to be guided, appears only for noble bodhisattvas, serves as the basis for the appearance of the nairmāṇikakāya, and is adorned with the major and minor marks.

3) The definition of **the nairmāṇikakāya**: the buddhakāya that arises by virtue of the sāmbhogikakāya as its dominant condition, appears for many pure and impure beings to be guided, and promotes their welfare.

4) The definition of **enlightened activity**: the pure actions that arise from buddhahood as their dominant condition.

Appendix VII: The definitions of the eight topics and the seventy points according to MCG[1265]

The definitions of the eight topics

The definition of **the knowledge of all aspects**: the direct knowledge of all aspects of knowable objects without exception in one single moment.

The definition of **the knowledge of the path**: the path of training that realizes that the three paths are without arising and manifests the true end through completion, maturation, and purification.

The definitions of **the knowledge of entities:**

- The definition of **the śrāvaka realization**: the mere knowledge that all bases (skandhas, dhātus, and āyatanas) are empty of a personal self.
- The definition of **the pratyekabuddha realization**: the knowledge that the apprehended is without phenomenal identity.
- The definition of **the mahāyāna knowledge of the path**: the knowledge that [all phenomena] are empty of the two [types of] identity and free from reference points.

The definition of **the complete training in all aspects**: the training in familiarizing with all aspects of the path, which are determined as the three knowledges, in a combined manner in order to attain mastery over their complete realization.

The definition of **the culminating training**: the stages from heat up through the instantaneous [training] that represent the measures of having become familiar with and having accomplished the respective phases of the [complete] training [in all aspects].

The definition of **the serial training**: the familiarization with [all] aspects of the path in their definite number and order in the manner of each one bringing about all of them, for the sake of accomplishing the ultimate path of learning—the instantaneous training.

The definition of **the instantaneous training**: the ability to become enlightened in a fully perfect manner through familiarizing with all uncontaminated

dharmas in a complete manner and in a single moment after the full accomplishment of the [serial] training is reached.

The definition of **the dharmakāya**: the completely pure final fruition of having cultivated the four trainings.

The definitions of the seventy points

1. The ten points of the knowledge of all aspects

1) The definition of **the generation of bodhicitta**: the seeming generation of bodhicitta in which the two welfares or the two components are complete.

2) The definition of **the instructions**: the instructions on practicing the path by way of uniting the two realities.

3) The definition of **the branches conducive to penetration**: the four aspects of the path of preparation that, through having practiced the [instructions], serve as the causes, that is, branches, of penetration (the path of seeing).

4) The definition of **the disposition**: the naturally abiding disposition—the dharmadhātu that serves as the basis or foundation for the thirteenfold practice of the dharma.

5) The definition of **focusing on the manner of practice**: the uncommon [focus], which is by way of knowing phenomena through taking them as what are to be adopted and to be rejected, respectively, in this practice.

6) The definition of **the aim of practice**: the final fruition—the threefold greatness of relinquishment, realization, and mind.

7) The definition of **the armorlike practice**: the practice that, through having donned the armor by virtue of one's vast motivation, is not pierced by antagonistic factors and in which each pāramitā is endowed with [all] six.

8) The definition of **the practice of engagement**: by virtue of possessing such an armor, engaging in the application [of this motivation], that is, in all phenomena that consist of the path and the fruition of the mahāyāna.

9) The definition of **the practice of the equipments**: the accomplishment of infinite equipments by way of the limitless practice of engaging in the bodhisattva path that is induced by said motivation and application.

10) The definition of **the practice of final deliverance**: the final deliverance into the eight final points of deliverance, which is based on having consummately practiced the nine explained above.

2. The eleven points of the knowledge of the path

1) The definition of **the supports for the arising of the knowledge of the path**: (a) overcoming pride through the sage's light eclipsing the light of the gods that arises from karmic maturation, (b) the object for its arising being certain, (c) the pervasiveness [of the disposition], (d) the nature (not rejecting saṃsāra), (e) and the function (attracting others as a retinue).

2) The definition of **the knowledge of the path of the śrāvakas**: the path of the disciples, the śrāvakas.

3) The definition of **the knowledge of the path of the pratyekabuddhas**: the path of the rhinos, the pratyekabuddhas.

4) The definition of **the path of seeing of the mahāyāna**: the wisdom of directly seeing the four realities, which is of great benefit by virtue of the qualities in this life and others.

5) The definition of **the function of the path of familiarization**: its benefit.

6) The definition of **the path of familiarization as the unsurpassable mental engagement of aspiration**: for one's own welfare, that of others, and both, apprehending the mother as being endowed with qualities.

7) The definition of **the benefit of aspiration**: the praises, eulogies, and glorifications by buddhas and bodhisattvas who are delighted about the [bodhisattvas who aspire thus] and therefore proclaim their qualities.

8) The definition of **the path of familiarization as the unsurpassable mental engagement of dedication**: making virtues inexhaustible, that is, through focusing on all roots of virtue of oneself and others, dedicating them as the causes for enlightenment on the level of the seeming and dedicating them in the manner of their not being observable ultimately.

9) The definition of **the path of familiarization as the unsurpassable mental engagement of rejoicing**: rejoicing in the virtues of oneself and others in order to increase virtue.

10) The definition of **the path of familiarization as accomplishment**: the qualities of the wisdom of meditative equipoise, which directly realizes the freedom from reference points.

11) The definition of **the pure path of familiarization**: the gradual purity through purifying the stains of mistaken focusing (like a conch appearing yellow) through the perfect path, though all phenomena abide as being primordially pure.

3. The nine points of the knowledge of entities

1) The definition of **the knowledge of entities of not abiding in [saṃsāric] existence through prajñā**: through realizing the three times as equality, not abiding in, and not being tainted by, saṃsāra.

2) The definition of **the knowledge of entities of not abiding in peace through compassion**: through realizing [saṃsāric] existence and peace as equality, not abiding in peace by virtue of nonreferential compassion.

3) The definition of **the knowledge of entities that is distant due to not being the means**: it not being the means for accomplishing the knowledge of all aspects if one, through not realizing the wisdom free from the two extremes as it is, engages by focusing on the characteristics of entities and nonentities.

4) The definition of **the knowledge of entities that is not distant due to being the means**: not conceiving of the characteristics of entities and nonentities, but realizing them as equality.

5) The definition of **the knowledge of entities that is an antagonistic factor**: the clinging to entities as the phenomena of the path and the fruition, which is to be relinquished.

6) The definition of **the knowledge of entities that is a remedial factor**: the opposite of that.

7) The definition of **the trainings in the knowledge of entities**: the path of familiarizing through putting an end to the clinging to the bases of distinct features (form and so on) and their distinct features (impermanence and so on), which implies the trainings of śrāvakas and pratyekabuddhas.

8) The definition of **the equality of these trainings**: their mode of apprehension, that is, being without the conceit of the fourfold clinging to the nature, characteristics, features, and subjects of form.

9) The definition of **the path of seeing**: the fruition of these trainings—the explicitly taught mahāyāna path of seeing that is free from the thirty-two superimpositions, which implicitly teaches the paths of seeing of śrāvakas and pratyekabuddhas.

4. The eleven points of the complete training in all aspects

1) The definition of **the aspects**: what is to be familiarized with, which is explained as 173 aspects by summarizing all aspects of the three knowledges.

2) The definition of **the trainings**: how to familiarize [with these aspects].

3) The definition of **the qualities**: what is attained due to cultivating such trainings.

4) The definition of **the flaws**: what disrupts the cultivation of the trainings and is to be rejected.

5) The definition of **the defining characteristics**: what is to be known and defines the trainings.

6) The definition of **the factors conducive to liberation**: the path of accumulation, which is to be relied on in the mind stream in terms of cultivating the trainings during the engagement through aspiration.

7) The definition of **the factors conducive to penetration**: the path of preparation, which is the maturation of the [path of accumulation].

8) The definition of **the assembly of irreversible learners**: the persons who are the ones to cultivate the trainings.

9) The definition of **the training in the equality of [saṃsāric] existence and peace**: the cause for attaining the dharmakāya of a buddha (the supported) as what is mastered through this special training.

10) The definition of **the unsurpassable training in one's own pure realm (the support)**: the cause for attaining the sāmbhogikakāya through completing the aspiration prayers for making pure what is impure and the accumulations for accomplishing this.

11) The definition of **the training in skill in means**: the cause for the nairmāṇikakāya—knowing whether or not it is the right time to promote the welfare of the sentient beings in this pure realm and being skilled in the many different ways of accomplishing [their welfare].

5. The eight points of the culminating training

1) The definition of **the culmination of heat**: the twelve signs that define the highest level of familiarization in a combined manner.

2) The definition of **the culmination of peak**: that which is defined through the sixteenfold increase in merit.

3) The definition of **the culmination of poised readiness**: that which is defined through the stability of realization (one's own welfare) and the stability of compassion (the welfare of others).

4) The definition of **the culmination of the supreme dharma**: the samādhi of the mind abiding in the actuality of nonarising, which is defined through limitless virtue.

5) The definition of **the culmination of the path of seeing**: the specific fourfold remedy for the fourfold conceptions that are the imputational factors to be relinquished through seeing in terms of engagement and withdrawal.

6) The definition of **the culmination of the path of familiarization**: the specific fourfold remedy for the fourfold conceptions that are the innate factors to be relinquished through familiarization in terms of substance and imputation.

7) The definition of [**the culmination of**] **the uninterrupted samādhi**: the final path of learning that possesses infinite benefit.

8) The definition of **the wrong practice**: the apprehension of the two realities as contradictory, which is to be eliminated through the culmination of the uninterrupted [path].

6. The thirteen points of the serial training

1)–6) The definition of **the serial trainings in generosity and so on**: progressively training in the path through engaging in the excellent training in the six pāramitās from generosity up through prajñā as the nature of the path.

7)–12) The definition of **the serial trainings in the recollection of the Buddha and so on**: progressively training in the path through remembering and not being separate from the Buddha, the dharma, the saṃgha, giving, ethics, and deities through the excellent motivation that is the foundation for making the path special.

13) The definition of **the serial training in the nature of the lack of entity**: progressively training in the path through what makes the path pure—all phenomena having the nature of the lack of entity.

7. The four points of the instantaneous training

The definition of **the instantaneous training**: the endpoint of having fully completed the trainings—all knowable phenomena appearing and being simultaneously realized in a completely perfect manner in a single moment of wisdom that completes this activity and is indivisible in its nature, but fourfold by way of its characteristics that are isolates (the instantaneous training in terms of nonmaturation, maturation, lack of characteristics, and nonduality).

8. The four points of the dharmakāya

1) The definition of **the svābhāvikakāya with its qualities**: the nature of phenomena that is appearance and emptiness in union, which possesses the twofold purity.

2) The definition of **the sāmbhogikakāya with its major and minor marks**: [the kāya] that possesses the five certainties.

3) The definition of **the nairmāṇikakāya**: [the kāya] that appears according to the respective fortunes of those to be guided and is other than those [two kāyas].

4) The definition of **the wisdom dharmakāya**: that which possesses the twenty-one sets of uncontaminated dharmas.

The definition of **activity**: the enlightened activity due to the blessings of the [dharmakāya], which is uninterrupted for as long as saṃsāra lasts.

Appendix VIII: The definitions and boundary lines of the eight topics and the seventy points according to MPZL[1266]

The definitions of the eight topics

The definition of **the knowledge of all aspects**: the clear realization with special means and prajñā that knows [all] aspects to be wishless. *Boundary lines*: the fruitional knowledge of all aspects, on the buddhabhūmi; the causal knowledge of all aspects, in the mind streams of bodhisattvas.

The definition of **the knowledge of the path**: the clear realization with special means and prajñā that knows [all] paths to be signless.

The definition of **the knowledge of entities**: the clear realization with special means and prajñā that knows [all] bases to be identityless.

The definition of **the complete training in all aspects**: the clear realization of completely familiarizing with [all] aspects of the three knowledges as the objects of familiarization. *Boundary lines*: from the path of accumulation up through the end of the continuum.

The definition of **the culminating training**: the clear realizations that are the highest of each phase of familiarization. *Boundary lines*: from the level of heat of the path of preparation up through the end of the continuum.

The definition of **the serial training**: the clear realization of progressively familiarizing with the aspects of the temporary paths. *Boundary lines*: Āryavimuktisena: from the path of accumulation up through the last moment before the end of the continuum. Haribhadra: from the level of heat of the path of preparation up through the last moment before the end of the continuum.

The definition of **the instantaneous training**: the clear realization of simultaneously familiarizing with the aspects of the ultimate path. *Boundary lines*: solely at the end of the continuum.

The definition of **the dharmakāya**: the clear realization of having reached the endpoint of the fruitional qualities to be attained.

The definitions of the seventy points

1. The ten points of the knowledge of all aspects

1) The definition of **the generation of bodhicitta**: the special means and prajñā that are endowed with the two welfares. *Boundary lines*: (a) As per the *Mahāyānasūtrālaṃkāra*: the generation of bodhicitta that arises through aspiration, on the level of engagement through aspiration; the one that is the pure superior intention, on the first seven bhūmis; the one that is maturation, on the three pure bhūmis; and the one of [all] obscurations having been relinquished, on the buddhhabhūmi. (b) As per the twenty-two examples of the AA according to Haribhadra: (1)–(3) on the lesser, medium, and great path of accumulation, respectively; (4) on the path of preparation; (5)–(14) on the ten bhūmis; (15)–(19) on the special paths of the pure bhūmis; and (20)–(22) on the buddhabhūmi (preparation, main part, and conclusion, respectively).

2) The definition of **the instructions**: the special instructions on the manner of doing the practice. *Boundary lines*: for the listener, from the lesser path of accumulation up through the end of the continuum; for the explainer, the principal ones, on the buddhabhūmi and the ordinary ones, down to the path of accumulation.

3) The definition of **the branches conducive to penetration**: the preparation for the mahāyāna path of seeing that possesses five distinct features.

4) The definition of **the disposition**: the basic nature of the mind, which is the foundation for practicing the dharma. *Boundary lines*: generally, the mere disposition pervades all beings; in terms of its functioning as the foundation of practice, from the level of heat of the path of preparation up through the buddhabhūmi.

5) The definition of **the focal objects**: the knowable objects that are the bases to be focused on as the elements to be adopted and to be rejected, respectively. *Boundary lines*: from the lesser path of accumulation onward.

6) The definition of **the aim**: the phenomena that are the final extraordinary dharmas to be accomplished through practice. *Boundary lines*: on the buddhabhūmi.

7) The definition of **the armorlike practice**: the motivation that consists of the practice of the six pāramitās in which means and prajñā are united. *Boundary lines*: from the path of accumulation up through the end of the continuum.

8) The definition of **the practice of engagement**: the engagement in the mahāyāna as the fully perfect path and fruition (the object of engagement). *Boundary lines*: in terms of the long indirect training, from the path of

preparation up through the end of the continuum; otherwise, from the path of seeing up through the end of the continuum.

9) The definition of **the practice of the equipments**: the application that consists of training in the path in which the two accumulations are united. *Boundary lines*: the first fifteen, from the supreme dharma up through the end of the continuum; the equipment of the bhūmis, during the subsequent attainments of the ten bhūmis; and the equipment of the remedies, during the meditative equipoise of the ten bhūmis.

10) The definition of **the practice of final deliverance**: the final emergence of the knowledge that completely perfect relinquishment and realization are without arising, which is what is to be accomplished. *Boundary lines*: from the path of accumulation up through the end of the continuum.

2. The eleven points of the knowledge of the path

1) The definition of **the branches of the knowledge of the path**: the special conditions that perfect the knowledge of the path as what is supported by them.

2) The definition of **the knowledge of the path of the śrāvakas**: the knowledge that the ordinary path of the śrāvakas is not observable.

3) The definition of **the knowledge of the path of the pratyekabuddhas**: the knowledge that the path of the pratyekabuddhas (what is to be known) is not observable.

4) The definition of **the knowledge of the path that is the path of seeing of bodhisattvas**: the clear realization of directly seeing that the extraordinary path of the bodhisattvas is not observable.

5) The definition of **the function of the path of familiarization**: the special function of the mahāyāna path of familiarization.

6) The definition of **the path of familiarization as aspiration**: the wisdom of the subsequent attainment of the path of familiarization that possesses special aspiration.

7) The definition of **the benefit [of the path of familiarization as aspiration]**: the proclamation of qualities during the phase of aspiring for one's own welfare (praise), the appropriate eulogy during the phase of aspiring for both welfares (eulogy), and the glorifying during the phase of aspiring for the welfare of others (glorification).

8) The definition of **the path of familiarization as dedication**: the wisdom of the subsequent attainment of the path of familiarization that possesses special dedication.

9) The definition of **the path of familiarization as rejoicing**: the wisdom of the subsequent attainment of the path of familiarization that possesses special rejoicing. *Boundary lines*: Generally, mere aspiration, dedication, and rejoicing exist from the path of accumulation, but the three here are restricted to the subsequent attainments of the path of familiarization.

10) The definition of **the path of familiarization as accomplishment**: the special wisdom of the uninterrupted [paths of the] mahāyāna path of familiarization. *Boundary lines*: the uninterrupted paths of the second up through the tenth bhūmis.

11) The definition of **the pure path of familiarization**: the special wisdom of the [paths of] liberation of the mahāyāna path of familiarization. *Boundary lines*: the paths of liberation of the second up through the tenth bhūmis.

3. The nine points of the knowledge of entities

1) The definition of **the knowledge of entities of not abiding in [saṃsāric] existence through prajñā**: putting an end to the extreme of [saṃsāric] existence through prajñā realizing twofold identitylessness.

2) The definition of **the knowledge of entities of not abiding in peace through compassion**: putting an end to the extreme of peace through the power of great compassion as the means.

3) The definition of **the knowledge of entities that is distant due to not being the means**: the knowledge of entities that lacks special means and prajñā.

4) The definition of **the knowledge of entities that is not distant due to being the means**: The knowledge that entails special means and prajñā.

5) The definition of **the knowledge of entities that is an antagonistic factor**: the clinging to entities, which has the nature of being a factor to be relinquished.

6) The definition of **the knowledge of entities that is a remedial factor**: the clear realization that entities are identityless, which has the nature of being a remedy. *Boundary lines*: the remedial realization of personal identitylessness is completed on the seventh bhūmi and the remedial realization of phenomenal identitylessness, at the end of the continuum.

7) The definition of **the trainings in the knowledge of entities**: the special training that puts an end to the clinging to entities. *Boundary lines*: the path of preparation (according to others: the trainings as the remedies for coarse clinging, up through the seventh bhūmi; and the trainings per se, up through the tenth bhūmi).

8) The definition of **the equality of the knowledge of entities**: the distinctive feature of the aspects of the training in the knowledge of entities. *Boundary lines*: same as (7).

9) The definition of **the path of seeing of the knowledge of entities**: the wisdom of seeing the basic nature of entities being identityless and free from extremes.

4. The eleven points of the complete training in all aspects

1) The definition of **the aspects**: the distinct factors of the knowledge of realizing the basic nature of the four realities (the entities).

2) The definition of **the trainings**: the familiarization with the aspects of special means and prajñā (the path).

3) The definition of **the qualities**: the phenomena that represent the fruitions of having cultivated the trainings (what is to be attained).

4) The definition of **the flaws**: the phenomena that disrupt the trainings (the factors to be relinquished).

5) The definition of **the defining characteristics**: the phenomena that define the mahạyāna training (what is to be known).

6) The definition of **the path of accumulation**: the factors of special means and prajñā that are conducive to liberation.

7) The definition of **the factors conducive to penetration**: the factors of the two special welfares that are conducive to penetration

8) The definition of **the assembly of irreversibility**: the factors of special meditative equipoise and subsequent attainment that are conducive to perfect enlightenment.

9) The definition of **[the training in] the equality of [saṃsāric] existence and peace**: accomplishing the dharmakāya through the accumulation of mastery over nonconceptuality. *Boundary lines*: on the three pure bhūmis.

10) The definition of **the training in unsurpassable pure realms**: accomplishing the rūpakāyas through the accumulation of mastery over pure realms. *Boundary lines*: on the three pure bhūmis.

11) The definition of **the training in skill in means**: accomplishing the two welfares through the accumulation of mastery over skill in means. *Boundary lines*: on the three pure bhūmis.

5. The eight points of the culminating training

1) The definition of **the culmination of heat**: the knowledge of heat—having attained the illumination of the signs of heat.

2) The definition of **the culminating training of peak**: the knowledge of peak that is the evolving of increasing illumination.

3) The definition of **the culmination of poised readiness**: the knowledge of poised readiness—poised readiness for, and stability in, the realization of means and prajñā.

4) The definition of **the culminating training of the supreme dharma**: the samādhi that is the special direct cause for the path of seeing.

5) The definition of **the culminating training of the path of seeing**: the special remedy for the imputational factors to be relinquished through seeing.

6) The definition of **the culminating training of the path of familiarization**: the special remedy for the innate factors to be relinquished through familiarization.

7) The definition of **the culminating training of the uninterrupted [path]**: the ultimate perfect calm abiding and superior insight that represent the cause for the knowledge of all aspects.

8) The definition of **the wrong practice to be eliminated**: the disputes about the actuality of realizing the profound two realities.

6. The thirteen points of the serial training

1) The definition of **the pāramitā of generosity**: the special mind of giving that possesses four qualities.

2) The definition of **the pāramitā of ethics**: the special mind of relinquishing that possesses four qualities.

3) The definition of **the pāramitā of patience**: the special undisturbed mind that possesses four qualities.

4) The definition of **the pāramitā of vigor**: the special enthusiasm for virtue that possesses four qualities.

5) The definition of **the pāramitā of dhyāna**: the special samādhi of calm abiding that possesses four qualities.

6) The definition of **the pāramitā of prajñā**: the special realization of superior insight that possesses four qualities.

7) The definition of **the recollection of the Buddha**: remembering the Buddha as the cause for the teaching of the path being supreme.

8) The definition of **the recollection of the dharma**: remembering the virtuous dharma as the cause for the nature of the path being perfect.

9) The definition of **the recollection of the saṃgha**: remembering the assembly of noble ones as the cause for the companions on the path being pure.

10) The definition of **the recollection of ethics**: remembering ethics as the basis for a pure physical support of the path.

11) The definition of **the recollection of giving**: remembering giving as the cause for the favorable conditions of the path being complete.

12) The definition of **the recollection of the deity**: remembering the deity as the condition that is the supreme aid on the path.

13) The definition of **the serial training in the nature of the lack of entity**: the realization in meditative equipoise that [all phenomena] have the nature of being free from reference points.

7. The four points of the instantaneous training

1) The definition of **the instantaneous [training] in terms of nonmaturation**: the clear realization of vast means, the ultimate accumulation of merit.

2) The definition of **the instantaneous [training] in terms of maturation**: the clear realization of profound prajñā, the ultimate accumulation of wisdom.

3) The definition of **the instantaneous [training] in terms of the lack of characteristics**: the clear realization of the ultimate familiarization with equality in union (the object).

4) The definition of **the instantaneous [training] in terms of nonduality**: the clear realization of the ultimate training in the lack of dualistic appearances (the subject).

8. The four points of the dharmakāya

1) The definition of **the svābhāvikakāya**: the nature of phenomena with three distinctive features[1267] that is the ultimate relinquishment and realization (one's own welfare).

2) The definition of **the sāmbhogikakāya**: the ultimate rūpakāya for the welfare of others, which possesses the five certainties.

3) The definition of **the nairmāṇikakāya**: the production of various emanations that guide [beings] and possess five distinctive features.[1268]

4) The definition of **the enlightened activity of the dharmakāya**: the ultimate fruition that consists of the uninterrupted activity of guiding those to be guided through [skill in] means.

Appendix IX: PGSD's presentation of the disposition[1269]

This has two parts:

1) The disposition according to the proponents of entities
2) The disposition according to the Mādhyamikas

1. The disposition according to the proponents of entities

The Vaibhāṣikas assert the disposition as being just the mental factor of lacking attachment to saṃsāric existence and its enjoyments, which is fourfold (see PSD).

The Sautrāntikas identify it as the mind stream's potential that makes it suitable for uncontaminated wisdom to arise, which is a more or less weak mental seed in ordinary beings and during the path of learning.

Among the Mere Mentalists, Dignāga asserts the disposition as being the roots of virtue that consist of loving-kindness and prajñā at the time of the ground—his *Prajñāpāramitārthasaṃgraha* says:

> Thus, the disposition whose nature is consciousness
> Has the character of loving-kindness and prajñā.[1270]

Asaṅga holds that it is the potential within the ālaya that makes it suitable for uncontaminated wisdom to arise. The sūtras say:

> The disposition of bodhisattvas is their distinctive feature of the six āyatanas, which has been obtained through the nature of phenomena since beginningless time and is continuing as such.

By way of its synonyms, it is explained as the distinctive feature of the six āyatanas, the uncontaminated seed, what makes it suitable for the obscurations to be relinquished, and the latent tendencies for listening. It is classified as two—the naturally abiding disposition and the unfolding disposition.

2. The disposition according to the Mādhyamikas

This has three parts:

1) Nature
2) Divisions
3) Distinctive features

2.1. Nature

This has three parts

1) Instances
2) Definition
3) Explanation of the term

2.1.1. Instances

The instances of the disposition are the lucid awareness of the mental consciousness in the mind stream of sentient beings, the true nature of this, and the roots of virtue that are embraced by the motivation of striving for enlightenment.[1271]

2.1.2. Definition

The definition of the disposition is "the buddha disposition that, at the time of the final manifestation of its stainlessness, is to be newly labeled as 'dharmakāya.'"

2.1.3. Explanation of the term

This corresponds to the explanation in *Mahāyānasūtrālaṃkāra* III.4 (see PSD).

2.2. Divisions

This has four parts:

1) Division in terms of its instances
2) Division in terms of the yānas
3) Division in terms of its function
4) Particular division of the sugata heart

2.2.1. Division in terms of its instances

This has two parts:

1) The naturally abiding disposition
2) The unfolding disposition

2.2.1.1. The naturally abiding disposition

This has two parts:

1) Definition
2) Division

2.2.1.1.1. Definition

The naturally abiding disposition is explained in three ways—in terms of the isolates of (1) lucid awareness (the bearer of the nature of emptiness), (2) emptiness (the former's true nature), and (3) the dharmadhātu (their unity). In terms of (1), *Uttaratantra* I.104c says:

> Likewise, the uncontaminated wisdom in beings is like honey . . .
> Nāgārjuna's collection of praises says:
> Buddhas spring from a sound mind at ease.
> I bow to my own mind.[1272]

And

> Just so, wisdom in afflictions
> Stays without a single stain.[1273]

In terms of (2), the *Ratnakūṭa* says:

> That in which there is not even the slightest conditioning is unconditioned. That which is unconditioned is the disposition of the noble ones. By virtue of its being equal to space, this disposition is without distinctions. Since this disposition is the suchness of phenomena at all times, it is permanent by virtue of being the single taste of [all] phenomena.

In terms of (3), the *Avataṃsakasūtra* says:

> O children of the victors, what is called "the disposition of bodhisattvas" is to be completely devoted to the dharmadhātu, which is as vast as the sky and naturally luminous.

AA I.5cd speaks of it as

> The foundation of practice,
> Whose nature is the dharmadhātu.

Here the dharmadhātu that is the unity of lucidity and emptiness, the sugata heart, and ālaya-wisdom[1274] are synonyms. These exist at the times of the ground, the path, and the fruition. The *Ghanavyūhasūtra* says:

> The ālaya with various seeds
> Is the sugata heart and also virtue.

> The Tathāgata taught
> This heart through the term "ālaya,"
> But the small-minded do not understand
> That he taught this heart as ālaya.[1275]

[And]

> The natural luminosity of mind
> Is the tathāgata heart and virtue.[1276]

The definition of the naturally abiding disposition is "the buddha disposition that abides as its same own type since beginningless time and, at the time of the final manifestation of its stainlessness, is to be newly labeled as 'dharmakāya.'"

2.2.1.1.2. Division

This has two parts:

1) Division in terms of its instances
2) Division in terms of its function

2.2.1.1.2.1. Division in terms of its instances

This has two parts:

1) The conditioned naturally abiding disposition
2) The unconditioned naturally abiding disposition

2.2.1.1.2.1.1. The conditioned naturally abiding disposition

Its definition is "the naturally abiding disposition that, at the time of the final manifestation of its stainlessness, is to be newly labeled as 'realization'—the wisdom dharmakāya." As for its instantiation, among the eight consciousnesses it is not presented as the sense consciousnesses because their continua of same type are severed in the formless realm and so on. It is also not presented as the afflicted mind and the ālaya because, at the time of attaining the knowledge of all aspects, these must be relinquished in the manner of their continua of same type being severed. Therefore, it is presented as the mere lucid awareness of the mental consciousness with stains because its same type pervades all sentient beings and it is able to function as the final cause of the knowledge of all aspects.

2.2.1.1.2.1.2. The unconditioned naturally abiding disposition

Its definition is "the naturally abiding disposition that, at the time of the final manifestation of its stainlessness, is to be newly labeled as 'svābhāvikakāya.'" Its instantiation is the true nature of the mental consciousness with stains.[1277]

2.2.1.1.2.2. Division in terms of its function

This has two parts:

1) Functioning as the foundation of practice
2) Not functioning as the foundation of practice

2.2.1.1.2.2.1. Functioning as the foundation of practice

Its definition is "the naturally abiding disposition that functions as the basis and foundation of practice—the dharmas founded on it." It is twofold in terms of the hīnayāna and the mahāyāna. Its instances consist of the true nature of the mind in the respective mind streams of the learners in these yānas, such as the foundation of the thirteen dharmas of practice described in AA I.37–38.

2.2.1.1.2.2.2. Not functioning as the foundation of practice

The naturally abiding disposition that does not function in this way refers to the true nature of the mind with stains in those who have not entered the path.

2.2.1.2. The unfolding disposition

This has two parts:

1) Definition
2) Division

2.2.1.2.1. Definition

Its definition is "the disposition whose same own type arises due to being newly accomplished through conditions and that, at the time of the final manifestation of its stainlessness, is to be newly labeled as 'realization'—the wisdom dharmakāya."

2.2.1.2.2. Division

This has two parts:

1) The unfolding disposition that is the nature of the path
2) The unfolding disposition that is other than this

2.2.1.2.2.1. The unfolding disposition that is the nature of the path

This one is instantiated by the knowledges in the mind streams of hīnayāna and mahāyāna learners.

2.2.1.2.2.2. The unfolding disposition that is other than this

This refers to the roots of virtue of those who have not entered the path that are embraced by the motivation of striving for enlightenment.

2.2.2. Division in terms of the yānas

This has two parts:

1) The mahāyāna disposition
2) The hīnayāna disposition

2.2.2.1. The mahāyāna disposition

Its definition is "the buddha disposition that represents the mental phenomena which are able to define the person who is endowed with them and is their support as possessing the mahāyāna disposition."

2.2.2.2. The hīnayāna disposition

Its definition is "the buddha disposition that represents the mental phenomena which are able to define the person whose mind stream is endowed with them as possessing the hīnayāna disposition."

Each one is divided into two in terms of those who have or have not attained the path of the respective yāna.

2.2.3. Division in terms of its function

This division follows *Mahāyānasūtrālaṃkāra* III.6 and has two parts:

1) The certain disposition
2) The uncertain disposition

2.2.3.1. The certain disposition

Its definition is "the disposition of conditions being unable to lead one onto other paths, which is due to the power of its being certain from the very beginning as the cause for its respective enlightenment to be attained." It is twofold in terms of being certain as the hīnayāna or the mahāyāna disposition.

2.2.3.2. The uncertain disposition

Its definition is "the buddha disposition of conditions, such as spiritual friends, being able to lead one onto other paths." It is also twofold in terms of being uncertain as the hīnayāna or the mahāyāna disposition.

2.2.4. Particular division of the sugata heart

This has two parts:

1) Division in terms of concordance in name only
2) Division in terms of illustrating examples

2.2.4.1. Division in terms of concordance in name only

This refers to the sugata heart at the times of the ground, the path, and the fruition, respectively. The first one is the dharmadhātu of the unity of appearance and emptiness that pervades everything animate and inanimate.[1278] The

second one is the dharmadhātu of the unity of lucidity and emptiness in the mind streams of sentient beings. The third one is the ultimate dharmadhātu that is endowed with twofold purity.

2.2.4.2. Division in terms of illustrating examples

In terms of the root of the sugata heart, it is exemplified by the dharmakāya, suchness, and the disposition, as in *Uttaratantra* I.28. In terms of its branches, the dharmakāya is threefold—the dharmakāya of the very pure dharmadhātu, the profound dharmakāya, and the vast dharmakāya. The disposition is fivefold—in terms of its nature, it consists of the two dispositions and, in terms of its potential, of the three kāyas. For *Uttaratantra* I.144 says:

> Its nature is the dharmakāya,
> Suchness, and the disposition,
> Which are to be understood through
> Three examples, five, and one, respectively.

In the detailed explanation of the dharmakāya, *Uttaratantra* I.145 says:

> The dharmakāya is to be known as twofold—
> The very stainless dharmadhātu
> And its natural outflow, teaching
> The principles of profundity and of diversity.

In the detailed explanation of the disposition, *Uttaratantra* I.149f says:

> Like a treasure and a tree from a fruit . . .

Among the nine examples in the *Uttaratantra*, the first three (the buddha statue, honey, and the seed) illustrate the dharmakāya and the fourth one (gold), suchness. Among the remaining five, the treasure and the tree stand for the two dispositions (naturally abiding and unfolding), while the precious statue, the cakravartin, and the gold statue exemplify the three kāyas.

2.3. Distinctive features

This has two parts:

1) The manner in which the disposition is awakened
2) The manner in which it serves as the disposition

2.3.1. The manner in which the disposition is awakened

This has three parts:

1) The signs of the disposition having been awakened
2) Its obstacles
3) Its benefit

2.3.1.1. The signs of the disposition having been awakened

According to *Mahāyānasūtrālaṃkāra* III.5, before training in the path the qualities of motivation are natural great compassion and aspiration for the dharma of the mahāyāna. The qualities of applying that motivation on the path are endurance for the hardships of practicing the dharma and the proper engagement in virtues such as generosity.

2.3.1.2. Its obstacles

According to *Mahāyānasūtrālaṃkāra* III.7, the obstacles for the awakening of the disposition are being greatly habituated to the afflictions, bad companionship, being deprived of the favorable conditions for practicing the dharma, and being under the sway of nonvirtuous spiritual friends.

2.3.1.3. Its benefit

As *Mahāyānasūtrālaṃkāra* III.13 says, the mahāyāna disposition is like the excellent root of a tree:

> Because of growing the tree of enlightenment with its very vast
>   qualities,
> Because of attaining wealth, happiness, and the pacification of
>   suffering,
> And because of its fruition of bestowing benefit and happiness
>   onto oneself and others,
> This supreme disposition is like an excellent root.

2.3.2. The manner in which it serves as the disposition

This has two parts:

1) By way of being a foundation
2) By way of being a focal object

2.3.2.1. By way of being a foundation

What serves as the disposition by way of being the foundation of practice is the true nature of cognition with stains. AA I.37–38 says:

> The foundation for the six dharmas of realization
> . . .
> Is called "the disposition."

The *Vivṛti* on this states:

> It is through the particulars of the different phases of the dharmas of practice that nothing but the nature of the dharmadhātu, which serves as the basis of the dharmas of all thirteen kinds of bodhisattvas as explained, is taught as "the disposition.[1279]

2.3.2.2. By way of being a focal object

The disposition also serves as the disposition by way of being a focal object because it is in dependence on focusing on, and familiarizing with, the dharmadhātu through the practice of the mahāyāna that the stains are progressively purified and the realization of the nature of phenomena becomes consummate.

The gist of this presentation of the disposition is that the true nature of cognition with stains in the mind stream of a bodhisattva on the path of preparation is the foundation of practice (the naturally abiding disposition) because it is the true nature with stains that serves as the foundation and basis of what is founded on it (the practice of the mahāyāna).

Appendix X: PGSD's explanation of the signs of irreversibility[1280]

This has four parts:

1) The irreversible persons
2) The objects from which one can be irreversible
3) The causes through which one can be irreversible
4) The nature of the signs of irreversibility

1. The irreversible persons

This has three parts:

1) Instances
2) Definitions
3) Divisions

1.1. Instances

This has two parts:

1) Establishing the boundary line of first attaining the signs of irreversibility
2) Identifying the subjects to be established as irreversible here

1.1.1. Establishing the boundary line of first attaining the signs of irreversibility

This has two parts:

1) The actual explanation
2) Analysis as to whether the signs of irreversibility have or have not been attained

1.1.1.1. The actual explanation

In general, irreversibility exists even from the path of accumulation onward because it is impossible, through both motivation and application, for those with sharp faculties on the mahāyāna path of accumulation to enter the paths of inferior yānas. However, these bodhisattvas are not presented here as those who have attained the signs of irreversibility because they are not able to demonstrate, primarily from the perspective of others, the special physical and

verbal behaviors that concord with their own realizations and therefore it is difficult for persons with realizations inferior to theirs to gain certainty about their irreversibility. Therefore, the boundary line of first attaining the signs of irreversibility is the path of preparation. As for those of uncertain disposition, those with sharp faculties attain said signs on the path of preparation; those of medium faculties, on the seven impure bhūmis; and all remaining bodhisattvas, on the pure bhūmis.

1.1.1.2. Analysis as to whether the signs of irreversibility have or have not been attained

If bodhisattvas possess the special realization of it being impossible for them, through both motivation and application, to enter any inferior paths, they are necessarily irreversible from unsurpassable enlightenment. The meaning of having attained the signs of irreversibility is to be able to demonstrate, primarily from the perspective of others to be guided, the special physical and verbal behaviors that concord with the realizations in one's own mind stream.

1.1.2. Identifying the subjects to be established as irreversible here

In general, bodhisattvas are of three types—(1) those who are certain to enter paths of the hīnayāna, (2) those whose disposition is certain as the mahāyāna one, and (3) those who are of uncertain disposition. Among these, (1) are not to be identified as the persons in question who are to be established as being irreversible here because they cannot be established as such through any signs of irreversibility.

(2) Among those whose disposition is certain as the mahāyāna one, there are (a) those who are irreversible through the power of their disposition and (b) those who are irreversible through the power of realization. On (a), *Mahāyānasūtrālaṃkāra* III.5 says:

> Prior to training, compassion,
> Aspiration, patience,
> And engagement in virtue
> Are explained as the signs of the disposition.

Accordingly, through being endowed with these four conditions that awaken the disposition, these bodhisattvas cannot be led onto any inferior paths.

(b) As for those who are irreversible through the power of realization, it is through the power of the unity of great compassion and the prajñā of realizing emptiness primarily by way of what arises from meditation that it is impossible for them to abandon the realization of the mahāyāna. This is

also called "the inner mentor." This type of bodhisattva is not primarily to be identified as the persons in question who are to be established as being irreversible here either because [others] have only some minor doubts about whether they are reversible.

(3) Thus, it is the bodhisattvas of uncertain disposition with sharp faculties on the path of preparation and those with medium faculties on the impure bhūmis who are the primary ones to be identified as the persons in question who are to be established as being irreversible here.

1.2. Definitions

The general definition of the irreversible saṃgha is "the mahāyāna persons for whom it is impossible, through both motivation and application, to enter inferior yānas." The definition of the irreversible saṃgha that is explictly taught here in the AA is "the children of the victors who attained the signs of irreversibility in their own mind streams."

1.3. Divisions

Said irreversible bodhisattvas are threefold. Those on the path of preparation are defined as "the bodhisattvas for whom it is impossible, through both motivation and application, to enter inferior yānas and who abide in the mahāyāna factors conducive to penetration." Those on the path of seeing are defined as "said bodhisattvas who abide on the first bhūmi." Those on the path of familiarization are defined as "said bodhisattvas who abide in the subsequent clear realizations." Each of these is twofold—those who have and have not attained the signs of irreversibility.

2. The objects from which one can be irreversible

In general, there are four kinds of objects from which one can be irreversible—mere enlightenment, unsurpassable enlightenment, the supramundane level, and the level of effortlessness. In due order, these irreversibilities exist from the path of accumulation, the path of preparation, the first bhūmi, and the eighth bhūmi. The signs of irreversibility that are taught here are presented in terms of whether one is or is not irreversible from unsurpassable enlightenment.

3. The causes through which one can be irreversible

This has two parts:

1) Being irreversible through the power of motivation
2) Being irreversible through the power of application

3.1. Being irreversible through the power of motivation

This has two parts:

1) Nature
2) Boundary lines

3.1.1. Nature

The first one means to be endowed with the special motivation in which there is not even the slightest doubt about falling away from the great compassion that focuses on sentient beings or from the generation of bodhicitta on the level of seeming reality.

3.1.2. Boundary lines

According to the *Marmakaumudī*,[1281] the boundary lines of this irreversibility are that even bodhisattvas with sharp faculties on the path of accumulation attain it. Among those with uncertain disposition, those with sharp faculties attain it on the path of preparation; those with medium faculties, on the impure bhūmis; and all others, on the pure bhūmis.

3.2. Being irreversible through the power of application

This has two parts:

1) Nature
2) Boundary lines

3.2.1. Nature

In this type of being irreversible, it is through the power of being embraced by spiritual friends (the outer mentor) and both means and prajñā (the inner mentor) that it is impossible to fall away from the special conduct of the mahāyāna.

3.2.2. Boundary lines

This type of irreversibility is attained on the mahāyāna path of preparation by all bodhisattvas whose disposition is certain or uncertain alike because being embraced by the above two types of mentors is explained as the noble dharmas that make those on the mahāyāna path of preparation more eminent than those on the hīnayāna paths of preparation.

4. The nature of the signs of irreversibility

This has three parts:

1) Definition
2) Divisions
3) The manner in which they serve as signs of irreversibility

4.1. Definition

The definition of the signs of irreversibility is "the qualities of being embraced by special means and prajñā, which have the capacity of temporarily establishing those bodhisattvas who have attained the signs of irreversibility and possess these qualities as being irreversible from unsurpassable enlightenment."

4.2. Divisions

This has three parts:

1) Division in terms of the persons who are their support
2) Division in terms of their instances
3) Division in terms of debate

4.2.1. Division in terms of the persons who are their support

(1) The definition of the signs of irreversibility of those on the path of preparation is "the reasons for being irreversible that have the capacity to establish the bodhisattvas on the path of preparation who possess them as being irreversible."

They are divided in three ways. (a) The division in terms of their nature consists of the special physical and verbal behaviors during subsequent attainment that operate simultaneously with the realizations of meditative equipoise and subsequent attainment. (b) The division in terms of qualities is threefold. The reasons for irreversibility that consist of aspects are physical qualities such as one's body hairs standing on end upon hearing about the special qualities of the mahāyāna. The reasons for irreversibility that consist of signs are verbal qualities such as supplicating special objects due to the arising of said physical qualities. The reasons for irreversibility that consist of characteristics refer to the engagement of properly practicing the dharma due to the arising of the former two qualities. (c) The division in terms of objects is twentyfold—the eleven of heat, the six of peak, the two of poised readiness, and the one of the supreme dharma.

(2) The definition of the signs of irreversibility of those on the path of seeing is "the reasons for being irreversible that have the capacity to establish the bodhisattvas on the path of seeing who possess them as being irreversible." Their instances consist of the special physical and verbal behaviors during subsequent attainment that operate simultaneously with the realization of the meditative equipoise of bodhisattvas with medium faculties on the path of seeing and their knowledge of subsequent attainment that represents the result of said meditative equipoise. Their divisions in terms of qualities and aspects are as under (1) and their division in terms of objects consists of the sixteen reasons that represent the sixteen moments of readinesses and cognitions.

(3) The definition of the signs of irreversibility of those on the path of familiarization is "the reasons for being irreversible that have the capacity to

establish the bodhisattvas on the path of familiarization who possess them as being irreversible." Their instances are as under (2), just replacing "bodhisattvas with medium faculties on the path of seeing" with "bodhisattvas with medium faculties on the path of familiarization." Their divisions in terms of qualities and aspects are as under (1) and their division in terms of objects consists of the eight reasons of the profundity of arising, ceasing, suchness, object, cognition, engagement in practice, the nonduality of apprehender and apprehended, and skill in means.

4.2.2. Division in terms of their instances

This has three parts:

1) Nature reasons
2) Result reasons
3) Reasons of nonobservation

4.2.2.1. Nature reasons

Nature reasons are such as "Bodhisattvas with sharp faculties on the path of preparation (the subject) are those in whose mind streams the wisdom of the knowledge of all aspects is suitable to arise because they are the bodhisattvas in whose mind streams the number of causes in the collection of the causes for the wisdom of the knowledge of all aspects being suitable to arise without being interrupted by any other yānas is complete." *Pramāṇavārttika* I.7 states:

> The inference that
> A result arises from the collection of its causes,
> Since it does not depend on any other referents,
> Is expressed as being a nature [reason].

On the collection of the causes for the knowledge of all aspects, the first three lines of the opening verse of the *Madhyamakāvatāra* say:

> Buddhas are born from bodhisattvas,
> And compassion, a nondual mind,
> And bodhicitta are the causes of the children of the victors—

4.2.2.2. Result reasons

Result reasons are such as "Bodhisattvas with sharp faculties on the path of preparation who possess the special physical and verbal behaviors during subsequent attainment (the subject) are those who previously have attained the realization that makes it impossible for them, through both motivation and application, to enter any paths of inferior yānas because they are endowed

with the special physical and verbal behaviors during subsequent attainment that are not tainted by the motivation of mentally engaging in their own welfare and are embraced by the special prajñā of realizing emptiness. For example, on a mountain pass with smoke (the subject) there is fire because there is smoke." This corresponds to the *Daśadharmakasūtra*[1282] saying:

> Just as [the existence of] fire is known due to smoke
> And [the existence of] water is known due to water birds,
> The disposition of intelligent bodhisattvas
> Is known due to its signs.

4.2.2.3. Reasons of nonobservation

Reasons of nonobservation are such as, "Bodhisattvas with sharp faculties on the path of preparation (the subject) are not persons who are reversible from unsurpassable enlightenment because it is it impossible for them, through both motivation and application, to enter any paths of inferior yānas."

4.2.3. Division in terms of debate

This has two parts:

1) Reasons in the context of inferences for one's own sake
2) Reasons in the context of inferences for the sake of others

4.2.3.1. Reasons in the context of inferences for one's own sake

These are those reasons for irreversibility that do not depend on being formulated as reasons by the defender from the perspective of the challenger. An instance of them is represented by bodhisattvas with sharp faculties on the path of preparation seeing that certain bodhisattvas with medium faculties on the path of seeing are endowed with the special physical and verbal behaviors during subsequent attainment and, based on that, knowing through their own power that the latter are irreversible.

4.2.3.2. Reasons in the context of inferences for the sake of others

These are those reasons for irreversibility that do depend on being formulated as reasons by the defender from the perspective of the challenger. An instance of them is represented by bodhisattvas on the path of familiarization who possess the dharma vision of realization formulating, from the perspective of bodhisattvas with sharp faculties on the path of preparation who wish to understand this, the following reasoning: "Bodhisattvas with medium faculties on the path of seeing who are endowed with the special physical and verbal behaviors during subsequent attainment (the subject) are irreversible from unsurpassable enlightenment because they are bodhisattvas who are endowed

with the special physical and verbal behaviors during subsequent attainment and for whom it is impossible, through both motivation and application, to enter any paths of inferior yānas."

These reasons are divided into four—those that are formulated by someone who has attained the signs of irreversibility for someone who has attained them too, those that are formulated by someone who has attained them for someone who has not attained them, those that are formulated by someone who has not attained them for someone who has attained them, and those that are formulated by someone who has not attained them for someone who has not attained them either.

4.3. The manner in which the signs of irreversibility serve as signs

This has three parts:

1) The manner in which they serve as signs from one's own perspective
2) The manner in which they serve as signs from the perspective of others
3) The manner in which they are taught in the AA

4.3.1. The manner in which they serve as signs from one's own perspective

The realizations of meditative equipoise and subsequent attainment as well as the special physical and verbal behaviors during subsequent attainment can all three serve as signs of irreversibility from one's own perspective because, by virtue of the signs of the meditative equipoise, the subsequent attainment, and the special physical and verbal behaviors during [subsequent attainment] in their mind streams, bodhisattvas of medium faculties on the path of seeing can be certain about their being irreversible.

4.3.2. The manner in which they serve as signs from the perspective of others

This has two parts:

1) General explanation
2) Eliminating qualms

4.3.2.1. General explanation

Both meditative equipoise and subsequent attainment can serve as signs of irreversibility from the perspective of others. For example, from the perspective of bodhisattvas on the path of preparation who wish to understand this, one can say, "Bodhisattvas with medium faculties on the path of seeing who possess the special physical and verbal behaviors during subsequent attainment (the subject) are those who previously have attained the realization that makes it impossible for them, through both motivation and application, to enter any paths of inferior yānas because they are bodhisattvas who are endowed with such special physical and verbal behaviors during subsequent attainment." By virtue of this reason the realization of their meditative

equipoise is established. Then, by virtue of the reason of the realization of their meditative equipoise, certainty about their being irreversible is gained, saying, "Bodhisattvas of medium faculties on the path of seeing who are abiding in meditative equipoise (the subject) are irreversible from unsurpassable enlightenment because they are bodhisattvas who abide in the realization of meditative equipoise that makes it impossible for them, through both motivation and application, to enter any paths of inferior yānas."

4.3.2.2. Eliminating qualms

One may also say, "Bodhisattvas of sharp faculties on the path of seeing who are endowed with the special physical and verbal behaviors during subsequent attainment (the subject) are irreversible from unsurpassable enlightenment because they are bodhisattvas who are endowed with the special physical and verbal behaviors during subsequent attainment that make it impossible for them, through both motivation and application, to enter any paths of inferior yānas." In this reasoning, the connection in the entailment can be established either by way of an autonomous valid cognition through the power of entities or by way of a valid cognition of informed trust that is based on scriptures. In the first case, one must have attained the signs of irreversibility oneself because those who have not attained them are not able to realize, by way of a valid cognition through the power of entities, the connection in the entailment in the mind streams of others. In the second case, one does not have to have attained said signs oneself because these signs can serve as such signs from the perspective of bodhisattvas with sharp faculties on the path of accumulation who are learned in the divisions of these signs and are greatly erudite.

4.3.3. The manner in which these signs are taught in the AA

You may wonder, "In the context of the presentation of the body of the text, AA I.12d speaks of 'the assembly of irreversible learners.' How many divisions of the irreversible saṃgha are there and through which reasons for irreversibility are they established?" The irreversible saṃgha is threefold—(1) irreversible bodhisattvas on the paths of preparation, (2) seeing, and (3) familiarization.

(1) Irreversible bodhisattvas on the path of preparation are explained in AA IV.39–45, with "by virtue of twenty kinds of signs, such as turning away from form and so on" in IV.39 teaching the reason; "those who dwell on the branches of penetration," the subject; "irreversibility," the predicate to be proven; and "the characteristics," the establishment of the entailment. The same applies for the detailed explanation in IV.40–45.

(2) Irreversible bodhisattvas on the path of seeing are explained in IV.46–51, with "the sixteen moments of readiness and cognition on the path of seeing" in IV.46 teaching the reason; "bodhisattvas," the subject; "irreversible,"

the predicate to be proven; and "should be known as the characteristics," the establishment of the entailment. The same applies for the detailed explanation in IV.47–51.

(3) Irreversible bodhisattvas on the path of familiarization are explained in IV.52–53. As for the nature of the path of familiarization, the number of its divisions, and of what kind the instances of its signs are, the distinctive feature of the mahāyāna path of familiarization being more profound than the hīnayāna paths of familiarization by way of its realizing objects is taught by "the path of familiarization is profound" in IV.52. The nature of the path of familiarization is taught by "during the branches of penetration, the path of seeing, and the path of familiarization itself" in IV.53. Its being definite in number is taught by IV.54.

As for rebutting disputes with regard to "countless and so on" in IV.55, in line with IV.56 it may be argued, "It follows that the mahāyāna path of familiarization does not perform the functions of undermining the factors to be relinquished and increasing their remedies because it is empty of real existence ultimately." The explanation of rebutting such disputes about the temporary functions of the path of familiarization is taught in IV.57. In line with IV.58ab it may be argued, "It follows that it is untenable for unsurpassable enlightenment to be accomplished by the generation of bodhicitta because it cannot be attained through any earlier or later moments of the generation of bodhicitta on their own, nor through many of them coming together, nor through their being dependent on each other." The explanation of rebutting such disputes about the ultimate function of the path of familiarization is taught in IV.58c through the example of a lamp.

The explanation of the actual divisions of the reason for establishing the irreversible bodhisattvas on the path of familiarization is found in IV.59 ("profundity in arising" and so on). Though the subject and the predicate to be proven are not explicitly taught in the AA, they can be taught in a supplementary manner by replacing "seeing" in IV.51cd ("the signs of irreversibility of the intelligent who dwell on the path of seeing") by "familiarization."

Appendix XI: The different models of the sequence of the samādhis of the preparatory lion's sport and the actual crossing in one leap on the path of familiarization

According to LSSP/PSD[1283]

preparatory lion's sport

1 – 2 – 3 – 4 – 5 – 6 – 7 – 8 – 9 – 8 – 7 – 6 – 5 – 4 – 3 – 2 – 1 →

actual crossing in one leap

1) ascending

not alternating with cessation: 1 – 2 – 3 – 4 – 5 – 6 – 7 – 8 – 9 →

alternating with cessation:

sūtra in 18,000 lines	1 – 9 – 2 – 9 – 3 – 9 – 4 – 9 – 5 – 9 – 6 – 9 – 7 – 9 – 8 – 9 – 8 – 0 →
revised 25,000 lines	1 – 9 – 2 – 9 – 3 – 9 – 4 – 9 – 5 – 9 – 6 – 9 – 7 – 9 – 8 – 9 – 0 →

2) descending

9 – 0 – 8 – 0 – 7 – 0 – 6 – 0 – 5 – 0 – 4 – 0 – 3 – 0 – 2 – 0 – 1 – 0

According to PGBG[1284]

crossing in one leap

lesser	1 – 2 – 3 – 4 – 5 – 6 – 7 – 8 – 9 →
medium	1 – 9 – 2 – 9 – 3 – 9 – 4 – 9 – 5 – 9 – 6 – 9 – 7 – 9 – 8 – 9 – 8 →
great	0 – 9 – 0 – 8 – 0 – 7 – 0 – 6 – 0 – 5 – 0 – 4 – 0 – 3 – 0 – 2 – 0 – 1 – 0

According to MCG and MPZL[1285]

preparatory lion's sport

1 – 2 – 3 – 4 – 5 – 6 – 7 – 8 – 9 – 8 – 7 – 6 – 5 – 4 – 3 – 2 – 1 →

actual crossing in one leap

lesser	1 – 2 – 3 – 4 – 5 – 6 – 7 – 8 – 9 →
medium	1 – 9 – 2 – 9 – 3 – 9 – 4 – 9 – 5 – 9 – 6 – 9 – 7 – 9 – 8 – 9 – 8 →
great	0[1286] – 9 – 0 – 8 – 0 – 7 – 0 – 6 – 0 – 5 – 0 – 4 – 0 – 3 – 0 – 2 – 0 – 1 – 0 → 1 – 0 – 2 – 0 –3 – 0 – 4 – 0 – 5 – 0 – 6 – 0 – 7 – 0 – 8 – 0 – 9 – 0

Glossary: English–Sanskrit–Tibetan

English	**Sanskrit**	**Tibetan**
abider in a fruition	phalastha	'bras gnas
adventitious stain	āgantukamala	glo bur gyi dri ma
afflicted phenomenon	saṃkleśa	kun nas nyon mongs pa
afflictive obscuration	kleśāvaraṇa	nyon mongs pa'i sgrib pa
ālaya-wisdom	—	kun gzhi'i ye shes
all-knowledge	sarvajñatā	thams cad shes pa nyid
analytical cessation	pratisaṃkyhānirodha	so sor brtags pa'i 'gog pa
approach of virtuous effort	śrāmaṇya	dge sbyor gyi tshul
approacher	pratipannaka	zhugs pa
āyatana of overpowering	abhibhāyatana	zil gyis gnon gyi skye mched
basic element	dhātu	khams
bodhicitta of application	bodhiprasthānacitta	'jug pa'i byang chub kyi sems
bodhicitta of aspiration	bodhipraṇidhicitta	smon pa'i byang chub kyi sems
causal condition	hetupratyaya	rgyu rkyen
cause of similar outcome	sabhāgahetu	skal mnyam gyi rgyu
(fundamental) change of state	āśrayaparivṛtti	gnas yongs su gyur pa
clinging to real existence	*satyagrahaṇa	bden 'dzin
cognitive obscuration	jñeyāvaraṇa	shes bya'i sgrib pa
cognizance	vijñapti	rnam par rig pa

complete training in all aspects	—	rnam rdzogs sbyor ba
conceived form	vikalpitarūpa	rnam par brtags pa'i gzugs
conditioned (phenomenon)	saṃskṛta	'dus byas
contaminant	anuśaya	phra rgyas
contaminated	sāsrava	zag bcas
crossing in one leap	avaskandha, viṣkandha, vyutkrānta	thod rgal
culminating training	—	rtse mo'i sbyor ba
dharma cognition	dharmajñāna	chos shes
dharma readiness	dharmakṣānti	chos bzod
dharmas concordant with enlightenment	bodhipakṣadharma	byang chub phyogs chos
disposition	gotra	rigs
distancing remedy	dūrībhāvapratipakṣa	thag sring ba'i gnyen po
distinctive feature of the six āyatanas	ṣaḍāyatanaviśeṣa	skye mched drug gi khyad par
dominant condition	adhipatipratyaya	bdag rkyen
door to liberation	vimokṣadvāra	rnam par thar pa'i sgo
eight liberations	aṣṭavimokṣa	rnam thar brgyad
emptiness endowed with the supreme of all aspects	sarvākāravaropetā-śūnyatā	rnam kun mchog ldan gyi stong pa nyid
engagement through aspiration	adhimukticaryā	mos pas spyod pa
entailment	vyāpti	khyab pa
entity	bhāva/vastu	dngos po
factors conducive to liberation	mokṣabhāgīya	thar pa cha mthun
factors conducive to penetration	nirvedhabhāgīya	nges 'byed cha mthun

false imagination	abhūtaparikalpa	yang dag ma yin kun rtog
form of the nature of phenomena	dharmatārūpa	chos nyid kyi gzugs
foundation of mindfulness	smṛtyupasthāna	dran pa nye bar bzhag pa
four realities of the noble ones	caturāryasatya	'phags pa'i bden pa bzhi
freedom from reference points	niṣprapañca	spros bral
generally characterized (phenomenon)	sāmānyalakṣaṇa	spyi mtshan
ground of the latent tendencies of ignorance	avidyāvāsanābhūmi	ma rig bag chags kyi sa
identitylessness	nairātmya	bdag med
imaginary (nature)	parikalpita(svabhāva)	kun brtags (kyi rang bzhin)
imaginary form	parikalpitarūpa	kun tu brtags pa'i gzugs
immediate condition	samanantarapratyaya	de ma thag rkyen
implicative negation	paryudāsapratiṣedha	ma yin dgag
impregnations of negative tendencies	dauṣṭhulya	gnas ngan len pa
imputedly existent	prajñaptisat	btags yod
innate	sahaja	lhan skyes
instantaneous training	kṣanikaprayoga	skad cig ma'i sbyor ba
invalidating remedy	vidūṣaṇapratipakṣa	rnam par sun 'byin pa'i gnyen po
invariable co-observation	sahopalambhaniyama	lhan cig dmigs par nges pa
isolate	vyatireka	ldog pa
knowledge of all aspects	sarvākārajñatā	rnam kun mkhyen pa nyid
knowledge of entities	vastujñatā	gzhi shes pa nyid
knowledge of the path	mārgajñatā	lam shes pa nyid
knowledge of termination and nonarising	kṣayānutpattijñāna	zad pa dang mi skye ba shes pa

lack of nature	niḥsvabhāva	ngo bo nyid med pa/rang bzhin med pa
latent tendencies for listening	śrutavāsanā	thos pa'i bag chags
latent tendency	vāsanā	bag chags
lion's sport	siṃhavijṛmbhita	seng ge'i rnam bsgyings
meaning-isolate	—	don ldog
meditative absorption of cessation	nirodhasamāpatti	'gog pa'i snyoms 'jug
meditative absorption without discrimination	asaṃjñisamāpatti	'du shes med pa'i snyoms 'jug
meditative absorptions of progressive abiding	anupūrvavihāra-samāpatti	mthar gnas kyi snyoms 'jug
meditative equipoise	samāhita	mnyam bzhag
mental nonengagement	amanasikāra	yid la mi byed pa
mental state	buddhi	blo
mentation	manas	yid
Mere Mentalist	—	sems tsam pa
mere mind/Mere Mentalism	cittamātra	sems tsam
mind as such	cittatvam, cittam eva	sems nyid
natural outflow	niṣyanda	rgyu mthun pa
naturally abiding disposition	prakṛtisthagotra	rang bzhin gnas rigs
nominal ultimate	paryāyaparamārtha	rnam grangs pa'i don dam
nonafflicted ignorance	akliṣṭāvidyā	nyon mongs can ma yin pa'i ma rig pa
nonanalytical cessation	apratisaṃkyhānirodha	so sor brtags min 'gog pa
nonentity	abhāva/avastu	dngos med
nonimplicative negation	prasajyapratiṣedha	med dgag
nonnominal ultimate	aparyāyaparamārtha	rnam grangs ma yin pa'i don dam

nonobservation	anupalabdhi, anupalambha	mi dmigs pa
nonreferential	anupalambha, anālambana	mi dmigs pa, dmigs med
nonreturner	anāgāmin	phyir mi 'ong ba
object condition	ālambanapratyaya	dmigs rkyen
object generality	arthasāmānya	don spyi
(once-)returner	(sakṛd)āgāmin	(lan gcig) phyir 'ong ba
other-dependent (nature)	paratantra(svabhāva)	gzhan dbang (gi rang bzhin)
path of accumulation	sambhāramārga	tshogs lam
path of familiarization	bhāvanāmārga	sgom lam
path of liberation	vimuktimārga	rnam grol lam
path of nonlearning	aśaikṣamārga	mi slob pa'i lam
path of preparation	prayogamārga	sbyor lam
path of seeing	darśanamārga	mthong lam
perfect (nature)	pariniṣpanna (svabhāva)	yongs grub (kyi rang bzhin)
perfect form	pariniṣpannarūpa	yongs su grub pa'i gzugs
personal identitylessness	pudgalanairātmya	gang zag gi bdag med
personally experienced (wisdom)	pratyātmavedanīya (jñāna) (svapratyātmāryajñāna)	so so rang rig (pa'i ye shes)
phenomenal identitylessness	dharmanairātmya	chos kyi bdag med
preparatory stage	sāmantaka	nyer bsdogs
purified phenomenon	vyavadāna	rnam par byang ba
realist	vastusatpadārthavādin	dngos po (yod pa)r smra ba
reference point	prapañca	spros pa
referent	artha	don
referent object	—	zhen yul
reification	bhāvagrāha	dngos 'dzin

relinquishing remedy	prahāṇapratipakṣa	spong ba'i gnyen po
repetitive cognition	—	bcad shes
result of freedom	visaṃyogaphala	bral ba'i 'bras bu
seeming (reality)	saṃvṛti(satya)	kun rdzob (bden pa)
self-aware(ness)	svasaṃvedana, svasaṃvitti	rang rig
serial training	—	mthar gyis pa'i sbyor ba
specifically characterized (phenomenon)	svalakṣaṇa	rang mtshan
sphere	gocara	spyod yul
stream-enterer	srotāpanna	rgyun zhugs pa
subject property	pakṣadharmatā/-tva	phyogs chos
subsequent attainment	pṛṣṭhalabdha	rjes thob
subsequent cognition	anvayajñāna	rjes shes
subsequent readiness	anvayakṣānti	rjes bzod
substantial cause	upādānakāraṇa	nyer len gyi rgyu
substantially existent	dravyasat	rdzas yod
superior intention	adhyāśaya	lhag pa'i bsam pa
sustaining remedy	ādhārapratipakṣa	gzhi'i gnyen po
term generality	śabdasāmānya	sgra spyi
three natures	trisvabhāva	ngo bo nyid gsum/rang bzhin gsum
three spheres	trimaṇḍala	'khor gsum
totality	kṛtsna	zad par
true end	bhūtakoṭi	yang dag pa'i mtha'
true reality	tattva	de (kho na) nyid
ultimate (reality)	paramārtha(satya)	don dam (bden pa)
unconditioned (phenomenon)	asaṃskṛta	'dus ma byas
uncontaminated	anāsrava	zag med
unfolding disposition	paripuṣṭagotra	rgyas 'gyur gyi rigs
uninterrupted path	ānantaryamārga	bar chad med lam

valid cognition	pramāṇa	tshad ma
views about a real personality	satkāyadṛṣṭi	'jig tshogs la lta ba
yogic perception	yogipratyakṣa	rnal 'byor mngon sum

Glossary: Tibetan–Sanskrit–English

Tibetan	Sanskrit	English
kun brtags kyi gzugs	parikalpitarūpa	imaginary form
kun brtags (kyi rang bzhin)	parikalpita(svabhāva)	imaginary (nature)
kun nas nyon mongs pa	saṃkleśa	afflicted phenomenon
kun rdzob (bden pa)	saṃvṛti(satya)	seeming (reality)
kun gzhi'i ye shes	—	ālaya-wisdom
skad cig ma'i sbyor ba	kṣanikaprayoga	instantaneous training
skal mnyam gyi rgyu	sabhāgahetu	cause of similar outcome
skye mched drug gi khyad par	ṣadāyatanaviśeṣa	distinctive feature of the six āyatanas
khams	dhātu	basic element
khyab pa	vyāpti	entailment
'khor gsum	trimaṇḍala	three spheres
gang zag gi bdag med	pudgalanairātmya	personal identitylessness
glo bur gyi dri ma	āgantukamala	adventitious stains
dge sbyor gyi tshul	śrāmaṇya	approach of virtuous effort
'gog pa'i snyoms 'jug	nirodhasamāpatti	meditative absorption of cessation
rgyas 'gyur gyi rigs	paripuṣṭagotra	unfolding disposition
rgyu rkyen	hetupratyaya	causal condition
rgyu mthun	niṣyanda	natural outflow
rgyun zhugs pa	srotāpanna	stream-enterer
sgom lam	bhāvanāmārga	path of familiarization

sgra spyi	śabdasāmānya	term generality
nges 'byed cha mthun	nirvedhabhāgīya	factors conducive to penetration
ngo bo nyid med pa	niḥsvabhāva	lack of nature
ngo bo nyid gsum	trisvabhāva	three natures
dngos po	bhāva/vastu	entity
dngos po (yod pa)r smra ba	vastusatpadārthavādin	realist
dngos med	abhāva/avastu	nonentity
dngos 'dzin	bhāvagrāha	reification
bcad shes	—	repetitive cognition
chos kyi bdag med	dharmanairātmya	phenomenal identitylessness
chos nyid kyi gzugs	dharmatārūpa	form of the nature of phenomena
chos bzod	dharmakṣānti	dharma readiness
chos shes	dharmajñāna	dharma cognition
'jig tshogs la lta ba	satkāyadṛṣṭi	views about a real personality
'jug pa'i byang chub kyi sems	bodhiprasthānacitta	bodhicitta of application
rjes thob	pṛṣṭhalabdha	subsequent attainment
rjes bzod	anvayakṣānti	subsequent readiness
rjes shes	anvayajñāna	subsequent cognition
nyer bsdogs	sāmantaka	preparatory stage
nyer len gyi rgyu	upādānakāraṇa	substantial cause
nyon mongs pa'i sgrib pa	kleśāvaraṇa	afflictive obscuration
mnyam bzhag	samāhita	meditative equipoise
btags yod	prajñaptisat	imputedly existent
thag sring ba'i gnyen po	dūrībhāvapratipakṣa	distancing remedy
thams cad shes pa nyid	sarvajñatā	all-knowledge
thar pa cha mthun	mokṣabhāgīya	factors conducive to liberation

thod rgal	avaskandha, viṣkandha, vyutkrānta	crossing in one leap
thos pa'i bag chags	śrutavāsanā	latent tendencies for listening
mthar gyis pa'i sbyor ba	—	serial training
mthar gnas kyi snyoms 'jug	anupūrvavihāra-samāpatti	meditative absorptions of progressive abiding
mthong lam	darśanamārga	path of seeing
de (kho na) nyid	tattva	true reality
de ma thag rkyen	samanantarapratyaya	immediate condition
don	artha	referent
don dam (bden pa)	paramārtha(satya)	ultimate (reality)
don spyi	arthasāmānya	object generality
dran pa nye bar bzhag pa	smṛtyupasthāna	foundation of mindfulness
bdag rkyen	adhipatipratyaya	dominant condition
bden 'dzin	*satyagrahaṇa	clinging to real existence
'du shes med pa'i snyoms 'jug	asaṃjñisamāpatti	meditative absorption without discrimination
'dus byas	saṃskṛta	conditioned (phenomenon)
'dus ma byas	asaṃskṛta	unconditioned (phenomenon)
ldog pa	vyatireka	isolate
gnas ngan len pa	dauṣṭhulya	impregnations of negative tendencies
gnas yongs su gyur pa	āśrayaparivṛtti	(fundamental) change of state
rnam kun mkhyen pa nyid	sarvākārajñatā	knowledge of all aspects
rnam kun mchog ldan gyi stong pa nyid	sarvākāravaropetā-śūnyatā	emptiness endowed with the supreme of all aspects
rnam grangs pa'i don dam	paryāyaparamārtha	nominal ultimate
rnam grangs ma yin pa'i don dam	aparyāyaparamārtha	nonnominal ultimate

rnam grol lam	vimuktimārga	path of liberation
rnam thar brgyad	aṣṭavimokṣa	eight liberations
rnam par brtags pa'i gzugs	vikalpitarūpa	conceived form
rnam par thar pa'i sgo	vimokṣadvāra	door to liberation
rnam par byang ba	vyavadāna	purified phenomenon
rnam par mi rtog pa'i ye shes	nirvikalpajñāna	nonconceptual wisdom
rnam par rig pa	vijñapti	cognizance
rnam par sun 'byin pa'i gnyen po	vidūṣaṇapratipakṣa	invalidating remedy
rnam rdzogs sbyor ba	—	complete training in all aspects
rnal 'byor mngon sum	yogipratyakṣa	yogic perception
spong ba'i gnyen po	prahāṇapratipakṣa	relinquishing remedy
spyi mtshan	sāmānyalakṣaṇa	generally characterized (phenomenon)
spyod yul	gocara	sphere
spros pa	prapañca	reference point
spros bral	niṣprapañca	freedom from reference points
phyir mi 'ong ba	anāgāmin	nonreturner
(lan gcig) phyir 'ong ba	(sakṛd)āgāmin	(once-)returner
phyogs chos	pakṣadharmatā/-tva	subject property
phra rgyas	anuśaya	contaminant
'phags pa'i bden pa bzhi	caturāryasatya	four realities of the noble ones
bag chags	vāsanā	latent tendency
bar chad med lam	ānantaryamārga	uninterrupted path
byang chub phyogs chos	bodhipakṣadharma	dharmas concordant with enlightenment
bral ba'i 'bras bu	visaṃyogaphala	result of freedom
blo	buddhi	mental state
'bras gnas	phalastha	abider in a fruition

sbyor lam	prayogamārga	path of preparation
ma rig bag chags kyi sa	avidyāvāsanābhūmi	ground of the latent tendencies of ignorance
mi dmigs pa	anupalabdhi, anupalambha	nonobservation, nonreferential
mi slob lam	aśaikṣamārga	path of nonlearning
med dgag	prasajyapratiṣedha	nonimplicative negation
mos pas spyod pa	adhimukticaryā	engagement through aspiration
dmigs rkyen	ālambanapratyaya	object condition
dmigs med	anupalambha, anupalabdhi	nonreferential, nonobservation
smon pa'i byang chub kyi sems	bodhipraṇidhicitta	bodhicitta of aspiration
rtse mo'i sbyor ba	—	culminating training
tshad ma	pramāṇa	valid cognition
tshogs lam	sambhāramārga	path of accumulation
zhugs pa	pratipannaka	approacher
zhen yul	—	referent object
gzhan dbang (gi rang bzhin)	paratantra(svabhāva)	other-dependent (nature)
gzhi shes pa nyid	vastujñatā	knowledge of entities
gzhi'i gnyen po	ādhārapratipakṣa	sustaining remedy
zab bcas	sāsrava	contaminated
zag med	anāsrava	uncontaminated
zad pa dang mi skye ba shes pa	kṣayānutpattijñāna	knowledge of termination and nonarising
zad par	kṛtsna	totality
zil gnon gyis skye mched	abhibhāyatana	āyatana of overpowering
yang dag pa'i mtha'	bhūtakoṭi	true end
yang dag ma yin kun rtog	abhūtaparikalpa	false imagination
yid	manas	mentation
yid la mi byed pa	amanasikāra	mental nonengagement

yongs grub (kyi rang bzhin)	pariniṣpanna (svabhāva)	perfect (nature)
yongs su grub pa'i gzugs	pariniṣpannarūpa	perfect form
rang mtshan	svalakṣaṇa	specifically characterized (phenomenon)
rang bzhin gnas rigs	prakṛtisthagotra	naturally abiding disposition
rang bzhin med pa	niḥsvabhāva	lack of nature
rang bzhin gsum	trisvabhāva	three natures
rang rig	svasaṃvedana, svasaṃvitti	self-aware(ness)
rigs	gotra	disposition
lam shes pa nyid	mārgajñatā	knowledge of the path
shes bya'i sgrib pa	jñeyāvaraṇa	cognitive obscuration
seng ge'i rnam bsgyings	siṃhavijṛmbhita	lion's sport
sems nyid	cittatvam, cittam eva	mind as such
sems tsam	cittamātra	mere mind, Mere Mentalism
sems tsam pa	—	Mere Mentalist
so so rang rig (pa'i ye shes)	pratyātmavedanīya (jñāna) (svapratyātmāryajñāna)	personally experienced (wisdom)
so sor brtags pa'i 'gog pa	pratisaṃkyhānirodha	analytical cessation
so sor brtags min 'gog pa	apratisaṃkyhānirodha	nonanalytical cessation
lhag pa'i bsam pa	adhyāśaya	superior intention
lhan skyes	sahaja	innate
lhan cig dmigs par nges pa	sahopalambhaniyama	invariable co-observation

Notes

1 Like PSD and PBG, Tibetan commentaries usually have very detailed outlines with many subheadings. Though all of these numbered headings are retained in the translation, for the reader's convenience the Tables of Contents of both texts are simplified and organized according to the eight topics and the seventy points of the AA. I am also breaking with the tradition of presenting the entire outline of a Tibetan text as an appendix. The outlines of PSD and PBG are unfortunately more confusing than helpful since the main headings of the outlines do not correspond to the actual topics of the AA, which are buried somewhere in a plethora of subheadings.

2 The image here alludes to this river being considered as very holy by Hindus—even its mere sight is said to wash away all one's negative deeds (it rises on the summit of Mount Amarakaṇṭaka in Madhya Pradesh in Central India, and after a westerly course of about eight hundred miles ends in the Gulf of Cambay below the city of Bharuch).

3 Tib. rdza dpal sprul o rgyan 'jigs med chos kyi dbang po.

4 In due order, these three texts are Dpal sprul 'jigs med chos kyi dbang po 2003c, 2003f, and 2003d. His remaining two supplementary works on the AA—2003b and 2003e—are not translated here because the former is identical to the table of contents of PBG and the latter is a brief excerpt from PSD on the twenty types of saṃgha.

5 Tib. gshi chen sprul sku.

6 Tib. yon tan mdzod.

7 These two are the *Śatasāhasrikāprajñāpāramitābṛhaṭṭīkā* (D3807; usually ascribed to Daṃṣṭrāsena) and the *Śatasāhasrikāpañcaviṃśatisāhasrikāṣṭādaśasāhasrikāprajñāpāramitā-bṛhaṭṭīkā* (D3808; often ascribed to Vasubandhu). For the disputes about the authorships of these two texts, see the Introduction in Brunnhölzl 2010.

8 Tib. gnyal zhig 'jam dpal rdo rje. He was both a great scholar and siddha, serving as a throne holder of the upper campus of the famous Kadampa monastery of Sangpu Ne'utog (Tib. gsang phu ne'u thog). For more details, see the Introduction in Brunnhölzl 2010.

9 Tib. bu ston rin chen grub.

10 Tib. nya dbon kun dga' dpal.

11 In the introductory verses of his LSSP, Tsongkhapa briefly pays homage to his "four tutors" in a general way without even mentioning their names. These four are Nyaön Kunga Bal, Yönten Gyatso (Tib. yon tan rgya mtsho), Ugyenpa (Tib. u rgyan pa), and Rendawa Shönnu Lodrö (Tib. red mda' ba gzhon nu blo gros; 1348–1412). The latter was one of the most famous Sakya masters, a student of Nyaön, and also the early Madhyamaka teacher of Tsongkhapa, before the latter developed his own differing approach. For those familiar with Tsongkhapa's later fierce rejection of Dölpopa's views, it may be very surprising that he received teachings from Nyaön as one of the latter's main students and that his LSSP relies so much on Nyaön's

commentary (interestingly, unlike for all other fields, Tsongkhapa's own record of received teachings (*gsan yig*) in its present form does not mention any prajñāpāramitā lineage). For one, LSSP is a very early text by Tsongkhapa, before he had formulated his full-fledged unique version of *Prāsaṅgika-Madhyamaka and categorically rejected any other views. However, Tsongkhapa's reliance on Nyaön also highlights the by now well-established fact that the later so entrenched sectarian biases between different Tibetan schools did virtually not exist up through his time and that it was the norm for most masters to study with and teach scholars from other schools. In addition, unlike Dölpopa's commentary on the AA that vehemently rejects Haribhadra's explanations, the actual comments on the AA in Nyaön's text strictly follow Haribhadra, while he only sometimes makes excurses into Dölpopa's presentations in terms of "Great Madhyamaka" (a.k.a. *Shentong*).

12 Tib. don grub rin chen.

13 Tib. snye thang bde ba can.

14 Tib. 'jam skya nam mkha' dpal.

15 Sparham 2008b, p. xx. For more details on Tsongkhapa's prajñāpāramitā studies, see ibid., p. 545.

16 In this context, it is curious that LSSP nowhere contains the verses of the AA as they stand, but only as they are embedded in (2b) and (2c). Most other commentaries, including PBG, provide, at the start of their comments on the respective verses of the AA, at least a few words of the beginning and the end of said verses, but LSSP does not do so. Therefore, it only becomes clear which verses a particular portion of LSSP is explaining after one has read through the entire respective passages in (2b).

17 The numbers of the pages in LSSP are adjusted according to the contents of the slightly shorter pages of PSD and PBG.

18 For LSSP's discussions of these subjects, see the respective sections in Sparham's translation of this text (I am grateful to Sparham for providing me with electronic files of some parts of this translation).

19 Tib. a lags gzan dkar thub bstan nyi ma, born 1943.

20 Oral communication, May 13, 2010.

21 Tib. mkhan po thub bstan brtson 'grus phun tshogs.

22 Pp. 263–64.

23 Oral information from mKhan po dGa' dbang. Klong chen pa's own index, *The Treasure Vault*, lists the commentary *Jewel Staircase* as a general commentary on the five works of Maitreya and also a commentary on the AA: *The View of the Ornament, A Clear Analysis of the Main Body of the* Ornament of Clear Realization. See Jamyang Dorje 2005, p. 227. These works must be considered as lost.

24 Oral information from mKhan po Padma Shes rab's student mKhan po dGa' dbang.

25 Jamyang Dorje 2005, p. 227.

26 Haas 2008, p. 312 (the translation into English is mine).

27 Oral communication, May 15, 2009. The matter may have been further confused by the fact that the Nyingma School has long held (see Bdud 'joms 'jigs bral ye shes rdo rje 1991, pp. 923 and 925) that the *Zhus lan bdud rtsi sman mchog* in Tsongkhapa's collected works partially copies the *Mkha' 'gro snying thig gi zhus lan gser phreng*. The former work represents Tsongkhapa's transcription of teachings he received from a Kadampa master called Lho brag grub chen nam

mkha' rgyal msthan (1326–1401), who also had strong Nyingma ties. The latter text was edited (not authored) by Longchenpa as part of the *Mkha' 'gro snying thig* in the *Snying thib yab bzhi*. The similarity between these two texts has been confirmed more recently by Franz-Karl Ehrhard in his *Flügelschläge des Garuḍa* (Franz Steiner Verlag, 1990). Now, the words "Golden Garland" in the title of said text edited by Longchenpa may well have caused its being conflated with Tsongkhapa's LSSP, thus adding to the claim that the latter is actually by Longchenpa. I am indebted to Matthew Kapstein for providing me with this information.

28 Though PBG opens with a brief "I pay homage to the Buddha," this is obviously just the homage for the beginning of the text up through bodhicitta (the first of the ten points of the knowledge of all aspects) and not for the entire text. For the next section on the instructions (the second point of the knowledge of all aspects) starts with paying homage to the dharma. Also, there are further such brief homages throughout the following chapters (such as to the saṅgha in the middle of the point of the factors conducive to penetration; to the guru, before the purifications of the second bhūmi; to Maitreya, in the section on the knowledge of the path of śrāvakas and at the beginning of the third chapter on the knowledge of entities; to Samantabhadra, in the context of the 173 aspects of the complete training in all aspects; to Vimalakīrti, before the characteristic of distinctiveness; to Avalokita, toward the end of the culminating training; and to Ajita, at the beginning of the sāmbhogikakāya).

29 In the current editions, only the colophon for the print by the then King of Derge, Karma Tsewang Rinchen Chogdrub (Tib. ka rma tshe dbang rin chen mchog grub), which is found at the end of PBG, attributes this text to Patrul Rinpoche, calling it "a concise commentarial compendium on the *Abhisamayālaṃkāra*" (Tib. mngon rtogs rgyan bsdus 'grel kun las btus pa).

30 Haas 2008 (p. 311) suggests that it seems plausible that Patrul Rinpoche consciously chose LSSP as the basis for PSD and PBG not only for its contents, but also for diplomatic reasons in the sense of the Rimé movement, that is, as a suitable text for studying prajñāpāramitā during a politically sensitive period.

31 The colophon of this text says that Padma Gyurmé Gyatso composed it according to the brief explanations by Tendzin Karwang (Tib. bstan 'dzin gar dbang).

32 Tib. pad ma 'gyur med rgya mtsho.

33 Tib. smin grol gling.

34 Tib. gter bdag gling pa.

35 As with a number of other works ascribed to Mipham Rinpoche, the colophon of MCG says that it was published posthumously in 1926 by his main spiritual heir, the Fourth Shechen Gyaltsab, Pema Namgyal (Tib. zhe chen rgyal tshab pad ma rnam rgyal; 1871–1926) according to Mipham Rinpoche's notes, which had previously been copied and completed by the Third Kathog Situ, Chökyi Gyatso (Tib. kaH thog si tu chos kyi rgya mtsho; 1880–1923/25), and edited by Khenpo Künsang Belden (Tib. mkhan po kun bzang dpal ldan; 1862–1943; a student of Patrul Rinpoche, Mipham Rinpoche, and Khenpo Padmavajra). Several later Nyingma scholars doubt Mipham Rinpoche's direct authorship of MCG since they consider its style and contents as falling short of the quality that this author generally displays in his other works.

36 According to the contemporary Kagyü master Thrangu Rinpoche, the text was given to Chögyam Trungpa Rinpoche (1939–1987) by Khenpo Gangshar (Tib. mkhan po gang shar; 1925–1958/59). It is currently located in Akong Rinpoche's Samyé Ling Center in Scotland (I am indebted to Scott Wellenbach for providing me with this information). I did not have access to the original text and, on the scans held by the Tibetan Buddhist Resource Center (www.tbrc.org, W2CZ5665), the handwritten notes are mostly illegible. Because of this and the rather limited number and length of these notes, I have not used them in the present study.

37 Tib. thub bstan chos kyi rdo rje.

38 Tib. mkhan po gzhan dga'. His actual name is Shenpen Chökyi Nangwa (Tib. gzhan phan chos kyi snang ba).

39 See endnote 60.

40 "The invincible one" (an epithet of Maitreya).

41 Tib. bod pa sprul sku mdo sngags bstan pa'i nyi ma.

42 Tib. sher phyin gyi zin bris. The colophon of these notes says that they were compiled and arranged in the correct order by one of Dongag Tenpé Nyima's students, Yukogpa Shéja Günsi (Tib. g.yu khog pa shes bya kun gzigs; born twentieth century), in 1944.

43 Tib. ma pham dgongs rgyan.

44 See the Introduction of PSD below.

45 Tib. kun bzang theg mchog ye shes rdo rje.

46 Tib. rdo grub chen kun bzang 'jigs med chos dbyings rang grol.

47 As mentioned above, both texts do not add anything new to the other commentaries. Also, they are hardly, if at all, used in the present-day monastic colleges of the Nyingma School.

48 Throughout the translations of PSD and PBG, numbers in { } refer to the page numbers of Dpal sprul 'jigs med chos kyi dbang po 1997. Note also that, in the endnotes to the translations in this volume, I mostly did not repeat the additional explanations on the themes of the AA that can be found in the general topics and endnotes in the first two volumes of this trilogy. Therefore, for further details, the reader is referred to the respective sections and charts in Brunnhölzl 2010–2011.

49 PVSD (fol. 2a.4–2b.3) and MPZL (pp. 7–8) speak about the five excellences of the prajñāpāramitā sūtras. According to PVSD, the excellent teacher of the prajñāpāramitā sūtras is Buddha Śākyamuni, the fourth leader in the good eon. The excellent place is the Vulture Flock Mountain in Rājagṛha. The excellent retinue consists solely of those who are endowed with the disposition of the mahāyāna, with their prajñā being equal to the sky and their compassion being like a river stream. The excellent time is when the retinue of those to be guided has gathered and the time to teach them has come. The excellent dharma is the middle cycle of the words of the Buddha—the dharma wheel of the lack of characteristics. MPZL links the five excellences to the introduction in the sūtra in twenty-five thousand lines (see CZ, pp. 37ff.), with the Buddha teaching the prajñāpāramitā sūtras through his miraculous powers of body, speech, and mind. The excellent retinue consists of śrāvakas (such as Kāśyapa) endowed with fifteen qualities, such as their contaminations being terminated, and bodhisattvas (such as Bhadrapāla) endowed with thirty-three qualities.

50 Literally "chariot trailblazers."

51 The five texts in this collection are (1) *Mūlamadhyamakakārikā*, (2) *Yuktiṣāṣṭikā*, (3) *Śūnyatāsaptati*, (4) *Vigrahavyāvartanī*, and (5) *Vaidalyaprakaraṇa*. Other Tibetan sources either add the *Ratnāvalī* or the *Vyavahārasiddhi* as the sixth text, but LSSP rejects this as being mistaken.

52 Both prajñāpāramitā and its sūtras are called "mother" since prajñāpāramitā is considered as the mother of all four kinds of noble ones (buddhas, bodhisattvas, pratyekabuddhas, and śrāvaka arhats). The Tibetan tradition refers to the prajñāpāramitā sūtras in one hundred thousand, twenty-five thousand, and eight thousand lines, respectively, as "the large, medium, and brief mothers."

53 Verse 2.

54 LSSP (fol. 4a.4–6) adds that, in the above verse, "foundation" refers to the Buddha; "governance," to his retinue of bodhisattvas and śrāvakas; "activity," to how to engage in prajñāpāramitā; "signs," to māra's activities and the irreversibility of bodhisattvas; "downfall," to a rebirth in the lower realms, when rejecting prajñāpāramitā; and "benefit," to the merit resulting from inquiring about prajñāpāramitā and so on being far greater than offering a trichiliocosm filled with the seven precious items of a cakravartin. This explanation corresponds to the comments at the end of Asaṅga's *Prajñāpāramitākārikāsaptati* on the *Vajracchedikāprajñāpāramitāsūtra* (see Tucci 1971, pp. 435–36). As Conze 1960 (pp. 97–100) points out, the bulk of the fifty-eight verses of the *Prajñāpāramitārthasaṃgraha* is based on the large prajñāpāramitā sūtras, with no parallels in the one in eight thousand lines. The four largest sūtras list twenty emptinesses, while the sixteen given by Dignāga (verses 8–18) never occur in the sūtra in eight thousand lines, but correspond exactly to the contents of the sixteen in *Madhyāntavibhāga* I.17–20. Almost the entire remainder of Dignāga's text (verses 19–54) discusses the ten conceptual distractions (in terms of nonentities or entities, superimposition or denial, being one or different, a phenomenon's nature or its features, and taking a referent to be just as its name or vice versa) and their remedies. Note that these ten distractions are not found in any known prajñāpāramitā text either, but in *Mahāyānasūtrālaṃkāra* XI.77 and in *Mahāyānasaṃgraha* II.20–22 (P5549, fols. 19b.6–20b.5), with the latter correlating their remedies to passages in the prajñāpāramitā sūtras. In this context, Dignāga's verses 27ff. also discuss the three natures.

55 Usually attributed to Vasubandhu or Daṃṣṭrāsena. MCG (fol. 4a.3–4) speaks about a commentary on the sūtra in one hundred thousand lines by a certain *Dpa' bo* (*Śūra) as representing this third type of commentarial tradition (it is unclear to whom this refers—obviously not the early master Āryaśūra—so it may be an alias of Daṃṣṭrāsena). However, MCG (fol. 4a.6–4b.1) also mentions what is known as the "*Śatasāhasrikāprajñāpāramitāṭīkā* by Daṃṣṭrāsena" (obviously considering these two texts to be different) and denies the assertion by some scholars that the latter is by Vasubandhu since none of his or Asaṅga's commentaries on the AA were translated into Tibetan. In addition, MCG (fol. 5a.4) speaks of a *Śatasāhasrikāprajñāpāramitāṭīkā* by King Trisong Detsen. SN (p. 245) just says that, in old manuscripts, the *Śatasāhasrikāpañcaviṃśatisāhasrikāṣṭādaśasāhasrikāprajñāpāramitābṛhaṭṭīkā* (D3808) is said to be authored by the Kashmiri Daṃṣṭrasena. Among later scholars, some say that it is the *Paddhati* by Vasubandhu, while others deny this. For the complexities around the identity and the author(s) of D3807 and D3808, see the Introduction in Brunnhölzl 2010.

56 The three approaches are found in the *Ālokā* (p. 11) and Vasubandhu's *Bṛhaṭṭīkā*, which also mentions the eleven instructional specifications (though not enumerating them in one place as eleven). Note that the page numbers of Haribhadra's *Ālokā* and the first chapter of Āryavimuktisena's *Vṛtti* refer to the Sanskrit editions by Wogihara and Pensa, respectively. These numbers are also indicated in [ ] in Sparham's (2006 and 2008a) English translations of the sections of these two commentaries that correspond to the first three chapters of the AA and thus can be conveniently located by the English reader. For the remaining chapters of the *Ālokā* and the *Vṛtti*, only the Derge *Tengyur* folio numbers are given because the *Tengyur* is more widely accessible and read than Wogihara's Sanskrit edition and there is no published Sanskrit edition of the last seven chapters of the *Vṛtti* (a working edition of the *Vṛtti* is available in pdf form from G. Sparham and the IsMEO in Rome plans to publish a complete edition).

57 Note that this position on the *Paddhati* is originally stated in the *Bhagavatyāmnayānusāriṇī* (D3811; according to the *Tengyur*, this is a commentary that follows both Dignāga's *Prajñāpāramitārthasaṃgraha* and the *Paddhati*).

58 D3796, fol. 2b.2–6.

59 In the Tibetan tradition, the teachings on the clear realizations are usually called "the hidden meaning" of the prajñāpāramitā sūtras (this term, as referring to the subject matter of the AA, does not occur in any Indian commentary). Gung thang dkon mchog bstan pa'i sgron me's (1762–1823) commentary on the *Heart Sūtra* (trans. in Lopez 1988, p. 179) explains that implicit teachings and hidden meanings differ in that the former "can be found in any text and be understood through the power of reasoning that analyzes the meaning of the explicit teaching. A hidden meaning is something that cannot be understood with independent analysis without being indicated through the instructions of a guru." MPZL (p. 6) comments as follows: "The intention of the prajñāpāramitā sūtras is definite as the following two. The explicit teaching (the progressive stages of emptiness) explicitly teaches, through the one hundred [and eight] repetitive phrases, that the basic nature of all phenomena of ground, path, and fruition being identityless and empty consists of the nature of the three doors to liberation. The hidden meaning (the progressive stages of clear realization) consists of the subjects that realize this—the clear realizations of realizing all phenomena of entities, paths, and aspects as being identityless, that is, the nature of the three knowledges—as representing the hidden meaning of said one hundred [and eight] repetitive phrases."

60 SN (p. 247) defines these two "system founders" here as "those who were directly prophesied by the Buddha himself as system founders, who are taken care of by their personal deities (such as the foremost bodhisattvas Maitreya or Mañjuśrī), and who comment on the intention of the Victor in an independent manner without relying on any other commentaries of human authorship." PVSD (fols. 2b.3–3a.1) states that the large, medium, and brief prajñāpāramitā sūtras in one hundred thousand, twenty-five thousand, and eight thousand lines and others contain the topics that are profound and vast. Among these two topics, the explicit teaching (the points of emptiness) are determined by the great system founder Nāgārjuna in his collection of Madhyamaka reasoning, which represents the tradition of the profound view. The hidden meaning (the progressive stages of clear realization) is elucidated by Maitreya through his AA, which represents the tradition of vast activity and contains the pith instructions on mother prajñāpāramitā—the heritage of all buddhas of the three times and the single path that all bodhisattvas travel.

61 Khenpo Shenga's prologue to his SCG (Gzhan phan chos kyi snang ba 1987, pp. 71.6–74.6) says that the five works of Maitreya were taught as commentaries on the intentions of the entire mahāyāna. Among them, the AA explains the intention of the sūtras that teach profound emptiness; the *Mahāyānasūtrālaṃkāra*, the *Madhyāntavibhāga*, and the *Dharmadharmatāvibhāga*, the intention of the sūtras that teach vast activity; and the *Uttaratantra*, the intention of the sūtras that teach the inconceivable nature of phenomena. These texts were given for the sake of guiding three types of persons—the three middle treatises were composed for those to be guided through the philosophical system of Mere Mentalism; the AA, for those to be guided through the teachings of the *Svātantrika system; and the *Uttaratantra*, for those to be guided through the teachings of the *Prāsaṅgika system. Also, these five texts are taught as the remedies for six kinds of wrong ideas. As the remedies for (1) the clinging to entities and (2) the clinging to the lack of entities, respectively, the AA teaches the lack of any nature and all the stages of the paths. The *Mahāyānasūtrālaṃkāra*, the *Madhyāntavibhāga*, and the *Dharmadharmatāvibhāga* were taught for those who are temporarily unable to understand the meaning of the freedom from extremes. Thus, these texts teach the intentions, the indirect intentions, the three natures, and so on as the remedies for (3) taking said meaning literally. They also teach the infinite varieties of the aspect of skillful means as the remedy for (4) lacking interest in the vast aspect of the teachings and the narrow-minded wish to merely meditate on identitylessness. The *Uttaratantra* teaches that all sentient beings possess the buddha heart as the remedy for (5) the five faults, such as faintheartedness. As the remedy for (6) the idea that if all beings have buddha nature, there can be neither any decrease of flaws nor any increase in qualities, the text differentiates this in

terms of various presentations, examples, utterly pure buddhahood, and so on. In particular, the AA is based on, and draws on, all prajñāpāramitā sūtras (such as the large, medium, and brief ones). From among the three turnings of the wheel of dharma, it comments on the intention of the sūtras of definitive meaning from the middle turning on the lack of characteristics and belongs to the category of pith instructions on profound emptiness. It was composed for the purpose of guiding those who are ignorant about how the stages of clear realization—the hidden meaning of the prajñāpāramitā sūtras—are to be made a living experience.

62 Here PSD differs somewhat from LSSP (fols. 6b.5–7a.5), which summarizes its presentation of the sūtras correlated to the AA by saying that it is clear that the root sūtras are only the first four above, or five if one includes the one in eighteen thousand lines as commented on by the *Aṣṭasamānārthaśasana* ascribed to Smṛtijñānakīrti, whose authorship is, however, doubted by LSSP. MCG (fol. 4b.1–6) also lists twenty-one commentaries and follows the above correlations of the individual texts with different sūtras and the AA (the first twenty commentaries are the same as usual, while the twenty-first one is called *sdud pa'i gdams ngag*, which seems to refer to the *Munimatālaṃkāra*). As for the prajñāpāramitā sūtras being enumerated by many early Tibetan masters as "the six mothers" (the sūtras in one hundred thousand, twenty-five thousand, eighteen thousand, ten thousand, and eight thousand lines as well as the *Prajñāpāramitāsaṃcayagāthā*) and "the eleven children," LSSP (fol. 6b.3–5) rejects it on the grounds of the *Kangyur* containing more prajñāpāramitā sūtras than those seventeen and the *Prajñāpāramitāsaṃcayagāthā* being nothing other than one of the chapters of the sūtra in eighteen thousand lines. SN (pp. 253–57) provides a "quote" from the *Kauśikāprajñāpāramitāsūtra* ("On the occasion of completing the seventeen mothers and children of prajñāpāramitā, the Bhagavān dwelled on Vulture Flock Mountain") and says that, thus, the rejection of said enumeration comes down to contradicting the Buddha himself (however, this passage is not found in any prajñāpāramitā sūtra in the *Kangyur*). SN continues that there is no flaw in applying the conventional expression "seventeen mothers and children" to group together seventeen prajñāpāramitā sūtras that were taught together by the Buddha since this does not imply that he taught no other prajñāpāramitā sūtras. SN does not consider the reasons for LSSP's above rejection of this enumeration as conclusive, saying that the first reason applies equally to the generally accepted enumeration of the large, medium, and brief prajñāpāramitā sūtras. Moreover, just as these three sūtras are considered as the main ones among the main prajñāpāramitā sūtras that are explained in the AA, said seventeen are also taken as the main sūtras explained in the AA, but not as the only ones that exist or are explained in this text. As for the second reason, the *Prajñāpāramitāsaṃcayagāthā* does not have the same status as the other chapters of the sūtra in eighteen thousand lines, which is demonstrated by there being three Indian commentaries that correlate the AA to the *Prajñāpāramitāsaṃcayagāthā*, but none that correlate the AA with any of the other chapters of the sūtra in eighteen thousand lines. To think that all these chapters are equal in their topic simply because they are alike in being chapters of the sūtra in eighteen thousand lines is like the reasoning that a fox and a lion are the same because they are equal in being wild animals, or that a thought and a vase are the same because they are both knowable objects. That the sūtras explained in the AA are not limited to the large, medium, and brief ones is also stated in the opening verse of Haribhadra's *Vivṛti* saying that the AA is an ornament of all prajñāpāramitā sūtras (and thus of the seventeen mothers and children). This is clearly evidenced by the existence of the Indian commentaries that directly correlate the AA not only to said three sūtras, but also to the *Prajñāpāramitāsaṃcayagāthā*. By way of quoting PSD's above enumeration of the six mothers as the primary sūtras explained by the AA, SN also includes the sūtras in eighteen thousand and ten thousand lines in this category, while "the eleven children" are said to represent the ordinary sūtras explained by the AA. For more details on all prajñāpāramitā sūtras and the twenty-one Indian commentaries, see the Introduction in Brunnhölzl 2010.

63 This verse is not found in said text (D4123).

64 LSSP (fol. 56a.6–56b.1) explains that a treatise restores the mind streams of the disciples—through producing the three trainings in their mind streams, it prevents their body, speech, and mind from engaging in what is inappropriate and causes them to engage in what is appropriate.

65 Prologue, verse 3.

66 Traditionally, in Tibetan Buddhist texts (translated from Sanskrit or indigenous), the opening homage indicates to which one among the three scriptural collections (Skt. piṭaka, Tib. sde snod) of the sūtrayāna—sūtra, vinaya, or abhidharma—a work belongs. Paying homage to the buddhas and bodhisattvas (as above) shows that a text belongs to the category of sūtra because this category is primarily related to the training in samādhi, with both buddhas and bodhisattvas knowing and engaging in it. Paying homage to the buddha alone indicates the category of the vinaya since it is related to the training in ethics, with only a buddha being able to fully understand all the implications and reasons for this codex of discipline. Paying homage to Mañjuśrī refers to the category of the abhidharma since it is related to the training in prajñā, which is embodied by Mañjuśrī.

67 Verse 4.

68 Ibid., lines 2bd.

69 The Sanskrit word *buddha* (meaning "awake," "expanded," "intelligent," "wise," and "realized") is explained here through the two syllables of its Tibetan rendering *sangs rgyas*, with the former meaning "awakened," "eliminated," or "purified," and the latter meaning "unfolded" or "expanded."

70 D4061, fol. 30b.3.

71 Ibid., fol. 30b.5–6. These verses are a summary of the preceding passage in the *Vyākhyāyukti* (fol. 30b.4–5), which says that (1) the purpose of a sūtra will be realized through (2) giving a summary of its topics; said summary, through explaining (3) the meaning of the words of the sūtra; the order of the meaning of these words not being contradictory, through (4) showing their coherence; and the reasonings and earlier and later passages not being contradictory, through (5) the rebuttal of objections.

72 This heading neither appears again nor has any corresponding contents.

73 Skt. śraddhānusārin, Tib. dad pa'i rjes 'brang pa.

74 Skt. dharmānusārin, Tib. chos kyi rjes 'brang pa. The former term is often translated as "followers of faith" or the like, which suggests that it is possible to practice and realize the path of seeing out of mere (blind) faith. However, the scriptures make it very clear that a solid understanding of the Buddhist teachings, especially of the four realities and how to meditate on them, is indispensable for both these types of practitioners in order to attain the advanced fruition of a stream-enterer (the path of seeing). Thus, both the *Abhidharmakośa* and *Abhidharmasamuccaya* explain that both types practice for the sake of clearly realizing reality as it is through recollecting the dharma, with the difference merely lying in having trust in the teachings as given by another person versus studying them by primarily relying on one's own prajñā.

75 *Abhidharmakośa* VI.5cd.

76 These are the five skandhas of ethics (correct speech, aims of action, and livelihood at the level of the path of nonlearning), samādhi (correct samādhi and mindfulness), prajñā (correct view, thought, and vigor), liberation (the mind that is utterly and completely liberated), and the vision of the wisdom of liberation (the prajñā that is utterly and completely liberated).

77 PGSD (pp. 42–43) says that there are three types of śrāvakas. Those on any one of the five paths of the śrāvakas are the śrāvakas in whose mind streams the respective realizations of these paths have arisen. Those who are buddhas and bodhisattvas who have assumed the appearance of śrāvakas are persons such as Śāriputra. The śrāvakas who assert the view are emanated mahāyāna persons, such as Guṇaprabha, who accept the conventional Buddhist philosophical system in accordance with the śrāvakas. Among these three, the first are the actual śrāvakas, while the latter two are nominal since their mind streams entail the mindset of the mahāyāna.

78 D3864, fol. 10b.3–4.

79 "Analytical cessation" refers to the result of freedom from the factors to be relinquished through having thoroughly analyzed all the aspects of the four realities of the noble ones. "Nonanalytical cessation" refers to something not happening due to its specific causes and conditions not being complete.

80 PGSD (p. 44) adds that the condition for taking on such mental bodies consists of the ground of the latent tendencies of ignorance, while its cause consists of uncontaminated karma.

81 Verse 31. Note that though the Tibetan *Tengyur* indeed incorporates this text in its Madhyamaka section, it (as well as its commentary by Jñānacandra) exhibits a number of very typical Yogācāra features, such as relating the three kāyas to the imaginary, other-dependent, and perfect natures. Thus, it is all the more interesting that LSSP and PSD take this text as representing the Madhyamaka position.

82 This is a synonym for nirvāṇa.

83 II.132cd. The context of these two lines is that bodhisattvas familiarize with the realization of the four realities as the means to pacify the suffering of others because they wish to teach these means to others out of loving-kindness. "The outcome of the means and its cause" refers to the two realities of cessation and the path, respectively. Without bodhisattvas having realized these two for themselves, it is difficult to explain them to others to be guided.

84 This term refers to the first five human disciples of the Buddha.

85 A class of normally good-natured and helpful, but somewhat fickle-minded spirits in ancient Indian mythology. Sometimes, they serve as protectors of the dharma. Exceptions to their being good-natured are, for example, causing epidemics or being possessed, and some even eat human flesh.

86 PSD says *dmigs rnams*, but LSSP has *dmigs rnam*, which is a standard pair in all AA commentaries. At the beginning of the chapter on the complete training in all aspects, both the *Ālokā* (D3791, fol. 176a.3–4) and the *Vivṛti* (D3793, fol. 104b.3–4) define "aspects" in the general context of the AA as the specific instances of the wisdoms that focus on the nature of the remedies (such as impermanence) for the antagonistic factors (such as clinging to permanence). Thus, throughout, in the pair of "aspect" and "focal object," the former refers to the various and progressive cognitive facets (the subjects) of perceiving and focusing on the respective focal objects that consitute the various levels of the lack of both apprehender and apprehended (or, in general, the emptiness of all phenomena) in the minds of bodhisattvas on the paths of preparation, seeing, and familiarization.

87 PSD only has "samādhi," but LSSP has both. Note, however, that in Bhandanta Ghoṣaka's own presentation, mindfulness belongs to the spokes.

88 The latter means that the Buddha taught the dharma to his students, who in turn teach others.

89 PSD and some other texts by Patrul Rinpoche in the present volume contain a number of interlinear notes (Tib. mchan), henceforth abbreviated as IN. Here the note says, "A [certain]

text says that the [reports on Buddha's] former lives represent the piṭaka of the mahāyāna vinaya. As for this boundary line here, the manner of summarizing the twelve branches of the words [of the Buddha] and the ten dharmas into the two of scriptures and realization represents [the approach of] the *Pañjikā*." The latter probably refers to Haribhadra's *Saṃcayagāthāpañjikā*.

90 PGSD (pp. 47–53) defines a dharma wheel as "the genuine dharma spoken by the Teacher that consists of either the dharma wheel of scripture or the dharma wheel of realization." The dharma wheel of realization is "the dharma wheel that represents the qualities which consist of either relinquishment or realization." The dharma wheel of scripture is "the excellent explanations that teach the dharma wheel of realization as their subject matter." This is threefold. The dharma wheel of the four realities is "a subdivision of the three dharma wheels of scripture whose own type lacks any of the two latter dharma wheels and which is the field of knowledge that was discussed primarily for the sake of generating the prajñā of realizing the four realities in those to be guided who have the disposition of the hīnayāna." The dharma wheel of the lack of characteristics is "a subdivision of the three dharma wheels of scripture whose own type lacks any of the first and the last dharma wheels and which is the field of knowledge that was discussed primarily for the sake of establishing those who have the disposition of the mahāyāna in the ultimate special realization of the mahāyāna." The dharma wheel of excellent distinction is "a subdivision of the three dharma wheels of scripture whose own type lacks any of the first two dharma wheels and which is the field of knowledge that was discussed primarily for the sake of establishing those to be guided who have an uncertain disposition or the disposition of the mahāyāna in the ultimate realization." In due order, the purposes of these three dharma wheels are that those to be guided turn away from saṃsāra and enter nirvāṇa, to put an end to the clinging to saṃsāra and nirvāṇa as being different (what is to be rejected and to be adopted, respectively) and thus realize the freedom from extremes, and to establish those whose mahāyāna disposition is already certain in the ultimate realization. The first dharma wheel is mainly of expedient meaning; the second, mainly of definitive meaning because it consists of the prajñāpāramitā sūtras; and the third is not definite because it contains various sūtras of the common yāna and the uncommon yāna. SCG (fol. 10a.5–10b.1) says that the assertion of the second dharma wheel bearing an intention and the third one not bearing an intention is wrong. For it is mixed up about the expedient and the definitive meaning in believing that what can actually be invalidated through reasoning could be presented as the definitive meaning, while asserting that what is well established through both scripture and reasoning could be presented as the expedient meaning. In fact, all dharma wheels without exception in all their aspects were turned in just a single moment—it is just that different beings to be guided heard this single moment as being longer or shorter in time and as different discourses. Compare, however, Longchen Rabjampa's standard presentation of the three turnings of the wheel of dharma, which follows the one in the *Saṃdhinirmocanasūtra*. For example, his *Response to Questions about Mind and Wisdom* (Klong chen rab 'byams pa dri med 'od zer 1973, pp. 377–78) says, "In the first proclamation (the specifications of the dharmas of the four realities), primarily having in mind the engagement of beginners and those of slightly inferior intelligence, [the Buddha] clearly discussed the methods of practicing in terms of the progression of factors to be relinquished and remedies. In the middle proclamation (the specifications of the dharma of the lack of characteristics), primarily having in mind the progression of the engagement of those who had a little training and those of medium faculties, through the specifications of the lack of nature, he declared that [all] forms of clinging to an identity with regard to the remedies are without arising. In the last proclamation (the specifications of the dharmas of definitive meaning), primarily through the progression of the engagement of those in the completely perfect yāna and those of sharp faculties, he extensively discussed the specifications of how [things] are in the basic nature. Thus, the first one teaches the path of turning away from what is to be relinquished—the characteristics of saṃsāra. The middle one teaches the relinquishment of the cognitive obscurations through

the lack of nature, which is the nature of clinging, among [all] factors to be relinquished. The last one teaches the way [things] are as being the [buddha] heart. Thus, they were proclaimed in dependence on the gradations of faculties and the order of engagement."

91 A śloka consists of thirty-two syllables.

92 Verse 6.

93 This refers to the knowledge of entities, the knowledge of the path, and the knowledge of all aspects, respectively.

94 MCG (fol. 5b.4) says that all eight topics of the AA are contained in the three knowledges—the clear realizations of said four persons, in the three knowledges; the four trainings, in the knowledge of the path; and the dharmakāya, in the knowledge of all aspects. According to SZB (pp. 301–2), the object of paying homage in the AA is the ultimate fruitional prajñāpāramitā, which is due to being the fully qualified prajñāpāramitā. Thus, in Nāgārjuna's texts on the explicit teaching of the prajñāpāramitā sūtras (the fully qualified Madhyamaka), the greatness of the ground (Madhyamaka) is expressed by taking its teacher—the Buddha—as the object of homage, while Maitreya's AA on the hidden meaning of the prajñāpāramitā sūtras takes the threefold fruition of prajñāpāramitā as its object of homage. As for the question whether ground, path, and fruition are one or different, it may be said, "Are the path and the fruition included in the ground or not? If they are, it is difficult to give a presentation of path and fruition in terms of the division into the triad of ground, path, and fruition. If path and fruition are not included in the ground, it follows that some knowable objects are not included in the two realities (the ground)." In general, when all phenomena from form up through the knowledge of all aspects are presented as the seeming (all that appears) and the ultimate (the emptiness of that), there are no knowable objects that are not included in the two realities. From that perspective, path and fruition are also included in them. However, through terminological divisions, in the prajñāpāramitā sūtras and elsewhere, the skandhas, dhātus, and āyatanas are presented as the ground; the four realities and so on, as the path; and the powers and so on, as the fruition. When analyzing what is included in what, one needs to be skilled in the divisions of the latter categories here (path and fruition) being particulars of the former one (the ground) and so on.

95 Traditionally, every Indo-Tibetan Buddhist treatise has to fulfill four criteria—proper subject matter, purpose, essential purpose, and connection (usually abbreviated by just the phrase "purpose and connection"). (1) Proper subject matters from a Buddhist point of view are found in the three kinds of proper treatises (meaningful in a Buddhist sense; leading to the relinquishment of suffering; and mainly focusing on practice). The six types of specious treatises are meaningless ones (on topics such as whether crows have teeth); those with wrong meanings (from a Buddhist perspective, such as discussing an eternal soul); treatises on cheating others; heartless ones (such as on warfare or killing animals); and those that mainly focus on study or debate (as described in Asaṅga's *Viniścayasaṃgrahaṇī*; D4038, fol. 205a.3–7). (2) The proper purpose of a text means that it must serve as a convenient avenue for penetrating the intended meaning of the teachings. (3) The essential purpose is to engage in this meaning with enthusiasm and eventually attain the omniscience of a buddha. (4) The proper connection refers to the one between the purpose and the essential purpose. Also, in terms of the subject matter, the earlier parts of the contents of the text must be properly connected with the following.

96 See the translation of PBG.

97 I.25.

98 This refers to Dignāga, Dharmakīrti, and their followers.

99 Pandeya ed., p. 4.7–10; D4032, fol. 190a.4–5.

100 This explanation is based on the word śās in the Sanskrit term śāstra, which can mean "teaching," "correcting," "controlling," and "restoring" (Tib. bcos).

101 PGSD (pp. 32–33) defines a treatise in general as "the scriptural dharma that, motivated primarily by the intention of composing a treatise, is put together for the sake of teaching others the philosophical system that oneself asserts." The definition of a fully qualified (that is, Buddhist) treatise is "A treatise that possesses the four special features." According to *Uttaratantra* V.19, these four features are the motivation (undistractedly writing solely in the light of the Buddha's teachings), using and explaining the words and the meanings of these teachings, and the purpose or function (these explanations leading to liberation).

102 Like most Tibetan commentaries, MCG (fol. 7b.1 and 7b.4–6) also takes the ten dharma practices here to refer to the ten pāramitās, but mentions that, in general, they can also be classified as the ten such as writing the letters of the dharma (as in *Madhyāntavibhāga* V.8cd–10ab), the ten dharmas that define the knowledge of all aspects, and the ten that consist of the seven-branch prayer (prostrating to the buddhas and so on) plus the three mental states of taking refuge and giving rise to the twofold bodhicitta of aspiration and application. MPZL (pp. 10–11) says that the profound subject matter of the AA (the path of the knowledge of all aspects and its fruition) and the excellent words that express it represent the profound hidden meaning that is difficult to realize and explained by the teacher in this sūtra collection of definitive meaning here. It is not something to be experienced by others—those who do not possess the pith instructions. For this reason, the intention of the sūtras that have the character of the greatness of the ten dharma practices (the scriptural prajñāpāramitā as the means of expression) as well as the meaning of the path and the fruition that have the character of the eight topics and seventy points (the actual prajñāpāramitā as what is to be expressed) will be seen and realized by the intelligent with analysis (the persons with the three different aims as outlined in the homage) after having committed them to memory, which is associated with alertness. Therefore, Maitreya says that he shall compose this treatise on the intended meaning of said sūtras, the purpose of which is to realize the profound hidden meanings of the sūtras in an easy manner with little difficulties. SZB (p. 301) says that Āryavimuktisena, in accord with what verses I.1–2 teach explicitly, explains them as just indicating the purpose of the treatise, while Haribhadra matches them with the fourfold set of purpose and connection. The meaning to be expressed by the sūtras (the means of expression), which have the nature of having to be practiced through the ten dharma practices such as writing letters, refers to the ten points of the knowledge of all aspects (such as the generation of bodhicitta), which are divided into the eight topics.

103 PGSD (p. 58) says that (1) the subject matter of the AA is represented by lines I.1ab; (2) the purpose, by lines I.2cd; and (3) the essential purpose, by lines I.1cd–2ab. (4) The connection between (1)–(3) is to be understood by implication. This accords with the *Ālokā* (p. 4), the *Vivṛti* (D3793, fol. 81a.1–6), and all other commentaries (including PBG) that follow Haribhadra.

104 This example is first used in Dharmamitra's *Prasphuṭapadā* (D3796, fol. 28b.4–6).

105 D4295, fol. 278b.7.

106 This explains the differences between the eight clear realizations, the eight topics, and the eight chapters of the AA.

107 D3804, fol. 230b.4. PVSD (fol. 6a.1–2) elaborates that the clear realizations are stated in terms of the manners in which realizations arise in the mind stream of a person; the eight topics, in terms of their meanings to be expressed; and the eight chapters, in terms of the words that express those meanings.

108 In its more general sense, "the bhūmi or level of engagement through aspiration" refers to both the paths of accumulation and preparation. In its more narrow sense, it stands for the path of preparation alone.

109 D3808, fols. 40b.6–41a.6 (Tib. yum gsum gnod 'joms). The text says that the four wisdoms of subsequent attainment consist of mirrorlike wisdom, the wisdom of equality, discriminating wisdom, and all-accomplishing wisdom. The wisdoms of śrāvaka and pratyekabuddha arhats represent natural outflows of prajñāpāramitā. The realizations of bodhisattvas refer to the gradually increasing wisdoms that are the specific features of engaging in suchness as the actuality of the omnipresence of the dharmadhātu and so on, which are embraced by the means to make the dharmadhātu stainless and increase through the progression of studying, reflecting, and meditating.

110 Verse 1.

111 D3801, fol. 77b.4–6. The text does not use the terms "fully qualified," "nominal," and "meditative equipoises of the ten bhūmis." It says that prajñāpāramitā is prajñā by virtue of knowing the ultimate entity because it focuses on emptiness. It is pāramitā in that it goes beyond the conceptions of noble bodhisattvas. The path of preparation and the dharmakāya with its enlightened activity are called "prajñāpāramitā" due to being its cause and result, respectively.

112 D3798, fol. 117a.6–7.

113 D3818, fol. 270a.7–270b.1.

114 P. 23.

115 D3810, fol. 295a.5–295b.7.

116 In the Mi rigs dpe skrun khang edition of PSD, pp. 31.12–33.6 consist of a passage that is mistakenly cut and pasted from p. 34 in the next section below ("The manner in which these divisions are specified through names"). In the Si khron mi rigs dpe skrun khang edition, said passage is in the correct place. In order to facilitate identifying the Tibetan in the former edition, I retained the its original page numbering of this passage in [ ].

117 PVSD (fol. 5b.3–4) says that the nonconceptual wisdom which consists of the meditative equipoises of buddhas and bodhisattvas is the principal prajñāpāramitā and the element of subsequent attainment, the ordinary one. Both constitute the fully qualified prajñāpāramitā. The paths of engagement through aspiration and the scriptural prajñāpāramitā represent the nominal one.

118 Like many other commentaries (but unlike LSSP/PSD), LNG (fols. 2b.6–3b.2) divides prajñāpāramitā into four: "The definition of *natural prajñāpāramitā* is 'the elements that are the objects of the knowledge that directly realizes all phenomena as being free from reference points.' This is equivalent to ground prajñāpāramitā. Its boundary lines are that it exists on all three paths of the noble ones of the mahāyāna. The definition of *scriptural prajñāpāramitā* is 'the words of the Buddha and the treatises that are the cognizances which appear as the assemblies of the names, words, and letters that teach by taking the prajñāpāramitās of ground, path, and/or fruition as their main subject matter.' Its instances are the seventeen mothers and children of prajñāpāramitā, the *Abhisamayālaṃkāra*, and so on. Its boundary lines range from before the path is entered up through the buddhabhūmi. The definition of the *prajñāpāramitā of the path* is 'the knowledge that directly realizes that all phenomena are free from reference points and causes one to proceed to the nonabiding nirvāṇa.' Its instances are the five paths of the mahāyāna, primarily [the paths of] seeing, meditation, and completion. As for its boundary lines, the fully qualified [prajñāpāramitā of the path exists] during the meditative equipoises of the noble ones of the mahāyāna, while its approximately concordant [forms] exist in the mind streams of [those on] the two [paths] of accumulation and preparation and so on. The definition

of the *fruitional prajñāpāramitā* is 'the knowledge that has arrived at the nonabiding nirvāṇa and is the highest final level of directly realizing that all phenomena are free from reference points.' Its instance is the illusionlike nondual wisdom of the buddhabhūmi. Its boundary lines are that it exists solely in the mind streams of noble buddhas." On the difference between actual and nominal prajñāpāramitā, LNG (fol. 3b.3–6) quotes the above opening verse of Dignāga's *Prajñāpāramitārthasaṃgraha* and explains, "Accordingly, the two [prajñāpāramitās of] ground and fruition represent the fully qualified prajñāpāramitā, while the scriptural prajñāpāramitā is only nominal. In the prajñāpāramitā of the path, there are elements of both actual and nominal [prajñāpāramitās]." PGSD (p. 61) says that only the fruitional prajñāpāramitā is the fully qualified one, while the scriptural one and the one of the path are nominal. The reasons for labeling them as "prajñāpāramitā" are that the former represents the means to express prajñāpāramitā and the latter, the cause for the attainment of prajñāpāramitā. The purpose of labeling them thus is that the persons who strive for prajñāpāramitā know that they must study, and reflect on, the scriptural prajñāpāramitā and practice the prajñāpāramitā of the path. Both are not the actual prajñāpāramitā because they are not the attainment of the prajñā of ultimate relinquishment and realization.

119 LNG (fol. 4b.1–2) elaborates: "An instance of the first one is something like the reality of cessation in the mind stream of noble buddhas. The second one exists as two—the knowledge of all aspects that knows all aspects of knowable objects without exception and the knowledge of all aspects that knows the seventy points [that represent its] primary causes and [their] results." According to SZB (pp. 302–3), the knowledge of all aspects is "the clear realization of realizing the aspects of the fruition as being without arising." However, one should not confuse this with the knowledge of all aspects taught in the eighth chapter (the wisdom dharmakāya). For as expressed in verse IX.2, the knowledge of all aspects taught in the first chapter is the cause and the one in the eighth chapter, the result. When Haribhadra speaks of the four trainings as causes, he includes all the points in the eight chapters in the two catergories of cause and result, with the trainings belonging to the former. However, this is in no way a teaching that the three knowledges are not causes because that would not accord with the AA.

120 PGSD (p. 55) elaborates that maturation means to fulfill the main aspiration prayer—the actuality of wishing to attain perfect buddhahood for the welfare of others. As for the gauge of having matured sentient beings, matured beings are those who, by way of the obscurations being suitable to actually be relinquished and the remedies being suitable to actually arise, have attained the path of preparation of the yāna of their respective own traditions. When these beings attain the paths of seeing and familiarization, it means that matured beings become liberated. When these beings attain the path of nonlearning, they abide on the path of final liberation. Therefore, they attain the final ability to make the obscurations be suitable to actually be relinquished and the remedies be suitable to actually arise in those who are to be guided by the actual kāyas attained by said beings. As for purification, through the power of having accumulated the causes for excellent buddha realms being accomplished (the roots of virtue) in a perfect manner, within a buddha's own appearances the realms that consist of container and contents appear solely as all-encompassing purity.

121 I.158ab. Tib *yang dag mtha'* renders Skt. *bhūtakoṭiṣu* (which means "in the myriads of beings") by ignoring the plural. The sentence in Sanskrit thus means "It has been stated that the conditioned phenomena in the myriads of beings are void in all resepccts."

122 "Cognitive aspects" are the wisdom moments of the clear realizations that represent the cognitive subjects which focus on, and realize the nature of, their respective objects, called "referent aspects" (such as impermanence or emptiness). For more details on cognitive and referent aspects, see below (2.2.2.2.1.2.2.1.1.1.1. Explaining the aspects to be trained in) and Appendix III (section 2a).

123 PVSD (fols. 7b.6–8a.6) explains the definite order of the four trainings as follows: "The complete training in all aspects is the practice of what is profound during meditative equipoise, which causes the arising of the nonconceptual wisdoms free from reference points that have not [yet] arisen in one's mind stream. The culminating training is this very [training] arising as the nature of the highest [prajñā] arisen from mundane and supramundane meditation. The serial training is the practice of what is vast during subsequent attainment, which causes the attainment of stability in the samādhi that is endowed with the supreme of all aspects. The instantaneous training is the final cause or path once the stability in this [samādhi] has been attained . . . They are also definite in number in terms of their fruitions. Through both [the complete training in] all aspects and the culminating [training], the excellent relinquishment is manifested as one's own welfare—the attainment of the effortless and spontaneously present dharmakāya. Through both the serial and the instantaneous [trainings], the excellent realization that is the welfare of others is manifested—the attainment of the wisdom of the knowledge of all aspects. [In this process,] the rūpakāyas and their activities are attained as a matter of course." See also Appendix III.

124 That is, the knowledge of all aspects exists in buddhas; the knowledge of the path, in bodhisattvas; and the knowledge of entities, in śrāvakas and pratyekabuddhas.

125 According to LNG (fols. 4b.5–6 and 5a.3–4), the knowledge of the path exists on all five paths of the mahāyāna and it is also said to exist from the mahāyāna path of seeing up through the buddhabhūmi. As for the knowledge of entities, the actual one exists on all five paths of the hīnayāna, while all the noble ones of the mahāyāna possess the nominal knowledge of entities. It is also said to exist in the mind streams of all noble ones.

126 Instead of "objects of studying and reflecting," LNG (fol. 7a2–3) has "natural utter peace as the object of thoughts."

127 LNG (fol. 7a.3–5) says, "The equipment of the bhūmis and the paths of seeing and familiarization that are explained in the knowledge of all aspects and the knowledge of the path are not repetitious because they have different purposes. For the former are explained in order to define the knowledge of all aspects (the subject) and the latter teaches the knowledge of the path, which knows the three paths, by way of defining it through its objects." PGSD (p. 64) gives the reason that, in the first chapter, the ten bhūmis, the five paths, and so on are taught in terms of the isolates that are the points which define the knowledge of all aspects. In the second chapter, they are taught in terms of the isolates that are the causes through which the knowledge of all aspects is attained.

128 PGSD (p. 64) gives the reason that, in the second chapter, the clear realizations and so on of the hīnayāna are taught in terms of the isolates that are objects to be known. In the third chapter, they are taught in terms of the isolates that are the points to go astray.

129 PGSD (p. 67) says that the given order of the ten points of the knowledge of all aspects represents the one in which they are explained. As for the order in which they are practiced, by virtue of the condition of the disposition for the mahāyāna having been awakened in someone, that person generates the motivation of generating bodhicitta and then engages in the application of this motivation through listening to the mahāyāna instructions from a tathāgata and then giving rise to the realizations of the factors conducive to penetration in their mind streams. The persons with these realizations don the armor through their motivation, engage in the path through applying this motivation, gather the vast collection of the two accumulations, and are finally delivered into the nirvāṇa that is the relinquishment of saṃsāra. Through these four practices, by way of focusing on the eleven focal objects, they manifest the ultimate fruition—the threefold aim—in their mind streams.

130 Almost all other commentaries speak of five branches, the third one being the pervasiveness of the disposition as the foundation for all beings to potentially give rise to the knowledge of the path. LNG (fol. 11b.4–6) describes the first three as follows. "The support for the arising of the knowledge of the path is to be free from manifest pride as what obstructs it. The certainty of its arising is due to having geneated bodhicitta (its cooperative condition). The pervasiveness of its arising is due to the disposition (its substantial cause) having been awakened." The remaining two branches correspond to the last two of the four in PSD above.

131 This is a synonym for the path of accumulation.

132 See PSD, p. 32.

133 Note that the Sanskrit grammatical forms svābhāvikakāya, sāmbhogikakāya, and nairmāṇikakāya (as opposed to svabhāvakāya, sambhogakāya, and nirmāṇakāya) are quite standard. They are not only used in the *Abhisamayālaṃkāra* and its commentaries, but also in many sūtras and most Yogācāra texts, such as the *Mahāyānasūtrālaṃkāra*, the *Uttaratantra*, the *Mahāyānasaṃgraha*, their commentaries, and so on. These forms indicate that said kāyas are related to the dharmakāya as its features or aspects and are not three separate entities on their own. Thus, in terms of its nature, the dharmakāya is referred to as svābhāvikakāya (this is why these two kāyas are often said to be equivalent). In terms of its bringing the enjoyment of the mahāyāna dharma to bodhisattvas, it is the sāmbhogikakāya. In terms of its manifesting in all kinds of forms for all kinds of beings, it is the nairmāṇikakāya. See also Makransky 1997 (esp. pp. 54–60).

134 MPZL (p. 18) says that, according to the explicit teaching of the AA and certain Indian and Tibetan masters such as Āryavimuktisena, the four points that define the dharmakāya are the svābhāvikakāya, the sāmbhogikakāya, the nairmāṇikakāya, and enlightened activity. To list these four as the svābhāvikakāya, the sāmbhogikakāya, the dharmakāya, and the nairmāṇikakāya is the exegetical approach of most Indian and Tibetan masters, such as Haribhadra, which represents the unsurpassable intention of what the AA teaches implicitly.

135 MCG (fol. 5b.3–4) remarks that the seventy points are summarized in the eight topics and these can again be summarized in the three knowledges—the types of realization of the four kinds of noble ones are contained in a general manner in the three knowledges; the four trainings, in the knowledge of the path; and the dharmakāya, in the knowledge of all aspects.

136 PGSD (p. 68) explains that all beings except for the gods without discrimination and those in the formless realm can directly give rise to bodhicitta. The former cannot do so because they do not possess a manifest and clear mental consciousness that has a continuum. The latter cannot because the beings in the formless realm do not serve as focal objects for each other. Thus, they cannot directly give rise to the wish for others to be free from suffering upon seeing that they are being tormented by suffering.

137 Tib. dkon mchog sgron me'i mdo. The *Kangyur* does not contain a sūtra of this name and I also could not locate the following verse in any of the texts of the *Tengyur* whose titles contain these words.

138 Line IV.3a. MCG (fol. 14a.2–5) says that the support of the generation of bodhicitta is to aspire for the mahāyāna, which arises even in nāgas and gods who desire to attain buddhahood. The statements in the *Bodhisattvabhūmi* and the *Bodhipathapradīpa* about the prātimokṣa vows being necessary as the support for the generation of the bodhicitta of application refer to these vows only being required in beings with particular psychophysical supports since there are also gods in the desire realm and bodhisattvas in the higher realms (both lacking prātimokṣa vows) who give rise to bodhicitta. The causes for generating bodhicitta are to see the physical form of

a buddha, to see and hear about the powers of buddhas and bodhisattvas, to hear the mahāyāna dharma, not to tolerate the suffering of beings when one sees it, and so on.

139 The *Bodhisattvabhūmi* (D4038, fol. 7a.6–7) says literally, "A bodhisattva's first generation of bodhicitta is the first perfect aspiration prayer among all perfect aspiration prayers of bodhisattvas. It includes [all] perfect aspiration prayers other than this" (note that the above abbreviated paraphrase is also adduced in several other commentaries). In its following lines, the *Bodhisattvabhūmi* (1.2, §§1.1.2. and 1.1.3.) explains bodhicitta as having the same two focal objects—enlightenment and the welfare of others—as Vasubandhu and others do below.

140 "The intention that possesses three qualities and two focal objects is called 'bodhicitta'" (Limaye ed., p. 42). Vasubandhu's text explains the three qualities as (1) the great enthusiasm for attaining the profound and performing difficult tasks for a long time by virtue of armorlike vigor, as well as great endeavor by virtue of the ensuing vigor of application; (2) the great purpose of being concerned about the welfare of both oneself and others; and (3) the great outcome of attaining great enlightenment. Thus, in due order, the three qualities are the qualities produced by a person, the quality of working for the benefit of others, and the quality of maturing the fruition. The two focal objects are (1) great enlightenment and (2) promoting the welfare of others. For *Mahāyānasūtrālaṃkāra* IV.1, see below.

141 XVIII.74ab.

142 P. 31.

143 IV.1 (PSD only quotes lines bd).

144 PGSD (pp. 69–70) says that, according to Āryavimuktisena and Haribhadra, the primary mind that is bodhicitta is the pure mental consciousness that is embraced by the prajñā of realizing emptiness and focuses on perfect enlightenment for the welfare of others. According to Rongtön, in terms of what is to be done, the generation of bodhicitta is a primary mind, but in terms of the agent, it is a mental factor. MCG (fols. 13b.4–14a.2) explains that, though "desire" in the definition of generating bodhicitta refers to the mental factor striving among the five object-ascertaining mental factors, it is the generation of bodhicitta (the result) that is labeled with the name of this striving (its cause). The reason for such labeling is that virtuous dharmas are the nature of the striving for enlightenment—if there is the striving for enlightenment, the generation of bodhicitta will arise as its result. Or though the generation of bodhicitta arises as a primary mind, it possesses the mental aid of striving and thus is labeled with the name of this mental aid. The purpose of this is to show that bodhicitta is generated based on such striving. The invalidation of the explicit statement is that the mental factor "striving" is the cause for generating bodhicitta and not its nature. If it were the latter, said cause and its result would be the same, just as when claiming that firewood and fire are the same.

145 D3800, fol. 8b.6–7.

146 D3801, fol. 79a.7.

147 SZB (p. 305) says that, according to Āryavimuktisena, among the two parts of the definition of generating bodhicitta ("enlightenment" and "the welfare of others"), ordinary beings focus primarily on the former and noble ones, primarily on the latter. The generation of bodhicitta, in which these two aspects are complete, is divided into twenty-two in terms of its particular instances.

148 This is an abbreviated paraphrase of what Dharmamitra's *Prasphuṭapadā* (D3796, fol. 39a.1–2) reports as Buddhaśrījñāna's position: "All sentient beings on the level of ordinary beings are said to be those with the bodhicitta of aspiration, while those from the bhūmi Supreme Joy onward are those with the bodhicitta of applying themselves to the dharmadhātu,

just as it is, which is a particular feature of wisdom." However, neither of these passages is found in the commentaries on the AA by the two Buddhaśrījñānas.

149 D3796, fol. 38b.5–7.

150 D3940, fol. 7a.5–6.

151 I.15–16.

152 D3872, fols. 51bf.

153 D3915, fol. 25a.2–4.

154 IV.7.

155 Literally, line IV.8d has "supreme" (Skt. paramatā, Tib. dam pa), which is taken to mean "ultimate" (Skt. paramārtha, Tib. don dam) by the *Bhāṣya* and all subsequent commentaries.

156 IV.8–9.

157 PGSD (pp. 70–73) explains that the generation of bodhicitta on the level of seeming reality is the one of mahāyāna learners that focuses on perfect enlightenment for the welfare of others and lacks the wisdom of the meditative equipoise of directly realizing the nature of phenomena. It exists on the paths of accumulation and preparation and during the subsequent attainment of mahāyāna noble ones. It is divided into the bodhicitta of aspiration, which is not associated with the bodhisattva vow, and the bodhicitta of application, which is associated with the aid that is the bodhisattva training. The first cannot go beyond the path of accumulation because, from the path of preparation onward, there is no generation of bodhicitta that is not associated with the bodhisattva vow. The latter does not exist during the meditative equipoise of mahāyāna noble ones because it is definite as a generation of bodhicitta on the level of seeming reality. Therefore, in this context, the bodhicitta of aspiration is necessarily not associated with the bodhisattva vow, while the bodhicitta of application is necessarily associated with it. The ultimate bodhicitta has the nature of the nonconceptual meditative equipoise of directly realizing the nature of phenomena, which exists from the first bhūmi onward. PVSD (fol. 10b.3–4) defines ultimate bodhicitta as the state of mind that arises as the nature of the ultimate, is made special through the above three features in *Mahāyānasūtrālaṃkāra* IV.8 (with the last one being glossed as the direct realization of phenomenal identitylessness), and is attained by virtue of having become familiar with the yogas of calm abiding and superior insight.

158 MPZL (p. 22) points out that there are two ways of determining the boundary lines of generating bodhicitta—the way that is based on the twenty-two examples in AA I.19–20 (see PBG below) and the above way of the *Mahāyānasūtrālaṃkāra*. Against the *Mahāyānasūtrālaṃkārabhāṣya* on IV.2 (which is followed by PSD above) and the boundary lines in the commentaries on the AA (which take the last three among the twenty-two types of bodhicitta as referring to the buddhabhūmi), MPZL says that the *Mahāyānasūtrālaṃkāra*'s intention is to take all twenty-two types of bodhicitta in the AA as existing on the paths of learning and thus referring to the causal forms of generating bodhicitta.

159 This refers to the last one among the twenty-two examples for generating bodhicitta in AA I.18–19.

160 IV.20ab.

161 D3805, fol. 10b.6–7.

162 I.9.

163 Lines cd correspond to verse 106ab of said text and lines ab are somewhat similar to 106cd, which say, "Except for bodhicitta, the buddhas have not seen any other means."

164 This is also echoed in verse 107 of the *Bodhicittavivaraṇa.*

165 XIV.17.

166 XIV.3.

167 PVSD (fol. 13b.4–6) says that the instructions are twofold—the ordinary instructions that teach merely a part of the mahāyāna path and the special instructions, which consist of all the words of the Buddha and the treatises on them that comprehensively and unmistakenly teach the mahāyāna path and its fruition. LNG (fol. 9a.3–6) agrees and adds that "instructions" are given in order that previously existent qualities do not deteriorate, while "directions" are given in order to attain previously unattained qualities. This follows the *Vṛtti*'s (p. 31) distinction of the two Sanskrit terms *avavāda* and *anuśāsana*, respectively. MPZL (p. 24) acknowledges the *Vṛtti*'s distinction, but follows the assertion that "instructions" refers to the means that make one attain the qualities of the path that one had not attained before, while "directions" are the means that make what one has attained special.

168 This position, adding that practice in accordance with the instructions is the primary meaning of "instruction," is found as a quote in Dharmamitra's *Prasphuṭapadā* (D3796, fol. 43a.2).

169 D3795, fol. 256b.6.

170 D3796, fol. 42b.2. LSSP (fol. 113b.4) takes this to mean that bodhisattvas in their last life are able to attain enlightenment independently of others and thus do not rely on instructions.

171 PGSD (pp. 82–83) explains the instructions on practice's own nature as "the genuine dharma of the mahāyāna scriptures that teaches the manner of making the practice of the mahāyāna a living experience by way of not going beyond the two realities (the object) and means and prajñā being in union (the subject)." MCG (fol. 17a.4–5) says that said instructions consist of the instructions on practicing the path by way of the two realities being unified in that, conventionally, everything to train in (such as the generation of bodhicitta) is unceasing as illusionlike appearance and thus exists seemingly, while it is not observable ultimately, due to which there is no fear of emptiness. As for the two realities, their basis of division is the sheer lack of nature or the sheer reverse of what is unreal. Within seeming reality, the correct seeming consists of what appears to the unimpaired six sense faculties and the false seeming, of the distorted appearances due to impaired sense faculties (such as falling strands of hair due to blurred vision). The nominal ultimate refers to merely having negated arising and so on ultimately, but not being free from the reference point of the lack of arising. The nonnominal ultimate refers to being free from all reference points of arising and the lack of arising. The definition of seeming reality is "the phenomena that are not beyond mind and cannot withstand analysis through correct reasoning." The definition of ultimate reality is "the nonreferential nature of phenomena beyond mind in which all reference points are at utter peace." All apprehenders and apprehended phenomena that appear as the duality of subject and object represent seeming reality. Ultimate reality is the nonreferential suchness that is experienced by the wisdom of the noble ones in the manner of dualistic appearances having vanished. Therefore, these two realities that are taught through terms by those who explain and are taken as objects by audiences through listening and reflecting may well be presented as two distinct realities in dependence on the mental states that are their cognizing subjects. However, in terms of the fully qualified ultimate meditative equipoise of the noble ones, both these realities are seeming. Thus, they should be differentiated in this way. If the two realities were different ultimately, the ultimate would not be the true nature of appearances, the superimpositions of clinging to appearances being really existent would not be severed through realizing the ultimate, the true reality of not finding the seeming through reasoning would not be the ultimate, and both afflicted and purified phenomena could coexist in the mind stream of a single person. If the two realities were the same on

the level of the seeming, ultimate reality would be seen through merely seeing the seeming; just as afflicted phenomena increase through focusing on the seeming, the same would happen for the ultimate; there would be no ultimate to be searched for outside of the seeming; and, just as seeming reality entails all kinds of reference points, the same would be true for the ultimate. Therefore, ultimately, the two realities are not asserted as having any referential characteristics of being the same or different. However, conventionally, in terms of the nominal ultimate, the two realities are the same in nature, but different isolates. In terms of the nonnominal ultimate, they are different merely in the sense of negating being the same. Ultimately since the two realities cannot be differentiated by anything whatsoever, in terms of the way things are they are not different. However, in dependence on the cognizing mind, they are different in the same way as unconditioned space can mentally be divided into east and west. Thus, from the perspective of what is to be determined, the realities are taught as two. From the perspective of what is to be adopted and to be rejected, they are taught as the four realities (which are treated in the second one among the ten kinds of instruction). PVSD (fol. 14a.3–5) presents the instructions on the nature of practice as "You should train in the entire conduct of bodhisattvas as what is to be practiced, and the way of practicing is in the manner of the two realities not being contradictory in terms of, ultimately, being free from clinging to real existence due to being free from the three spheres and, conventionally, observing [everything] as illusionlike." MPZL (p. 22) has "the instructions on practicing the path of the union of means and prajñā in the manner of not going beyond appearance and emptiness—the aspects of the two realities as what are to be known." According to SZB (p. 306), the nature of clear realization by way of realizing the two realities as not being contradictory is the realization of the two realities that has the cognitive aspect of the union of means and prajñā.

172 CZ, pp. 57–58. Note that many of the sūtra passages quoted in PSD are abbreviated and/or paraphrased (for example, "prajñāpāramitā" is usually replaced by "mother"), so I occasionally tacitly added a few words as found in the full quotes, without listing the variant readings/omissions in PSD. As for the contexts and the complete wordings of these quotes in PSD, see the respective places in CZ (which inserts the headings and subheadings of the AA and its commentaries into the text of the sūtras) as well as Sparham 2006 and 2008a. Note that in Conze's translation, pages 37–430 (corresponding to chapters I–IV of the AA) usually follow the sūtra in twenty-five thousand lines (pp. 203–430 mostly rendering the revised edition of this sūtra), except for some passages from the sūtras in one hundred thousand and eighteen thousand lines. Pages 431–643 (chapters V–VIII of the AA) follow the Gilgit manuscript of the sūtra in eighteen thousand lines. For further details, see CZ, p. ix.

173 D4038, fol. 68b.1–2.

174 This is a quote (*Saṃyutta Nikāya* IV.127) in the passage of the *Bhāṣya* on VI.2 that explains this (D4090, vol. khu, fols. 2b.6–3a.2), which reads, "What is the meaning of 'the four realities of the noble ones' that are found in the sūtras? Since they are real for noble persons, they are explained as 'the realities of the noble ones' in the sūtras. 'Does this mean that they are delusive for others?' Not being mistaken, they are real for everyone, but the noble ones see them exactly as they are, [that is, in their sixteen aspects], while others do not. Therefore, these [realities] are called 'the realities of the noble ones.' But they are not those of nonnoble ones because they see in mistaken ways." PGSD (p. 90) also presents the above quote and gives a similar explanation. Note that the same is expressed in many other Indian and Tibetan texts too, such as the *Śrāvakabhūmi* (D4036, fol. 94b.3–5; partly quoted in LSSP, fols. 117b.6–118a.2). For more sources and the related discussion about using the terms "reality" and the "four realities of the noble ones" instead of the pervasive and unquestioned, but nonsensical, translations "truth" and "the four noble truths," see Brunnhölzl 2010, note 3.

175 D4049, fol. 91a.3.

176 Ibid., fol. 91a.3–4.

177 Ibid., fol. 90b.4.

178 Ibid., fol. 90b.6.

179 Ibid., fol. 92b.1–2.

180 D4053, fol. 55a.2.

181 The three characteristics of the path in the *Uttaratantra*.

182 *Ratnagotravibhāgavyākhyā* on I.21 (J 20; P5526, fol. 86b.1–2).

183 D4038, fol. 68b.2–3.

184 IV.52. PVSD (fol. 14a.5–14b.1) explains that the instructions on the four realities refer to them as the objects to be engaged or disengaged, respectively, by bodhicitta. They are to be adopted or rejected in the manner of being free from fourfold clinging—clinging to suffering as what is to be known; to its origin, as what is to be relinquished; to cessation, as what is to be attained; and to the path, as what is to be relied upon.

185 IV.32.

186 These are also known as "the four pairs of persons"—stream-enterers, once-returners, nonreturners, and arhats, each divided into approachers to, and abiders in, these states.

187 The term "saṃgha" literally means "hammered together."

188 4090, fol. 184a.6–7.

189 I.5.

190 I.10–11.

191 *Ratnagotravibhāgavyākhyā* on I.12 (J 11–13; P5526, fols. 81a.5–83a.2).

192 I.14.

193 I.19.

194 I.21ab.

195 I.21cd.

196 I.22. PVSD (fol. 14b.1–3) says that the following on the instructions on the three jewels as the foundation of practice. One needs to go for refuge to the three jewels because the arising of the phenomena of the path that have not yet arisen and the nondeterioration and increase of those that have arisen depends on going for refuge. The manner of going for refuge to the three jewels (each possessing eight qualities) in the mahāyāna is to train in an illusionlike manner without clinging to the real existence of the Buddha as the teacher; the dharma, as the path; and the saṃgha, as one's companions.

197 VII.2cd.

198 PVSD (fol. 14b.3–4) adds that this vigor is without clinging to the happiness of body, speech, and mind.

199 This is an ancient Indian measure, about eight miles (according to other calculations, about four or sixteen miles).

200 PVSD (fol. 15a.2) adds that the dharma vision also knows the words and meanings of the twelve branches of a buddha's speech in an unobstructed manner.

201 P. 47.

202 D3808, fol. 82a.2–4.

203 In the Tibetan tradition, "large commentary" refers to the *Ālokā*, but neither of the following two passages are found in it.

204 D3817, fol. 251a.3–4.

205 PVSD (fol. 15a.3) adds that one should train in these six pāramitās through, on the level of seeming reality, regarding them as illusionlike and, ultimately, realizing suchness free from reference points.

206 Both editions of PSD have "fruition" here, but "purpose" accords with both the above outline and LSSP.

207 D4049, fol. 114b.5–7.

208 The text (ibid., fol. 95a.3) only says that the highest forms of the four dhyānas and the formless absorptions are their pure forms.

209 VII.43c.

210 VII.2ab.

211 VII.45ab.

212 D4049, fols. 113a.5ff.

213 I could not locate this passage in either of the two *Bṛhaṭṭīkās*.

214 VII.44a and *Bhāṣya* (D4090, vol. khu, fols. 61b.3ff.).

215 D3793, fol. 85a.2.

216 D3801, fol. 90b.2–3.

217 P. 49. PVSD (fol. 15b.2) says that the instruction on the six supernatural knowledges is to train in them in the manners of, conventionally, generating them in one's mind stream and, ultimately, all reference points being at utter peace.

218 PVSD (fol. 15b.2–6) explains that the instruction on the path of seeing is to give rise to its sixteen moments (the remedies for the imputed factors to be relinquished, which are relinquished just through seeing) in the same way as illusionists do not cling to the illusions that they themselves created. The instruction on the path of familiarization is to cultivate it in the manner of knowing that, on the mahāyāna path of familiarization (the remedy for the innate factors to be relinquished, which are relinquished through familiarization), the factors to be relinquished and their remedies do not exist as two. PGSD (p. 82) presents the progression of practicing all ten instructions as follows. The persons who have generated bodhicitta listen to the mahāyāna instructions from a tathāgata and then practice them through special means—they focus on the focal objects that are the four realities, rely on the three jewels as the foundation of the path, overcome the three lazinesses (clinging to bad actions, discouragement, and faintheartedness) through the three kinds of vigor, manifest the visions and supernatural knowledges (the special temporary fruitions), and finally manifest the knowledge of all aspects (the ultimate fruition), which is free from all obscurations of the paths of seeing and familiarization.

219 D4049, fol. 110a.7–110b.1.

220 This is only stated in the *Abhidharmakośabhāṣya* (D4090, vol. khu, fol. 20a.6).

221 D4049, fol. 107b.5–6.

222 The fourteen intermediate states are the thirteen between each one of the fourteen rebirths as god and human as well as the intermediate state following whatever rebirth preceded the first one in this succession of fourteen births.

223 That is, the levels of Brahmakāyika up through Vṛhatphala except for the five pure abodes of the form realm.

224 D4090, vol. khu, fol. 22a.6–22b.4.

225 D4049, fols. 108b.7–109a.3.

226 The *Abhidharmasamuccaya* only lists the names of these three, but does not explain them in any way.

227 Both editions of PSD have *ma* instead of *sa*. However, the latter is confirmed by LSSP.

228 D4090, vol. khu, fol. 25a.5.

229 This is another term for the afflictions.

230 This refers to their possessing or not possessing the supernatural knowledges of miraculous powers and so on.

231 For details on this, see below (2.2.2.2.1.2.2.1.1.1.1.2.3.2.2. Instruction on the aspects of the knowledge of the path, 3) The path of blissfully abiding amidst visible phenomena).

232 VI.55bc. For a synopsis of the twenty kinds of saṃgha according to the *Abhidharmakośa*, see Chart 6 in Brunnhölzl 2010.

233 For synopses of the enumerations of the twenty-five bodhisattva saṃghas according to the revised edition of the *Prajñāpāramitāsūtra in Twenty-five Thousand Lines* and the twenty kinds of saṃgha according to AA I.23–24, Āryavimuktisena, and Haribhadra, see Charts 7–9 in Brunnhölzl 2010.

234 This happens through their manifesting the meditative absorption without discrimination (Skt. asaṃjñisamāpatti, Tib. 'du shes med pa'i snyoms 'jug). This is the highest type of meditative absorption within the fourth dhyāna and, when performed for a long time, leads to rebirth in the highest level of the gods of the form realm.

235 MPZL (p. 26) says that, though these bodhisattvas manifest the meditative absorption without discrimination, through the power of their skill in means they are not born as long-living gods but in any other suitable realms.

236 According to MPZL (p. 26), (a) do not manifest the fruitions of the dhyānas and formless absorptions, but, through their skill in means, are reborn among humans, such as in a royal family. (b) do equally not manifest the fruitions of the dhyānas and so on, but are reborn only among the gods of the desire realm and take care of the beings there.

237 According to MPZL (pp. 26–27), these bodhisattvas still remain in order to relate to the buddhas by venerating them and so on.

238 MPZL (p. 27) says that these are bodhisattvas in their last existence who become buddhas solely at the time of being blessed by the immeasurables.

239 MPZL (p. 28) says that these bodhisattvas experience the bliss of all the dhyānas and formless absorptions (except for the five pure abodes) in an illusionlike manner, are finally reborn in the Peak of Existence, and promote the welfare of many beings from there.

240 MPZL (p. 28) adds that these bodhisattvas relinquished the factors of the form realm to be relinquished through seeing and familiarization already in the desire realm and thus are born directly from there into the formless realm.

241 MPZL (p. 28) says that these refer solely to bodhisattvas when they possess the seven precious items of a cakravartin, who then gather the two accumulations completely in this lifetime and become fully enlightened without taking on another life or another body.

242 D4090, vol. khu, fol. 25b.5.

243 D4090, fol. 195b.4–5.

244 MPZL (p. 28) explains that these bodhisattvas attain the samādhi of crossing in one leap and then manifest the meditative absorption of cessation through the body of prajñā.

245 CZ, pp. 73–74.

246 IN: mere abiders in the fruition of stream-enterer, mere abiders in the fruition of once-returner, and approaching arhats. PGBG (p. 320) also follows Haribhadra's enumeration.

247 Tib. ar byang chub ye shes.

248 D240, fols. 245a.4ff.

249 D4090, vol. khu, fol. 14b.4–5.

250 PVSD (fol. 16a.3) explains the nature of the path of preparation as the mundane wisdom that arises from meditation, which consists of mental states of assessing an object-generality of identitylessness, that is, conceptions for which terms and referents appear (in a conflated manner).

251 LSSP (fols. 171b.6–172a.1) says that this section accords with the *Ālokā*'s explanation following *Mahāyānasūtrālaṃkāra* (XIV.23–27) and the *Abhidharmasamuccaya* (D4049, fol. 92b.5–7).

252 PGSD (pp. 110–11) explains that heat refers to primarily attaining the illumination of the actuality of afflicted apprehended phenomena being without any nature; peak, to the illumination of purified apprehended phenomena being without any nature; poised readiness, to the illumination of the apprehender as a substantially existent person being without any nature; and the supreme dharma, to the illumination of the apprehender as an imputed individual being without any nature.

253 PGSD (p. 111) agrees that the entire paths of accumulation and preparation are conceptions because they represent mental states of apprehending phenomenal identitylessness in the manner of an object generality. They are conceptions because they apprehend the nature of phenomena in the manner of an object generality and apprehend the object by way of names and reference points. For both the *Abhidharmasamuccaya* and its commentaries explain them as conceptions that picture the four realities by way of names and reference points. Therefore, though the path of preparation possesses many qualities (such as the supernatural knowledge of knowing the minds of others), it does not arise as the actual nature of the path.

254 IN: there are [some who] say that the path of preparation consists of the inferential cognitions that rely on reasonings such as the freedom from unity and multiplicity. For Nyaön's synopsis of the different positions of various early Kadampa masters on the nature of the meditative equipoises of the path of preparation, see Brunnhölzl 2010.

255 This reason is literally found in Sthiramati's *Madhyāntavibhāgaṭīkā* (D4032, fol. 280a.3).

256 IV.12.

257 D4027, fol. 18a.3–4.

258 Pandeya ed., p. 139.27–28 (D4032, fol. 280a.1–6).

259 Thus, (1) refers to the paths of accumulation and preparation and (2), to the paths of seeing and familiarization. Sthiramati adds that (3) refers to the meditation of nonlearners, that is, arhats.

260 This verse is not found in Śāntarakṣita's works, but in Kamalaśīla's *Tattvāloka* (D3888, fol. 246a.1).

261 II.32–33ab.

262 IN: the four factors to be relinquished that correspond in number to the four [branches of] penetration.

263 II.33a.

264 III.287ab.

265 I.8ab.

266 IN: on the level of peak [of the path of preparation] (this is also explicitly found in LSSP).

267 Literally, "the pāramitās that make one go to the other shore of the excellent two welfares."

268 MCG (fol. 34a.2–4) explains that, among these conceptions, those that cling to real existence are reversed even from the perspective of having gained certainty during subsequent attainment, while those that cling to characteristics in terms of clinging to mere imputations are reversed through the power of meditative equipoise. It is in this way that the realization of the path of preparation weakens the manifest forms of these factors to be relinquished. According to MPZL (pp. 37–39), the AA explicitly teaches that the difference between the conceptions about the apprehended and the conceptions about the apprehender lies in the former conceiving of the apprehended as being the phenomena that consist of entities and the remedies, while the latter take the apprehender as being the phenomena that consist of substantially and imputedly existent persons. Also the commentaries by both Āryavimuktisena and Haribhadra and so on clearly teach that the latter refer to substantially existent sentient beings and imputedly existent individuals. Still, it appears that others give all kinds of explanations that miss the point, such as that the conceptions about the apprehender and apprehended are distinguished in terms of a self and what is mine, consciousness and matter, subject and object, and so on. Therefore, from among the two types of conceptions (special and ordinary [Tib. 'phar ma/rkyang pa]), these here are asserted as ordinary. It is not tenable for them to be special ones because this contradicts the meaning of the scriptures as well as reasoning. From among conceptions in terms of being affirmed and being negated, they are asserted as the former because they are states of mind that conceive of phenomena and persons as being existent. They are not conceptions in terms of being negated because they are not states of mind that conceive of phenomena and persons as being nonexistent. There is entailment because the difference between conceptions in terms of being affirmed and being negated is determined by the appearance of the cognitive aspects of affirming and negating, respectively. Therefore, these conceptions are associated with the path of preparation as its factors to be relinquished, but not as its nature. For the nature of the path of preparation consists of the mental state of realizing personal and phenomenal identitylessness (the poised readiness that concords with the dharma), so how could it consist of the conceptions taught here? These four conceptions are what are to be eliminated by the path of preparation, so how could they be cultivated as its nature? Thus, these four conceptions make up the factors to be relinquished through seeing and familiarization—the obscurations—in their entirety. As for the manner in which they are associated with the paths of preparation, seeing, and familiarization, the manifest conceptions about the apprehended that cling to phenomena as being really existent and the manifest clinging to substance, which conceives of persons as being substantial, exist in ordinary beings, but not in the noble ones because the latter have directly realized the lack of real existence. The manifest conceptions that cling to imputations and are not the former

two conceptions exist in the noble ones, but not in ordinary beings because the latter have not directly realized identitylessness. Through the power of the manifest clinging to real existence in the mind streams of ordinary beings, the clinging to imputations cannot be manifest. As for the seeds of all four conceptions, they exist generally in ordinary beings. In the noble ones, the seeds that are in the process of being relinquished on their respective bhūmis as well as the seeds that are to be relinquished on their respectively lower bhūmis do not exist, while they still have the seeds that are to be relinquished on their respectively higher bhūmis. As for the boundary lines of when these conceptions are relinquished, in general, conceptions are definitely threefold—(1) imputational ones, (2) innate ones, and (3) their subtle latencies. Therefore, the first are relinquished through the path of seeing; the second, through the nine levels of the path of familiarization; and the third, through the vajralike samādhi. In particular, as for the conceptions that cling to substantial existence, their imputational parts are relinquished through the path of seeing. Their innate seminal parts are relinquished through the seventh bhūmi, which completes the relinquishment of the afflictive obscurations. Their latencies, which represent cognitive obscurations, are relinquished through the three pure bhūmis. In this way, one is free from the absurd consequence that the four conceptions of the practice of the equipment of the remedies on the path of familiarization and the culminating training of the path of familiarization are incomplete. For those who assert that the conceptions of clinging to substantial existence have been relinquished completely on the first bhūmi, it appears difficult to explain the practice of the equipment of the remedies on the path of familiarization and the culminating training of the path of familiarization because AA I.14cd–15ab says:

> The four conceptions'
> Four kinds of remedy
> On the paths called "seeing"
> And "familiarization," respectively . . .

SZB (pp. 307–12) says that the difference between apprehender and apprehended is that they are presented in terms of a self and what is mine, respectively, while both are included in the views about a real personality. Therefore, according to the explicit teaching of the AA, the difference between them is that the conceptions about the apprehended represent the clinging to an identity of phenomena (the root of the cognitive obscurations) and the conceptions about the apprehender, the clinging to an identity of persons (the root of the afflictive obscurations). The purpose of dividing them in this way is to eliminate the assertions of tīrthikas who conceive of them as what is experienced and the experiencer and, as illustrated by that, to realize that all conceptions about apprehender and apprehended (or any conceptions of the three spheres) are factors to be relinquished. Therefore, the root of all obscurations to be relinquished consists of the two types of clinging to an identity, while the root of all particulars of the qualities of realization (their remedies) consists of the two types of identitylessness. By virtue of that, in the mahāyāna path of preparation, the power of the causes for giving rise to all the types of realization of the three yānas in a complete manner is complete, and this path is the invalidating remedy that fully relinquishes all types of relinquishment of the three yānas. Also, in the path of seeing as the direct result of the path of preparation, all the functions of the types of realization and relinquishment of the paths of seeing of the three yānas are complete. Therefore, the *Vṛtti* holds that all essential points of the path are complete in the purity of the three yānas being complete in the path of familiarization (the temporal indirect fruition of the function of poised readiness and so on), the complete bestowing of the six precious fruitions and so on (AA IV.11), and (3) the realizations and relinquishments of the three yānas being complete and so on on the buddhabhūmi (the ultimate fruition). The nature of the path of preparation does not consist of the conceptions about apprehender and apprehended because it is held to be free from the modes of apprehending of the thirty-two superimpositions. Also, said conceptions are

presented as a distinctive feature of the mahāyāna path of preparation here by virtue of their including all types of the factors to be relinquished through the three yānas, but not by virtue of the isolated and exclusive relinquishment of the cognitive obscurations, which misses the essential point here. Therefore, when not taking these conceptions as special ones (as done in other mistaken presentations that contradict the meaning of the AA), it is contradictory to only take the cognitive obscurations as said distinctive feature of the path of preparation because the conceptions about substance do not go beyond being afflictive obscurations. In general, the conceptions taught here are twofold—(1) manifest and (2) seminal. (1) The first are relinquished on the path of preparation. (2) The seminal ones consist of (a) imputational and (b) innate conceptions, with (a) being relinquished on the path of seeing. (2b) Innate conceptions consist of seeds and their very subtle latencies. The first consist of the nine degrees of the factors to be relinquished through familiarization. As for the latter, since they cannot be relinquished through the ordinary paths of learning up to the buddhabhūmi, they are the factors to be relinquished through the uninterrupted path at the end of the continuum. Therefore, according to the meaning of what the *Laṅkāvatārasūtra*, the *Madhyamakāvatāra*, and so on teach, conceptions about substance exist up through the seventh bhūmi. However, except for mere seeds, from the first bhūmi onward there is no manifest clinging to real existence. As for the differences with regard to the manner in which the factors to be relinquished are relinquished, the Gelugpas assert that, up through the seventh bhūmi, solely the afflictive obscurations are relinquished and thereafter, solely the cognitive obscurations. Some Sakyapas hold that, on the first bhūmi, both afflictive and cognitive obscurations are relinquished and thereafter, solely the cognitive obscurations. In our own tradition, Mipham Rinpoche says in his commentaries on prajñāpāramitā and the *Madhyamakālaṃkāra* (see Padmakara Translation Group 2005, pp. 340–43) that, in general, the intentions of the two charioteers (Nāgārjuna and Asaṅga) with regard to the manner of relinquishing the factors to be relinquished share the same essential point. He asserts that, on the first bhūmi, the imputational parts of both obscurations are relinquished; up through the seventh bhūmi, the innate parts of both obscurations; and thereafter, solely the cognitive obscurations. Gorampa holds that this is tenable for the Mere Mentalists because they assert the afflicted mind, which must undergo a change of state on the seventh bhūmi. However, the Mādhyamikas who only accept Nāgārjuna's sixfold collection of reasoning do not assert the change of state of the afflicted mind and thus hold that the afflictive obscurations are already relinquished from the first bhūmi onward. Also, through quoting a passage from the *Vṛtti*, he establishes that, in bodhisattvas, the realizations and relinquishments of śrāvaka and pratyekabuddha arhats are complete from the first bhūmi onward. However, the meaning of this passage is that the function of poised readiness includes all the functions of the paths of seeing of śrāvakas and pratyekabuddhas, but not all the functions of their paths of seeing and familiarization. Therefore, according to what the *Madhyamakāvatāra* teaches, it is asserted that, in bodhisattvas, the realizations and relinquishments of śrāvakas and pratyekabuddhas are complete from the seventh bhūmi onward because all afflictive obscurations are completely relinquished at that point. The Gelugpas and Sakyapas each present distinct manners of matching the afflictive obscurations with the nine degrees of the factors to be relinquished through the mahāyāna path of familiarization, but Mipham Rinpoche does not do so. However, he holds that the system of asserting that the afflictive obscurations are relinquished on the seventh bhūmi on the one hand and the most well-known scriptural system as well as the system of Longchenpa and his followers that the three lesser degrees of the afflictive obscurations exist on the three pure bhūmis come down to the same essential point. Therefore, the three lesser degrees of the afflictive obscurations are just the latencies of the afflictive obscurations, but the clinging to an identity of persons is fully relinquished on the seventh bhūmi. Thus, the three lesser degrees of the afflictive obscurations are not fully qualified afflictive obscurations, which obstruct liberation and entail the clinging to an identity of persons as their cause. Rather, they are just nominal afflictive obscurations, that is, the latencies of the afflictive obscurations that are labeled with the name "afflictions." Thus,

except for being two different ways of describing this, the essential point is the same. Consequently, one should understand that the following are not contradictory—the teachings in the sūtras and treatises about the afflictive obscurations being fully relinquished on the seventh bhūmi, the explanations that both obscurations are relinquished together at the end of the continuum, the many passages in both sūtras and treatises that teach the cognitive obscurations through the name "afflictions," Candrakīrti's assertion that the latencies of the afflictions are cognitive obscurations, and the statements in the *Madhyamakāvatāra*, the *Uttaratantra*, the *Laṅkāvatārasūtra*, and so on that there are many cognitive obscurations that consist of the conceptions about the three spheres, have the nature of phenomenal identity, and are independent of the latencies of the afflictive obscurations.

269 Following the *Vivṛti*, like most other commentaries, MPZL (pp. 29–30) explicitly speaks of the five distinctive features of the path of preparation. (1) The focal objects are what is to be realized—the two types of identitylessness in their entirety (everything contained within the four realities), which are the root of all common and uncommon focal objects. (2) The aspects are the remedies—the entirety of remedial clear realizations in which all aspects of realizing identitylessness are complete, which are the root of all paths to liberation and omniscience. (3) The path of preparation's being a cause refers to its functioning as the cause of the result that is the path of seeing, which includes all types of realization of the three yānas. (4) The mentor represents the conditions of the inner and the outer mentor—the root of all clear realizations that put an end to the extremes of saṃsāra and nirvāṇa and what protects one in all situations of saṃsāra and nirvāṇa. (5) The conceptions refer to the entirety of the factors to be relinquished that consist of the two types of clinging to identity, which are the root of all afflictive and cognitive obscurations.

270 LSSP has "function" or "activity" (*las*) instead of "actual path."

271 D4090, fol. 8b.5.

272 VI.57cd.

273 D4052, fol. 298a.4–7. This text is sometimes attributed to Vasubandhu and comments on the first chapter of the *Mahāyānasaṃgraha*.

274 I.48 (P5549, fol. 11b.6–7).

275 Wogihara ed., p. 3.1–8; D4037, fol. 2b.3–5.

276 LSSP adds that the conditioned disposition of Mere Mentalism is to be taken as the opposing position to be refuted by Āryavimuktisena in his *Vṛtti*.

277 PVSD (fol. 16b.5–6) describes the Mere Mentalists' second assertion of the disposition as "the true nature of the mind, natural luminosity, which, in its fundamental state, is established through its own nature at all times and is the unconditioned nature of phenomena without anything to be removed or to be added." It should be noted here that LSSP's frequent use of the *Śrāvakabhūmi* (which is tellingly omitted by PSD) as representing a Yogācāra position on the disposition is rather questionable. Also, Tsongkhapa's presentation of different Yogācāra assertions on the disposition reflects his ambiguous position toward this tradition (see the translation of LSSP's section on the disposition in Brunnhölzl 2010, Appendix I1E4). In his early works LSSP and *Ocean of Eloquence* (see Sparham 1993), he considers the existence of the ālaya-consciousness at least a possibility. In the fourth chapter of LSSP (vol. 2, fol. 33a.5–6), basing himself on the *Viniścayasaṃgrahaṇī*, Tsongkhapa explicitly speaks of the existence of the ālaya-consciousness during the meditative absorption of cessation (*gnas skabs de yang kun gzhi yod pas sems ldan yin*). As is evident from the above presentation of the disposition, Tsongkhapa distinguishes between those Yogācāras who assert the ālaya-consciousness and those who do not assert it. However, the only two quotes that he gives as supports for the latter position are

passages from Asaṅga's *Bodhisattvabhūmi* and *Śrāvakabhūmi*, while he also quotes Asaṅga as asserting the ālaya-consciousness in others of his texts. In addition, the *Abhidharmasamuccaya* as yet another text by the same author is cited as support for some Mere Mentalists presenting the disposition as the unconditioned nature of phenomena. These obvious inconsistencies are not addressed by either LSSP or PSD. In Tsongkhapa's later works, such as the famous *Drang nges legs bshad snying po* and his commentaries on the *Madhyamakāvatāra* (*Dgongs pa rab gsal*) and the *Guhyasamājatantra* (*Gsang 'dus kyi 'grel pa bzhi sbrags*), he strictly denies the existence of the ālaya-consciousness. While at least accepting parts of the Yogācāra system in said earlier works, Tsongkhapa sometimes treats Maitreya and Asaṅga as Mādhyamikas (such as below in his presenting the explanation of the disposition in the *Uttaratantra* as Madhyamaka). In his later works, he consistently argues for the absolute superiority of Madhyamaka (in particular its *Prāsaṅgika branch) over Yogācāra (that is, "Mere Mentalism"), while maintaining that, in their ultimate view, both Maitreya and Asaṅga are *Prāsaṅgikas.

278 VI.4–5a.

279 I.24ac.

280 I.49.

281 I.113. PVSD (fols. 16a.6–17a.1) describes the Madhyamaka assertion of the disposition as "the nature of the mind—the unconditioned dharmadhātu that, in its fundamental state, is not established as anything whatsoever."

282 LSSP (fol. 209b.5) adds that it sees the former (Madhyamaka) as the scope of the explanation of the disposition in the AA and the latter (Mere Mentalism), as the scope of its explanation in the *Uttaratantra*. Note, however, that this contradicts LSSP's above presentation of the explanation of the disposition in the *Uttaratantra* as being Madhyamaka.

283 In LSSP, this paragraph ends the description of the disposition according to Mere Mentalism.

284 Interestingly, LSSP (fol. 210a.5–6) adds here that, though it is well known that the Mere Mentalists assert the possibility of the disposition being cut off forever, they just present what certain sūtras of expedient meaning explain, but do not accept this as the definitive meaning. Otherwise, they would have to accept that the obscurations cannot be eliminated, but that is not tenable because they assert that all stains are adventitious. LNG (fols. 9b.6–10a.1) divides the disposition into two in terms of its nature—the naturally abiding and the unfolding dispositions. In terms of the specific phenomena that are founded on it (AA I.39cd), it is thirteenfold.

285 III.4cd. IN: in terms of the eighth bhūmi.

286 D4037, fol. 2b.2–3.

287 IN: the ninth [bhūmi].

288 IN: the subsequent attainment of the tenth [bhūmi].

289 IN: at the end of the continuum. For PGSD's explanation of the disposition, see Appendix IX. MCG (fols. 35a.3–35b.2 and 37b.1–4) presents the disposition according to the hīnayāna as PSD above. The Mere Mentalists, MCG says, identify it as the conditioned factor that makes it suitable for mind to change state into being uncontaminated. For the Mādhyamikas, it is the pure true nature of the mind. Though there are many positions on this, such as it being the unity of clarity and emptiness, here it is the fact of all phenomena being empty of any nature (or naturally empty). Therefore, it is the disposition of the path of the noble ones arising if one meditates through focusing on the mere emptiness in which it is suitable for the three yānas to be accomplished. Though it exists from the path of accumulation onward and even before one has entered the path, in terms of the special disposition that is free from shortcomings, it is said

to be the true nature of the mind of the persons from the path of preparation up through the tenth bhūmi, which is divided into thirteen. There is also the explanation that this is a division in terms of the different capacities of the thirteen practices as the dharmas that are founded on it. In brief, by way of focusing on the dharmadhātu (suchness) from heat up through the attainment of effortless wisdom, the clinging to entities is progressively cut through and, finally, one is propelled onto the buddhabhūmi, on which all clinging to knowable objects is terminated at its root. All of this is due to the foundation that is the dharmadhātu, the naturally abiding disposition, because suchness exists primordially as the basic nature, and the relinquishment of the obscurations is accomplished through focusing on it.

290 XII.18. The following explanations on the four intentions and the four indirect intentions are based on the *Mahāyānasūtrālaṃkārabhāṣya* on XII.16–20ab.

291 PGSD (p. 121) says that there are three equalities of buddhas in terms of the two accumulations (the cause), the dharmakāya (the result), and enlightened activity (the welfare of others).

292 XII.16.

293 PGSD (p. 122) says that this refers to something like speaking of the cut-off disposition in order to lead Mere Mentalists to the Madhyamaka view.

294 XII.19–20ab.

295 This verse is found in the *Mahāyānasūtrālaṃkārabhāṣya* on XII.17.

296 XII.17.

297 LSSP and PSD have *gzung ba*, but the *Tengyur* versions of this text read *gzud pa*.

298 D4051, fol. 233a.7–233b.1.

299 PGSD (p. 122) says that sūtras with an intention are those sūtras of expedient meaning that are mainly taught by having in mind a basis of intention that is different in meaning. Sūtras with an indirect intention are those sūtras of expedient meaning that are mainly taught for the sake of certain special purposes. These two are not contradictory because all four kinds of sūtras with an intention (in terms of equality and so on) are included in those with the indirect intention in terms of a remedy. It is not that all sūtras are included in these eight intentions and indirect intentions because these eight are stated in terms of only the sūtras of expedient meaning.

300 II.31 (P5549, fol. 23b.8).

301 PSD and LSSP have *rgyan gyi bshad sbyar dang de'i 'grel chen*.

302 *Mahāyānasūtrālaṃkāraṭīkā* (D4029, fol. 107b.1–2), but Sthiramati's *Sūtrālaṃkāravṛttibhāṣya* does not mention this. PGSD (pp. 120–21) presents expedient and definitive meaning under three headings—(1) identifying expedient and definitive meaning, (2) their divisions, and (3) their definitions. (1) What is said as merely a worldly convention is called "expedient meaning" and the ultimate basic nature of objects, "definitive meaning." (2) The sūtras whose subject matters respectively are not and are suitable to be accepted literally represent the division in terms of the means of expression. The sūtras that mainly teach the seeming and mainly teach the ultimate, respectively, represent the division in terms of the subject matter. The sūtras that are mainly taught for the sake of introducing those to be guided into the path and the fruition, respectively, represent the division in terms of those to be guided. The sūtras that mainly teach topics that do not accord and accord, respectively, with the philosophical systems of the respective Buddhist factions represent the division in terms of philosophical systems. Among these, the division in terms of the subject matter is the fully qualified one (being stated in the *Ratnakūṭa*), while the other three are nominal. (3) The definition of sūtras of expedient meaning

is "the sūtras that explicitly teach seeming reality as their main subject matter to adhere to." The definition of sūtras of definitive meaning is "the sūtras that explicitly teach ultimate reality as their main subject matter to adhere to." Sūtras of expedient and definitive meaning are each further divided into sūtras of expedient and definitive meaning. In due order, the definitions of the latter two are "sūtras of expedient or definitive meaning, respectively, whose explicit subject matter is not suitable to be accepted literally" and "sūtras of expedient or definitive meaning, respectively, whose explicit subject matter is suitable to be accepted literally." As for the progression of introducing those to be guided to the teachings, it is reflected in the four reliances—not relying on persons, but on the dharma; not relying on words, but on the meaning; not relying on the expedient meaning, but on the definitive meaning; and not relying on consciousness, but on wisdom. The gist of this is that the wisdom of the tenth bhūmi is the practice of progressively accomplishing the welfare of others (the twelfth among the thirteen practices) because it is the wisdom of the tenth bhūmi that, by way of the eight intentions and indirect intentions, establishes those to be guided in the paths of the three yānas.

303 PGSD (pp. 123–24) defines virtue as "what is not neutral and yields pleasant results as its specific maturation." In terms of what concords with this name, it is classified as fourfold—(1) virtue by nature (the eleven virtuous mental factors such as confidence), (2) virtue in terms of congruent association (such as the primary minds and the five omnipresent mental factors that are so associated with one or more of the eleven virtuous mental factors), (3) virtue in terms of motivation (the physical and verbal actions motivated by (1) and (2)), and (4) ultimate virtue (the nature of phenomena, suchness). Virtue is furthermore classified as threefold in terms of body, speech, and mind. Nonvirtue is defined as "what is not neutral and yields unpleasant results as its specific maturation." In terms of what concords with this name, it is classified as fourfold. (1)–(3) are analogous to the three of virtue and (4) the nonvirtue that is labeled as if being the ultimate consists of saṃsāra. What is neutral is defined as "phenomena that are neither virtuous nor nonvirtuous." Its fourfold classification is as above—(1) neutral by nature (such as the ālaya and the afflicted mind), (2) neutral in terms of congruent association (such as the mental factors that are so associated with the ālaya and the afflicted mind), (3) neutral in terms of motivation (the physical and verbal actions motivated by (1) and (2)), and (4) what is ultimately neutral (space as well as analytical and nonanalytical cessations). MCG (fol. 38a.1–6) divides virtue and so on each into the categories (1)–(3) as above, with nonvirtue by nature consisting of all primary and secondary afflictions except for innate ignorance and the two views about a real personality and extremes.

304 These are the faculty that makes everything unknown known, the faculty of knowing everything, and the faculty of being endowed with knowing everything.

305 These three refer to one's meditative absorption entailing both examination and analysis, only analysis, or neither.

306 D4049, fol. 58a.4–5.

307 V.12–13ab and V.16–18.

308 MCG (fols. 38b.6–39a.1) says that (11) refers to understanding that uncommon buddha wisdom is the supreme and unsurpassable one among all phenomena that can be known and thus focusing on the manner of accomplishing it.

309 PGSD (p. 125) says that conditioned and unconditioned phenomena are explained because it is through meditative equipoise and subsequent attainment, respectively, that ultimate reality and seeming reality are realized. Common and uncommon qualities are explained because they respectively arise based on realizing the two realities. MSLP (p. 42) says that, among virtuous phenomena to be adopted, one focuses on the mundane path as what is to be adopted temporarily and on the supramundane path as what is to be adopted ultimately. Then, in terms

of the latter path, one focuses on contaminated phenomena as the factors to be relinquished and on uncontaminated phenomena as the remedies to be adopted. Among the latter, one focuses on conditioned phenomena as the temporary sphere of consciousness and on unconditioned phenomena as the ultimate sphere of wisdom. Among the unconditioned phenomena of the noble ones, one focuses on the common qualities of śrāvakas and pratyekabuddhas and on the ultimate uncommon qualities of buddhas.

310 The *Vṛtti* (p. 81) glosses "assembly" as the different assemblies of approachers and abiders. The sūtras (CZ, p. 123) do not distinguish between "host" and "assembly," but explain "the great host and assembly of sentient beings" as those on the level of the disposition up through bodhisattvas on the level of irreversibility. "The level of the disposition" is the lowest of the seven levels of the śrāvakas as presented in the *Vṛtti* (p. 107), the *Ālokā* (p. 104), and the *Vivṛti* (p. 76). For details on these levels, see PBG, p. 509.

311 PGSD (pp. 125–27) divides the aim into temporary (the qualities of realization and relinquishment from the second moment of the path of accumulation up through the end of the continuum) and ultimate (the dharmakāya as one's own welfare and the two rūpakāyas as the welfare of others). Great mind is defined as "the generation of the bodhicitta of buddhahood that makes the persons whose mind streams are endowed with it the supreme among all sentient beings." In the definitions of great relinquishment and great realization, "the generation of the bodhicitta of buddhahood" is respectively replaced by "the relinquishment of buddhahood" and "the realization of buddhahood." However, the aim of the practice of the mahāyāna is not definite in number as these three because it also consists of the two rūpakāyas as the welfare of others. Still, the reasons for explicitly presenting it as threefold here are that what makes the aim supreme in that it is unrivaled by others, the overcoming of all antagonistic factors to be relinquished without exception, and the complete attainment of the qualities to be attained are definite as three. As for the reasons for presenting these three in the above order, great mind is taught first because the main aim of the practice of the mahāyāna is the welfare of others. Great relinquishment is taught next because the accomplishment of said aim depends on relinquishing the two obscurations. Finally, great realization is taught because said relinquishment depends on attaining consummate realization.

312 PGSD (pp. 127–28 and 130–31) defines the nature of practice as "the practice of bodhisattvas that possesses four distinctive features." The four features are the mahāyāna disposition having awakened, being established in the generation of the mindset of the mahāyāna, making efforts in accomplishing the welfare of oneself and others, and yielding the fruition that is great enlightenment. This practice is classified as two in terms of its objects and its nature. The definition of the first one is "the yoga of bodhisattvas of practicing the three knowledges through cutting through superimpositions onto them as the branches that, respectively, are what is to be attained, the means of attainment, and what is to be adopted and to be rejected." Thus, this practice is threefold in terms of practicing the knowledge of all aspects as the branch that is the result to be attained; the knowledge of the path as the one that is the cause for attaining it; and the knowledge of entities as the one that represents what is to be adopted and to be rejected. The definition of the practice in terms of its nature is "the yoga of bodhisattvas of practicing the four trainings by way of being endowed with the six pāramitās." The reasons for the mahāyāna practice being definitely four in number in terms of both relinquishing the factors to be relinquished and attaining what is to be attained are as follows. In order to relinquish the two obscurations, bodhisattvas don the armor through their motivation, enter the battle through the application of this motivation, gather the battle friends of the two accumulations, and master the qualities of being victorious over all obscurations. In order to attain the fruition, bodhisattvas don the armor through their motivation, enter the practice of the path, gather the vast two accumulations, and manifest the fruition.

313 PVSD (fol. 18b.2–3) explains that this practice is called "armorlike" because it cannot be broken up through its antagonistic factors.

314 IN: the prajñās of the preparation, the main phase, and the subsequent attainment of nonconceptuality, respectively.

315 XVI.14.

316 XIX.28–29.

317 IV.5 (P5549, fol. 32a.1–3).

318 The three spheres are agent, recipient, and action.

319 PGSD (p. 128) says that one practices each pāramitā through being endowed with three features—possessing the mental engagement of the knowledge of all aspects (the preparation), not observing the three spheres (the actual main practice), and dedicating the roots of virtue to unsurpassable enlightenment (the conclusion).

320 The above explanations in the two *Bṛhaṭṭīkās* are respectively found in D3807 (fol. 151a.7–151b.3) and D3808 (fols. 116b.5–117a.5), and those in the *Vṛtti* and the *Ālokā* are on their respective pages 85. See also CZ, pp. 128–30.

321 V.38–39 (the last line in PSD replaces "being a protector of the world" with "the knowledge of all aspects").

322 XVI.15.

323 D4049, fol. 94a.3.

324 VIII.7–8.

325 The *Abhidharmakośabhāṣya* on VIII.9a says that the eleven, in due order, are the five branches of the first dhyāna; serenity of the second; equanimity, mindfulness, alertness, and mental bliss of the third; and the feeling of equanimity of the fourth.

326 The *Savitarkāsavicārābhūmi* is the third section of the *Yogācārabhūmi* and says that, except for the first one, all dhyānas and formless absorptions are called "without examination and analysis" because they are free from the element of desire in examination and analysis, but desire-free examination and analysis can still occur in them. Also, through mentally engaging in pith instructions, for a while even the mental flux of those who are not free from desire can be without examination and analysis (D4035, fols. 37b.7–38a.2).

327 IN: the bliss of suppleness.

328 D4090, vol. khu, fol. 69b.6–7. This and the following two sentences are comments on line VIII.9b.

329 IN: which is not merely suppleness, but distinguished by bliss.

330 In fact, the *Śrāvakabhūmi* (D4036, fol. 170b.6) says the exact reverse—the feeling of bliss is experienced by the physical body and suppleness, by the mental body.

331 I could not locate this quote (or anything similar) in either of the two Indian commentaries on the *Abhidharmasamuccaya*.

332 The above passage in the *Śrāvakabhūmi* and the one presented here only seem to agree when taking what the *Śrāvakabhūmi* actually says (see above), but not in terms of what LSSP/PSD present it to be.

333 D4090, vol. khu, fols. 70b.7–71a.1.

334 D4038, fol. 177a.7–177b.1.

335 Neither LSSP nor PSD explain the fifth branch of the third dhyāna (the basis)—samādhi (described as above or, in general, as a one-pointed virtuous state of mind).

336 LSSP does not explain the four branches of the fourth dhyāna either. According to other commentaries, (1) mindfulness refers to being liberated from the eight flaws of dhyāna, (2) the mental formation of equanimity is the resultant equanimity of being liberated from them, (3) the feeling of equanimity is the benefit of the latter, and (4) the basis is samādhi as above. The difference between the formation of equanimity and the feeling of equanimity is that the former refers to simply resting in a state of meditative equipoise in which there is no need or impulse to remedy any flaws of meditation, while the latter refers to being in an emotionally neutral state of mind that is neither pleasant nor unpleasant.

337 This means that samādhi is completed in the second dhyāna, but not in the first; benefit, in the third, but not in the second; and purity, in the fourth, but not in the third.

338 IN: in the first and second [dhyānas].

339 IN: in the third one.

340 D4049, fol. 94b.6–7. The three levels of birth within the first dhyāna are Mahābrahmāṇa, Brahmapurohita, and Brahmakāyika.

341 VIII.19cd. According to the *Abhidharmakośabhāṣya* (D4090, vol. khu, fol. 74b.6), the last phrase means that, for beings already born in any of the dhyānas and formless absorptions, it is pointless to cultivate any of the respectively lower absorptions because there is nothing to be gained through these inferior absorptions.

342 VIII.20ab. This means that someone born at the Peak of Existence can manifest the uncontaminated meditative absorption of Nothing Whatsoever (the next lower level of formless meditative absorptions) in order to terminate the contaminations of the Peak of Existence. For an uncontaminated meditative absorption cannot be cultivated at the Peak of Existence, while the absorption of Nothing Whatsoever is very close to it (ibid., fols. 74b.7–75a.1).

343 XVII.63.

344 The suffering of pain is related to suffering; the suffering of change, to happiness; and the all-pervasive suffering, to indifference.

345 XVII.17.

346 LSSP/PSD replace "benefit" by "happiness," which is the more common term in this context.

347 D4049, fol. 111b.6–7.

348 XVII.19.

349 IN: and in common with tīrthikas.

350 D3808, fol. 131a.4–5.

351 PGSD (pp. 134–37) explains that the causes of the four immeasurables consist of their physical and mental supports. As for the former, the immeasurables can arise directly in all persons who have or have not entered the path of attaining the four actual dhyānas. For the new arising of the immeasurables, a physical support within the desire realm is needed because they must arise by way of seeing others who are tormented by suffering and then wishing them to be free from it and so on. Once the immeasurables have arisen, their sustained state can also exist in physical supports within the form realm, but not in the formless realm. For in the latter there are no other beings to take as focal objects whose suffering one wishes to eliminate. The mental supports are any of the four actual dhyānas. The definition of the immeasurables is "the excellent

motivation of loving-kindness for immeasurably many sentient beings, which is based on the states of mind of the actual dhyānas as its dominant condition." They are called "immeasurables" because, through focusing on immeasurably many sentient beings, the immeasurable two accumulations are gathered as their result. The definition of immeasurable love is "the samādhi (together with its congruently associated factors) of wishing that immeasurably many sentient beings encounter happiness, which is based on the states of mind of the actual dhyānas as its dominant condition." In the definitions of immeasurable compassion, joy, and equanimity, the phrase "encounter happiness" is replaced by "are free from suffering," "are not separated from happiness," and "are free from attachment and aversion as well as being near or far," respectively. Each one of the four immeasurables is threefold in terms of focusing on sentient beings, the dharma, and being nonreferential. The definition of the first one is "the samādhi (together with its congruently associated factors) that is the samādhi of immeasurable love, focuses on sentient beings as those who strive for happiness, and wishes that they encounter happiness." In the definitions of the second and third ones, the phrase "focuses on sentient beings as those who strive for happiness" is replaced by "focuses, through having realized the lack of a personal self, on sentient beings as those who are specified by the lack of a self" and "focuses, through having realized the lack of real existence, on sentient beings as those who are specified by the lack of real existence," respectively. The same applies to the other three immeasurables. As for the boundary lines of these three types of the four immeasurables, the first one exists even in persons who have not entered the Buddhist path; the second one, from the śrāvaka path of accumulation onward; and the third one, from the mahāyāna path of accumulation onward. The immeasurables are four in number because they represent the remedies for their four antagonistic factors of hostility, maliciousness, mental unhapppiness, and manifest attachment and aversion. As for the manner of cultivating these four, one first cultivates them toward one's relatives and dear ones, then, toward other persons, and finally, toward one's enemies. In this way, one makes effort until all beings have become no different from one's own beloved mother. As for the respective fruitions of the four immeasurables, according to the *Anavataptanāgarājaparipṛcchāsūtra*, through a mind of equal love for all beings one always seizes the mind of omniscience. Through compassion, one never gives up on sentient beings. Through joy, one does not become weary in saṃsāra. Through great equanimity, one relinquishes flaws. Their common fruitions are stated in *Mahāyānasūtrālaṃkāra* XVII.22–23:

> The intelligent who dwell in these pure states
> Are always born in the desire [realm].
> They complete the accumulations
> And mature sentient beings.
>
> They are nowhere separated from the pure states,
> Are free from their antagonistic factors,
> And are not affected by powerful conditions,
> Even when they are heedless.

352 Note that the original heading for this section in the outline above was "[The practice of] bringing engagement to its end."

353 The forty-three letters and their order (beginning with "A") that the prajñāpāramitā sūtra in twenty-five thousand lines lists in this context (CZ, pp. 160–62) correspond to the early *Arapacana* alphabet of the Karoṣṭhi language of the northwestern Indian region of Gāndhāra. It was later widely used as a mnemonic device to symbolize Buddhist key terms (with each letter representing the first letter of a certain Sanskrit word). As in this case, these letters and the terms they stand for were often taken as the bases for contemplating their meanings. For example, with

regard to all phenomena, the first five letters of the *Arapacana* alphabet symbolize the following: "A"—being unborn (*anutpannatva*), "RA"—being free from pollution (*rajas*, lit. "dust"), "PA"—the ultimate (*paramārtha*) being empty, "CA"—dying (*cyavana*) being unobservable, and "NA"—being without name (nāma).

354 D3808, fol. 11a.7.

355 PGSD (pp. 137–39) explains that the dominant condition of the dhāraṇīs consists of the actual dhyānas, while its causes are being familiar with vast virtue in past lives, having studied many teachings of the Buddha in this life, and the pure samādhi that is embraced by realizing identitylessness. The definition of dhāraṇī is "the mindfulness and prajñā (together with their congruently associated factors) of being able to seize the words and meanings, as appropriate, of limitless statements by the Buddha, which are based on the excellent causes that accomplish them as dhāraṇī." The meaning of "dhāraṇī" (from Skt. *dhara*—"holding") is to seize the words and meanings of the dharma as well as the excellent path. The definition of the dhāraṇī of words is "the mindfulness and prajñā (together with their congruently associated factors) that are a subdivision of the four dhāraṇīs and are able to seize, without forgetting, the words of limitless statements of the Buddha." The definition of the dhāraṇī of meaning is the same except for "words" being replaced by "meanings." These two are equivalent to the dharma vision of scriptures and the samādhi of the stream of dharma. They can be based on the maturation of virtuous karma, having studied many teachings of the Buddha, or the samādhi that is embraced by the realization of identitylessness. The first two types among these are called "lesser" because they also exist in persons who have not entered the Buddhist path. The latter one is called "great" because it exists only in persons who have entered this path. The definition of the dhāraṇī of poised readiness is "the mindfulness and prajñā (together with their congruently associated factors) of not being afraid of emptiness, which are a subdivision of the four dhāraṇīs." It is twofold in terms of engaging in emptiness through aspiring for it and directly realizing it. The definition of the dhāraṇī of secret mantra is "the mindfulness and prajñā (together with their congruently associated factors) that are a subdivision of the four dhāraṇīs and, through being embraced by the prajñā of realizing the lack of real existence, are able to bless the mantra words that represent their results so that they yield fruitions." It is twofold in terms of realizing the lack of real existence as an object generality or in a direct manner. According to *Mahāyānasūtrālaṃkāra* XVIII.74, their functions are that, through relying on them repeatedly, bodhisattvas always elucidate and uphold the dharma. As for the number of the dhāraṇīs being definitely four, the dhāraṇīs have the two objects of words and meanings and consist of the cognizing subject that is wisdom. The first two dhāraṇīs are presented in terms of seizing said two objects, while the last two are presented in terms of mainly accomplishing the welfare of oneself and others, respectively. As for their boundary lines, the first two also exist in those who have not entered the Buddhist path, while the latter two exist from the mahāyāna path of accumulation onward. The result of having cultivated the dhāraṇīs is that, through first focusing on letters such as "A," one gradually ascertains all phenomena as being identityless and free from reference points.

356 Lines 21cd.

357 VII.33cd.

358 CZ, p. 144.

359 D3870, fol. 288b.4f.

360 I could not locate this passage in either of the two *Bṛhaṭṭīkās*.

361 That is, eyeballs, ear-holes, nostrils, tongue, and skin.

362 D3801, fol. 108b.1.

363 D3807, fol. 176a.4–6; D3808, fols. 60b.1–3 and 301a.6 (the Kāśyapa scripture is only mentioned in D3808, while denying the flaw of repetition occurs only in D3807).

364 D3807, fol. 178b.1.

365 D3787, fol. 166b.4–5.

366 D3862, fol. 324b.2–5.

367 In detail, the text's three reasons for why emptiness can be called "other-entity" are as follows. First, though emptiness is not established as any nature whatsoever, it abides as the supreme true reality of all phenomena at all times, no matter whether buddhas appear or not. In this respect, it is other than the phenomena of the seeming that bear this nature of emptiness since they do not exist at all times. Second, since emptiness is what is to be realized by ultimate supreme wisdom, it is other than the entities of the seeming, which are not what is realized by this wisdom. Third, emptiness is beyond saṃsāra. Thus, it exists "on the other side" of it, whereas the seeming is not beyond saṃsāra. Thus, the highest reality or the suchness that is completely unchanging and has the defining characteristic of emptiness is "the emptiness of other-entity."

368 D3801, fol. 108b.5.

369 Interestingly, LSSP/PSD use here the very same terms (primordial nature and its manifestations) with which the Sāṃkhyas describe their notions of an all-pervading, single, and primordial cosmic substance and of all phenomena just being different manifestations of this single substance.

370 "Collection" refers to both enlightened activity and its concording results, while "its branches" refers to said activity and its results separately.

371 LSSP (fol. 257a.3) says here that this represents the explanation of wisdom in relation to the twenty emptinesses by Ngog Lotsāwa, who knew the intention of Haribhadra's boundary lines. Note that the dharmadhātu being realized as being omnipresent up through being the matrix of fourfold mastery corresponds to *Madhyāntavibhāga* II.14–15.

372 LSSP (fol. 257a.4–5) adds that this is because neither Āryavimuktisena nor Haribhadra asserts any difference in the manner in which the nature of phenomena is realized through the paths of seeing and familiarization. PGSD (pp. 139–40) defines the equipment of wisdom in general as "the wisdom of realizing identitylessness." It is twofold—the definition of the hīnayāna equipment of wisdom is "the wisdom of realizing personal identitylessness in the mind streams of the followers of the hīnayāna." The definition of the mahāyāna equipment of wisdom is "the wisdom of realizing phenomenal identitylessness." The definition of the equipment of wisdom that is explicitly taught here is "the wisdom of realizing emptiness that arises mainly from meditation and functions as the direct cause of the path of the mahāyāna noble ones, which represents its result." When divided in terms of its boundary lines, this equipment is fivefold—the four wisdoms of realizing emptiness in the manner of an object generality through studying and reflecting, realizing it in the same manner through meditation, realizing it newly and directly through meditation, and familiarizing with what has been realized directly, and the wisdom of the ultimate direct realization. When divided in terms of its objects, the equipment of wisdom is twentyfold in terms of the emptiness of the internal and so on as above. As for the boundary lines of these twenty wisdoms, in terms of gaining certainty about the respective emptinesses through cutting through the superimpositions of being mistaken about them, they are as above in PSD (except for the first three being said to refer to the level of engagement through aspiration, while the fourth one refers to the supreme dharma). However, the sheer equipment of the wisdom of directly realizing all twenty emptinesses exists from the first bhūmi onward.

373 P. 99.

374 These refer to the paths of accumulation and preparation, respectively.

375 XI.1–3. Both in terms of the content of these qualities and their increasing numbers on the remaining nine bhūmis (see below), the *Madhyamakāvatāra* follows the *Daśabhūmikasūtra* (their main source). However, there are other sources, which vary in both respects.

376 D4037, fol. 172a.2.

377 Usually, as presented in LSSP and other commentaries, Mahābrahmā is said to rule over a dichiliocosm, while the king of gods in the pure abodes (Śiva, a.k.a. Maheśvara) rules over a trichiliocosm.

378 MCG (fol. 45a.5–6) says on the manner in which the nature of phenomena is realized on the bhūmis that what is to be realized has no parts, but clear realization increases progressively by virtue of the progression of the mistakenness in one's mind stream becoming terminated, just as the sky has no parts, but the seeing of the sky is said to increase by virtue of the clouds vanishing progressively.

379 IX.34.

380 MCG (fol. 53a.4–53b.2) explains that the meditative equipoises of the bhūmis is with appearances because it is said, "Though they rest in true reality, appearances are suitable, just as in the case of a buddha." This is very important. Therefore, when meditative equipoise and subsequent attainment are inseparable and the two realities are unified, within the scope of the self-appearances of a buddha's wisdom of seeing the nature of phenomena just as it is, appearances do not cease, but appear on their own. At the time of the path, during meditative equipoise, emptiness predominates and during subsequent attainment, appearances predominate. Once meditative equipoise and subsequent attainment are unified, this is the buddhabhūmi. Therefore, (a) the manner of a buddha's seeing through the two wisdoms of suchness and variety and (b) the meditative equipoises during the path being with and without appearances, respectively, are not contradictory. It is very important to understand this essential point.

381 LSSP and PSD literally have "in the object" (*yul na*, which may also be just a typo for *yul ni*).

382 XI.13.

383 In sometimes varying formulations, these kinds of ignorance are found at the beginning of the sūtra's ninth chapter (D106, fols. 40b.5–41b.2).

384 IN: desire.

385 IN: the ignorance of destroying signlessness.

386 D4049, fol. 84b.3–6.

387 D4038, fol. 114b.6–7.

388 V.4ab–5.

389 D4049, fol. 83b.6.

390 PSD follows LSSP's reverse order of the last two phrases without mentioning (as LSSP does) to which wrong engagement they refer. Obviously, when following PSD's above order of the four wrong engagements here, the order of said phrases is as rendered above.

391 D4049, fol. 84b.6–7.

392 V.5a and 6cd.

393 D4059, fol. 14a.3–4. LSSP/PSD have "commentary on the *Pañcaskandhaprakaraṇa*," but the above passage is found in said text itself.

394 D4038, fol. 258a.6–7.

395 VI.26.

396 PSD has "ninth factor," but LSSP has "nine factors," which is correct in terms of the facts.

397 In due order, these two ways of mentally engaging refer to the ways in which one familiarizes with personal identitylessness during the path of preparation (still conceptually) and from the path of seeing onward (nonconceptual yogic perception).

398 D4038, fol. 114.4–5.

399 XX.32. The following quotes consist of verses XX.33–38 and the explanations are based on the respective passages of the *Bhāṣya*.

400 Note that the *Mahāyānasūtrālaṃkārabhāṣya* on XX.38cd says, "It is called 'Cloud of Dharma' because the gate of samādhi and the gate of dhāraṇī pervade, like a cloud, the dharma that was heard—the skylike foundation in which they are deeply immersed" (*samādhimukha dhāraṇīmukhavyāpanān meghenevākāśasthālīyāśrayasaṃniviṣṭasya śrūtadharmasya dharmameghety ucyate*). Thus, *thob pa'i rten* in LSSP/PSD should rather be *thos pa'i rten*. According to PGSD (pp. 142–43), in the name of the second bhūmi, "stains" refers to the afflictions, the causes for corrupt ethics. "The Radiating One" refers to its vast radiance of wisdom. "The Facing One" is endowed with the manifest prajñā of directly realizing the basic nature. "Gone Afar" means having gone far beyond any clinging to characteristics, which is by virtue of this bhūmi being connected with the eighth one in the manner of being a direct cause and its result, respectively. The eighth bhūmi cannot be moved by any clinging to characteristics or any mental engagement in one's own welfare. On the ninth bhūmi, through having attained the approximately concordant four discriminating awarenesses, insight is unobstructed.

401 PGSD (pp. 140–45) defines a mahāyāna bhūmi as "a mahāyāna learner's clear realization of directly realizing emptiness, which serves as the foundation of special qualities (such as the visions and supernatural knowledges)." The first bhūmi consists of three paths. The definition of its uninterrupted paths is "the clear realizations of the reality of the mahāyāna, which consist of the process of directly relinquishing the cognitive obscurations that are factors to be relinquished through seeing." They are instantiated by the eight poised readinesses of persons on the mahāyāna path of seeing with duller faculties. The definition of its paths of liberation is "the clear realizations of said reality that consist of the remedies which are the foundations of being liberated from the cognitive obscurations that are the factors to be relinquished through seeing by their respective uninterrupted paths as their specific causes." These are instantiated by the eight cognitions of said persons. The definition of its special path is "the knowledge that arises after the completion of the mahāyāna subsequent cognition of the path and represents the increase of the types of realization of the path of seeing." When divided, the special path consists of the subsequent attainment of the first bhūmi and, in terms of meditative equipoise, the special paths that are included in its own level (such as the lion's sport) and those that are included in higher bhūmis (such as the knowledges of the second bhūmi and above). The same division in terms of these three paths applies to all following bhūmis as well. As for the second bhūmi, the definition of its uninterrupted paths is "the subsequent clear realizations of the mahāyāna, which consist of the process of directly relinquishing the great degrees of the cognitive obscurations of the respective levels of the desire realm that are factors to be relinquished through familiarization." When divided, these uninterrupted paths are threefold in terms of the great, medium, and lesser great degrees of these obscurations. The definition of the paths of liberation of the second bhūmi is "the subseqent clear realizations that consist of

the remedies which are the foundations of being liberated from the great degrees of the cognitive obscurations of the respective levels of the desire realm that are factors to be relinquished through familiarization by their respective uninterrupted paths as their specific causes." Their division accords with the previous. The definition and division of its special path are analogous to those of the first bhūmi. The divisions of the remaining bhūmis can be inferred from those of the second one. The first seven bhūmis are said to be impure because they are not pure of the characteristics of effort. The ten bhūmis are definite in number in terms of the three trainings in ethics, samādhi, and prajñā—the first one represents the cause of these trainings; the second through sixth, their nature; and the last four, their fruitions. The bhūmis are also tenfold in terms of the ten pāramitās as what is to be practiced mainly on each one of them. They are likewise tenfold in terms of their factors to be relinquished—the tenfold ignorance about the actuality of the dharmadhātu being omnipresent and so on as presented in *Madhyāntavibhāga* II.14–15 (and PSD's section "Explanation of wisdom (the subject)" above). As for the progression of realization on the bhūmis, it is twofold in terms of the isolates of realizing natural purity and the purity of adventitious stains. During the meditative equipoises of the ten bhūmis, there is no difference in the manner of seeing the naturally pure true nature of phenomena because when the naturally pure true nature of the reality of suffering is seen directly through the dharma readiness of suffering on the mahāyāna path of seeing, the naturally pure true nature of all phenomena is seen directly. For this is the direct perception of engaging the true nature of phenomena through practice and there are no divisions of different kinds in the naturally pure true nature of phenomena. As Āryadeva's *Catuḥśataka* VIII.16 says, whoever sees the suchness of one entity sees the suchness of all entities. However, as outlined in *Madhyāntavibhāga* II.14–15, there is a difference in the manner of inducing various certainties about the nature of phenomena in relation to distinct bearers of this nature. As for realizing the purity of adventitious stains, there are differences during the meditative equipoises of the ten bhūmis because there is the manifestation of the dharmadhātu free from the factors to be relinquished through seeing on the first bhūmi up through the manifestation of the dharmadhātu free from all obscurations without exception on the buddhabhūmi. since a sūtra (quoted in the *Ratnagotravibhāgavyākhyā* [J 77; P5526, fol. 119a5–6]) says:

> Just as the sun in a sky with a gap in the clouds, you are not seen in your entirety here
> Even by the noble ones who have the pure eye of insight but whose insight is limited.
> Bhagavan, [only] those whose perceptiveness is infinite see your dharmakāya
> In its entirety, which pervades the infinite firmament of knowable objects.

As for the manner of realizing what is to be realized, the meditative equipoises of the ten bhūmis assess it in the manner of the two realities being in union. For through the view one cuts through all reference points with regard to appearances and, through meditation, one familiarizes with appearances as being without nature by focusing on them. The subsequent attainments of the bhūmis also assess what is to be realized in the manner of the two realities being in union because conditioned phenomena are assessed as being illusionlike in that they appear yet are without nature. For AA II.21 says:

> As for special dedication,
> Its function is supreme.
> It has the aspect of nonreferentiality
> And the characteristic of unmistakenness.

However, there is a difference between meditative equipoise and subsequent attainment in terms of their manners of assessing what is to be realized. For the former assesses this by way of taking the ultimate as the object of its own mode of apprehension and taking the seeming merely as its

focal object, while the latter does so by way of taking the seeming as the object of its own mode of apprehension and taking the ultimate as its focal object.

402 D3805, fol. 168b.3–4.

403 This etymology is based on the Sanskrit *dhuta* (to shake) in *dhutaguṇa*, which is rendered in Tibetan as *sbyang ba* (to purify, train).

404 In the initial outline above, this heading was called "The final practice."

405 PGSD (p. 130) divides these eight into two in terms of the place of deliverance and the manner of deliverance. The first one consists of (7) and (8) in terms of the deliverances onto the final path of nonlearning and the final path of learning, respectively. The manner of deliverance consists of (1)–(6). Thus, the knowledge of all aspects represents the level of final deliverance. The knowledges from the eighth bhūmi up through the last moment before the end of the continuum represent the level of accomplishing final deliverance. The wisdom of the end of the continuum represents both, and the seven impure bhūmis, neither. PVSD (fol. 21b.2–3) says that the eight practices of final deliverance are the activities of special means and prajñā that consist of the cognizing subjects which take said eight levels of ultimate deliverance as their objects.

406 PGSD (p. 147) says that the knowledge of the path that is the primary topic of the second chapter of the AA is necessarily the causal knowledge of the path because the knowledge of the path is definite as twofold (the causal one and the fruitional one that is contained in the buddhabhūmi) and the second chapter is taught in order to identify the cause of the knowledge of all aspects after the latter has been taught in the first chapter. The purpose in teaching the knowledge of the path separately from the knowledge of all aspects is that the attainment of the knowledge of all aspects depends on having practiced the knowledge of the path.

407 Usually, as in AA II.1, the branches of the knowledge of the path are said to be fivefold—(1) eclipsing the gods through the Tathāgata's light, (2) definite object (the generation of bodhicitta), (3) pervasiveness (the disposition), (4) nature, and (5) activity (see also PGSD below). Here (2) and (3) are subsumed under "the manner of its arising."

408 This and the following quote are found on p. 204 in CZ.

409 D4038, vol. zi, fol. 125a.2–125b.5.

410 Ibid., fol. 124a.6–124b.3.

411 PSD has *khams sna tshogs pa'i mdo*, but the *Kangyur* only contains the above *khams mang po'i mdo*.

412 II.58cd–59.

413 J 32–33; D4025, fol. 92a.5–92b.3.

414 J 56; D4025, fol. 104b.6–7.

415 XI.53.

416 XI.54 (PSD omits the third line).

417 For details on this and the following section, see *Ālokā*, pp. 133–34.

418 II, vv. 204–5 (D107, fol. 109a.2–3).

419 Verse 94. The translation follows D1800 (LSSP/PSD have "Since both yānas arise in the mahāyāna, [the one] is for the sake of those who are tired out by the path of [saṃsāric] existence, but it is not true reality.").

420 Verse 21.

421 LSSP (fol. 317a.5) adds that Nāgārjuna's system is the one that comments on sūtras such as the *Saddharmapuṇḍarīkasūtra* as being of definitive meaning and on sūtras such as the *Saṃdhinirmocanasūtra* as being of expedient meaning.

422 LSSP (fols. 317b.6–318a.2) adds that both Āryavimuktisena and Haribhadra follow Nāgārjuna's position on the single yāna. PGSD (pp. 150–51) says that the three yānas are presented with the intention of the temporary existence of three kinds of persons who possess the dispositions of śrāvakas, pratyekabuddhas, and bodhisattvas, respectively. Ultimately, however, only a single yāna is established. For the *Saddharmapuṇḍarīkasūtra* says:

> The yāna is a single one—there is no second one,
> Nor is there ever a third one.
> In the world, the supreme beings
> Only taught various yānas as [skillful] means.

The *Laṅkāvatārasūtra* (II.205; D107, fol. 109a.3) states:

> There is no presentation of yānas,
> So I speak of a single yāna.
> But in order to guide childish beings,
> I speak of different yānas.

"But does this not contradict *Mahāyānasūtrālaṃkāra* III.2 speaking of many [dispositions]:

> Because of the differences in [beings'] dhātus,
> Aspirations, and accomplishments,
> And because of observing different results,
> The existence of the disposition is ascertained."

There is no flaw because this is said with the intention that the sentient beings who are fatigued by the suffering of saṃsāra are temporarily established in the inferior nirvāṇas and then finally guided into the mahāyāna. MCG (fol. 56a.2–56b.4) says that the presentation of three yānas is of expedient meaning, bearing an intention. For according to the *Laṅkāvatārasūtra*, the *Saddharmapuṇḍarīkasūtra*, the *Śrīmālādevīsūtra*, and others, the basis of this intention is that the three yānas are certain temporarily; the purpose of teaching three yānas is to provide some temporary rest in the two lower yānas for those beings who are afraid of the long time it takes to attain buddhahood and then guide them to buddhahood thereafter; and the invalidation of the explicit teaching consists of the following. The stains to be relinquished are like clouds and dross, and when the nature of the mind has been manifested in its ultimate state, the cause of suffering (the clinging to an identity) has been relinquished and the nature of true realization cannot be harmed by suffering. Also, there is the remedial prajñā of analyzing the two kinds of identity, which is directly opposed to said cause of suffering. Though śrāvaka and pratyekabuddha arhats cannot actually be reborn in saṃsāra since the afflictions for such rebirth have been terminated, the *Laṅkāvatārasūtra* says that they take on uncontaminated rebirths in lotus buds in pure lands upon being exhorted by the light rays of the buddhas to awake from their swoon in the uncontaminated dhātu. There they generate bodhicitta, cultivate the mahāyāna path, and eventually attain buddhahood. Furthermore, among the two kinds of dying and transiting (terminating a continuum and being inconceivable), it is said that the latter is not the one of śrāvakas and pratyekabuddhas. Therefore, it is established that, ultimately, there is only a single yāna.

423 This is the commentary by the Korean master Wonch'uk (a.k.a. Yüan-ts'e; 613–696), which was translated into Tibetan as D4016.

424 II.209cd (D107, fol. 109a.5–6).

425 PGSD (pp. 152–53) agrees that the noble ones of the inferior yānas must enter the mahāyāna on the path of accumulation. For in order to become a buddha, one must progress through all five paths of the mahāyāna in their due order. Furthermore, the direct realization of phenomenal identitylessness must be preceded by realizing it in the manner of an object generality. As for the justification that the noble ones of inferior yānas who have entered the mahāyāna are nevertheless ordinary beings, in the mind streams of those on the mahāyāna paths of accumulation and preparation who had previously attained the realization of arhathood in one of the inferior yānas, sometimes phases in which the direct realization of personal identitylessness is manifest are possible, but, mostly, such a realization exists in them in the manner of a powerful seed. For they do not need to make efforts in familiarizing with personal identitylessness (the remedy for the afflictions) because they have already relinquished the afflictions. As for the time when such phases of direct realization occur in them, through the power of being habituated to mentally engaging in their own welfare it is possible for said persons to fall back into the inferior yānas, but they do not need to enter these yānas via their respective paths of accumulation because they are able to directly dwell in their previous respective paths of arhathood. The mind streams of those on the mahāyāna paths of accumulation and preparation who had previously attained merely the fruitions of stream-enterer and once-returner are not endowed with the manifest form of the prajñā of directly realizing personal identitylessness because they are endowed with the manifest form of the mahāyāna path of realizing the nature of phenomena in the manner of an object generality. Therefore, it is justified that both those on the mahāyāna paths of accumulation and preparation who had previously been noble ones in the inferior yānas are ordinary beings because, among the persons in the mahāyāna, they are those who realize the nature of phenomena in the manner of an object generality. The gist of this is that śrāvaka arhats must cultivate the knowledge of the path because they are sentient beings and will become buddhas.

426 PGSD (pp. 151–52) says that all sentient beings will necessarily and definitely become buddhas because (a) their mind streams are pervaded by the disposition as the primary cause, (b) the adventitious stains as the adverse conditions are suitable to be relinquished, and (c) the enlightened activities of buddhas as the favorable conditions are suitable to engage these mind streams. The first reason applies because of *Uttaratantra* I.28 ("The perfect buddhakāya radiates . . ."). The second one applies because *Pramāṇavārttika* II.208cd says:

> Mind is naturally luminous,
> The stains are adventitious.

The third one applies because *Uttaratantra* IV.12 says:

> Because of setting out for the sake of others,
> Because of seeing sentient beings and oneself as equal,
> And because of what is to be done not being completed,
> There is no end of activity.

Also, in the initial proof statement, the reasons entail the predicate. For the *Jñānālokālaṃkārasūtra* says, "The light rays of the orb of the sun of the Tathāgata touch even those whose mind streams are definitely [set] on wrongdoing, thus benefiting them and increasing their roots of virtue through producing future causes [for happiness]." The *Candrapradīpasūtra* says:

> All these beings without exception will be buddhas,
> And there is no sentient being here who is not a vessel.

{Also the *Prasphuṭapadā* (P5194, fol. 54a.7) and the *Munimatālaṃkāra* (P5299, fol. 186a.8–186b.1) present this passage as stemming from the *Samādhirājasūtra* (its early and shorter version being known as *Candrapradīpasūtra*), but I could not locate it in said sūtra.} In general, saṃsāra is said to be without end, as *Madhyamakāvatāra* VI.194ac says:

> The beginning is first and the end is last—
> Since these two do not exist, saṃsāra
> Is said to be without beginning and end.

"But is this not contradicted by *Catuḥśataka* XIV.25cd saying:

> Having seen the identitylessness in objects,
> The seeds of [saṃsāric] existence cease?"

There is no flaw since this is said with the intention that merely the saṃsāra of persons with realization has an end.

427 D3787, fol. 147b.6–7.

428 See Wayman and Wayman 1974, p. 85.

429 D4038, fol. 119b.6.

430 I.67.

431 IV.66cd (the first line in PSD reads 'on kyang snying rje yis).

432 PGSD (pp. 147–50 and 153–55) speaks of five branches of the knowledge of the path in two main categories—(a) the three that newly produce this knowledge and (b) the two that benefit others once it has arisen. (a) The first are defined as "the branches of the knowledge of the path that serve as its causes—making efforts in order to attain the unattained knowledge of the path." They consist of (1) the physical support that is free from manifest afflictions as its obstructions ("eclipsing the goods through light" in AA II.1), which corresponds to a bodhisattva during the last moment of the supreme dharma who is free from such afflictions, (2) the mental support of having generated bodhicitta as the favorable condition of the knowledge of the path ("definite object"), and (3) the mahāyāna disposition having awoken as the substantial cause of the knowledge of the path ("pervasiveness"), which corresponds to the lucid and aware mental consciousness that serves as the cause for the knowledge of the path. (b) The branches that benefit others are defined as "the branches of the knowledge of the path that serve as its nature or its result." They consist of (4) the nature of the knowledge of the path corresponding to the mahāyāna paths of seeing and familiarization on which the causes for being reborn in saṃsāra for the sake of others—the latent tendencies of the afflictions—are deliberately retained and not relinquished. (5) The function or activity of the knowledge of the path corresponds to the enlightened activity that arises based on the knowledge of the path functioning as its dominant condition. In general, the explanation that the afflicted mind exists in the mind streams of all ordinary beings is a coarse one—though bodhisattvas during the last moment of the supreme dharma are ordinary beings, they do not possess the afflicted mind because they are free from pride, that is because it is explained that realization arises only in those mind streams in which pride has been overcome. As for the afflictions taught here being actual versus nominal, in general, the term "afflictions" is applied to (a) manifest afflictions, (b) their seeds, and (c) their latent tendencies. (a) The definition of a manifest affliction is "the form of awareness that apprehends the focal object and aspect of its specific object by way of agitating the mind stream." Its instances consist of the primary and secondary afflictions together with all the primary minds and mental factors that are congruently associated with them. (b) The definition of a seed of

affliction is "the potential that is input into the mind stream through a preceding affliction of the same type and, when meeting with certain conditions, gives rise to a later affliction of this type." These seeds are twofold—the seeds that operate simultaneously with the afflictions and the seeds during whose own time the afflictions have already ceased. The first correspond to the potentials that consist of later forms of ignorance being produced through preceding ones of the same type. The second correspond to the seeds of the afflictions in the mind streams of noble śrāvakas while abiding in meditative equipoise. (c) The definition of latent tendencies is "the very subtle stains that are the impregnations of negative tendencies which are input into the mind stream through preceding afflictions of the same type and, even when meeting with certain conditions, absolutely lack the potential for the arising of a later affliction of this type." Their synonyms are "the latent tendencies of the afflictions," "the impregnations of their negative tendencies," and "the ground of the latent tendencies of ignorance." (a) and (b) are fully qualified afflictive obscurations, while (c) represent the nominal ones. Thus, the afflictions that are taught in this context are not identified as (a) or (b), but only as (c) because the afflictions taught here function as the causes for noble bodhisattvas taking rebirth in saṃsāra for the welfare of others, while (as *Uttaratantra* I.67 says) they have already relinquished the saṃsāric births and deaths that occur under the sway of karma and afflictions. The afflictions (c) are twofold—the latent tendencies of the afflictions that function as obstructions to enlightenment and the latent tendencies of the afflictions that serve as its aids. The ones in question here are not the first because it is said that afflictive and cognitive obscurations are relinquished together. Therefore, they are the second because noble bodhisattvas deliberately retain these as branches of gathering the accumulations for the welfare of others. The *Kāśyapaparivartasūtra* says:

> Just as the manure of the excrement of city people
> Benefits the fields of sugar cane farmers,
> So the manure of the afflictions of bodhisattvas
> Benefits the production of the buddhadharmas.

Asaṅga (*Mahāyānasaṃgraha* X.28; D4048, fol. 40b.1–2) states:

> In those who are endowed with great means,
> The afflictions become the branches of enlightenment
> And even saṃsāra has the nature of peace.
> Therefore, the Tathāgata {PGSD: "bodhisattvas"} is inconceivable.

As for bodhisattvas taking rebirth through said afflictions, the causes for such rebirths are as follows. Those who train in the inferior yānas and ordinary beings are born under the sway of karma and afflictions. For by virtue of not having relinquished the seeds of karma and afflictions, they cause birth and death in saṃsāra despite beings not wishing so. Arhats of the inferior yānas and noble bodhisattvas take rebirth in saṃsāra in dependence on the causes that consist of the ground of the latent tendencies of ignorance and uncontaminated karma. For they must assume bodies of a mental nature—through the ground of the latent tendencies of ignorance, they do so in order to attain the nirvāṇa without remainder and, through uncontaminated karma, they do so in order to gather the accumulations for the welfare of others—and have fully relinquished the causes that consist of karma and afflictions. As for the manner of taking rebirth, it is explained that those who train in the inferior yānas and ordinary beings, motivated by the afflictions, accumulate contaminated karma and thus accomplish the two links of dependent origination that consist of birth and aging in saṃsāra. Arhats of the inferior yānas and noble bodhisattvas, through the ground of the latent tendencies of ignorance functioning as the condition and uncontaminated karma as the cause, assume bodies with a mental nature, thus undergoing inconceivable deaths and transitions. In brief, for bodhisattvas on the path of

seeing, there is a reason to deliberately retain the latent tendencies of the afflictions that serve as the causes for their taking rebirth in saṃsāra for the welfare of others because they are the children of the victors who engage in promoting the welfare of sentient beings for as long as the saṃsāra of those to be guided lasts. MCG (fols. 55b.1–56a.2 and 56b.4–57a.4) follows the format of PSD, but adds that the Buddha's light arises from his wisdom, while the light of gods arises from karma. (2) As for the manner of the arising of the knowledge of the path, temporarily speaking since it arises from the generation of bodhicitta (emptiness with a heart of compassion), this is its definite object. Ultimately since all sentient beings have the tathāgata heart, all śrāvakas and pratyekabuddhas also are pervaded by the fact that the knowledge of the path in the single mahāyāna is suitable to arise in them. (3) The nature of the knowledge of the path is to gain mastery over the afflictions and thus to not manifest until saṃsāra ends and the welfare of all sentient beings is fully accomplished. Here it is compassion that is labeled as natural afflictions, or it is through the skill in means of bodhisattvas that the afflictions are not relinquished. Generally, afflictions are twofold in nature—those that bind in saṃsāra and latencies. In noble ones, the former do not exist. The latter do exist, but, through the skill in means of bodhisattvas, they become aids for enlightenment, just like poison turning into medicine. Though bodhisattvas attain the path of seeing, through mastering uncontaminated karma and what is to be relinquished on each bhūmi, unlike śrāvakas, they do not relinquish said latencies, but retain them as the causes for being reborn in saṃsāra. By virtue of being embraced by prajñā and compasssion, said latencies are not fully qualified afflictions since they assist in accomplishing the buddhadharmas. (4) is as described in PSD. According to MPZL (pp. 65–69), the nature of the branches of the knowledge of the path is to be the special conditions for completing or perfecting that knowledge. These branches consist of the branches of (1) relinquishing the adverse conditions of said knowledge, (2) accomplishing its favorable conditions, and (3) perfecting its function. (1) The explicit teaching in the sūtras about the pride of the gods being overcome through their light being eclipsed points to the hidden teaching of the proper support for the arising of the knowledge of the path. The purpose of this hidden teaching is taught through the pertinent distinctive feature of relinquishment—having relinquished the manifest afflictions. Implicitly, this teaches the following. In terms of positive determination, those who dwell on the level of the supreme dharma of the mahāyāna path of preparation are suitable as supports for the knowledge of the path because they have relinquished the manifest afflictions. In terms of negative determination, those who are free from attachment due to having gone through mundane paths are not such supports because they have not relinquished the manifest afflictions of the Peak of Existence. (2) To accomplish the favorable conditions consists of (a) the generation of bodhicitta (the condition), (b) the awakening of the disposition (the cause), and (c) the nature of the means (the aid). (a) Through the generation of bodhicitta, which is oriented toward perfect enlightenment, it is taught that the object must be definite. Implicitly, this teaches the following. In terms of positive determination, those on the mahāyāna path of preparation are suitable as supports for the knowledge of the path because they have generated bodhicitta. In terms of negative determination, arhats free from attachment are not such supports because they lack bodhicitta. (b) Through the disposition having awoken, it is taught that its pervasiveness must be definite. Implicitly, this teaches the following. In terms of positive determination, through the power of the disposition having awoken in those on the mahāyāna path of preparation, they are necessarily suitable for the arising of the knowledge of the path. This teaches that, ultimately, there is definitely only a single yāna. In terms of negative determination, the persons in whom the disposition has temporarily not been awoken are not supports for the knowledge of the path. (c) The aid—the nature of compassion—teaches that one must be endowed with the means of not relinquishing the afflictions. Implicitly, this teaches the following. In terms of positive determination, the knowledge of the path (which has the nature of prajñā) is united with its aid, means (which has the nature of compassion). In terms of negative determination, the paths of the hīnayāna are only of limited prajñā, but lack the means that is compassion.

(3) Through the knowledge of the path consisting of special means and prajñā, it is taught that this knowledge is endowed with the special function of the means to accomplish the welfare of others. In terms of positive determination, this teaches that, though the ultimate function of the knowledge of the path that consists of special means and prajñā knows the true end, it does not manifest the true end in an untimely manner, but accomplishes the fruition that is the nonabiding nirvāṇa. Its temporary function is to accomplish the welfare of others through gathering those sentient beings who have not been gathered as retinues, maturing those who were gathered, and liberating those who were matured. In terms of negative determination, this teaches that śrāvakas and pratyekabuddhas fall into the extreme of peace because they are inferior in terms of accomplishing the final fruition, and only accomplish their own welfare because they are inferior in terms of temporarily promoting the welfare of others. As for the meaning of not relinquishing the afflictions (the branch that is the nature of the knowledge of the path), to assert these afflictions as fully qualified afflictive obscurations entails flaws such as those bodhisattvas who have previously gone through inferior paths lacking this branch of the knowledge of the path and, in particular, the branches of the knowledge of the path not being complete in bodhisattvas on the three pure bhūmis (because all afflictive obscurations have been relinquished on these bhūmis). As for asserting said afflictions as cognitive obscurations, there appears the tradition of claiming such things as bodhisattvas deliberately not cultivating the practice of the equipment of the remedies and the culminating training. Also, neither the assertion that these afflictions are latencies nor the explanation by others that bodhisattvas do not take the afflictive obscurations as their primary factors to be relinquished can transcend the flaws of the previous two assertions. In particular, the explanation that bodhisattvas do not take the afflictions as their primary factors to be relinquished for their own welfare entails innumerable flaws, such as having to assert that bodhisattvas deliberately do not relinquish both types of obscurations and deliberately do not cultivate any remedial paths. Quoting some of the above passages from the *Sāgaramatiparipṛcchasūtra* in PSD, MPZL says that they teach the following. What is labeled as "afflictions" are the eight dharmas of bodhisattvas entering saṃsāra as they please (which have the nature of compassion). The reason for labeling them as afflictions is their resembling the latter in that they connect with the three realms. Thus, it is the function of the skill in means of bodhisattvas engaging in the welfare of sentient beings out of compassion for as long as saṃsāra lasts that is labeled as "afflictions" because it is similar to (some of) their features. As for the purposes of such labeling, in general, though ordinary beings who are free from attachment (through mundane paths) have relinquished the afflictions of respectively lower levels, they did not relinquish those of the respectively higher ones and consequently are helplessly reborn in saṃsāra. On the other hand, though noble bodhisattvas do not relinquish the afflictions temporarily, they are not born in saṃsāra under their influence, but are skilled in the means to enter saṃsāra as they wish through the power of compassion. In particular, since śrāvakas and pratyekabuddhas reject any wish of entering saṃsāra for the welfare of others like poison, they are not skilled in such means, whereas bodhisattvas are skilled in said means for as long as saṃsāra lasts. Most specifically, since śrāvaka and pratyekabuddha arhats have exhaustively relinquished the afflictions (the causes for entering saṃsāra), they fall into the extreme of peace. Though bodhisattvas on the three pure bhūmis have also exhaustively relinquished the afflictions, they do not abide in the extreme of peace, but, under the sway of compassion, are skilled in the means to enter saṃsāra as they please. Thus, there is the purpose of realizing the greatness of their skill in these means. As for śrāvakas and pratyekabuddhas, who are not skilled in means, lack compassion, and fall into the extreme of peace, once they, through the power of the mahāyāna disposition having awoken in them, manifest compassion as the means and thus give rise to bodhicitta, they also enter the path of the mahāyāna, engage in saṃsāra for the welfare of others as they wish, and so on. It appears that the profound meanings of these essential points of the greatness of the knowledge of the path being perfected and so on, as explained

above, are only the sphere of bodhisattvas on the great bhūmis—they are hard to understand in just the way they are.

433 In this context, SZB (pp. 315–16) quotes the sūtras, saying, "Bodhisattvas should know all paths, give rise to all paths, and go beyond all paths" (CZ, p. 518). The paths to be known by bodhisattvas are the three paths of śrāvakas, pratyekabuddhas, and bodhisattvas. The path to give rise to is the bodhisattva knowledge of the path of realizing that said three paths are unarisen or unobservable. The paths to go beyond are the paths of the limited realizations and relinquishments of śrāvakas and pratyekabuddhas as well as the respectively preceding paths of bodhisattvas. Here a bodhisattva's knowledge of knowing the path of śrāvakas is the familiarization with the sixteen aspects of the four realities (such as impermanence) through not observing them and being free from the thirty-two superimpositions. More specifically, the sixteen aspects of the four realities free from the sixteen superimpositions of permanence and so on represent the path of śrāvakas to be known. The cognitive aspect of realizing said aspects in a nonbserving manner, or the path that is also free from the superimpositions of impermanence and so on, represents the path to give rise to. Thus, the limited realizations and relinquishments of the path of śrāvakas represent both the path to be known and, through realizing it in the manner of nonobserving, the path to go beyond. The path to give rise to is the path free from the thirty-two superimpositions that has the cognitive aspect of nonobservation and includes the realizations and relinquishments of śrāvakas. The same applies to the knowledge of the path of pratyekabuddhas.

434 Skt. *śalya* can refer to any sharp weapon (such as spears, darts, arrows), anything tormenting or causing pain (such as thorns or stings), or any extraneous substance lodged in the body and causing pain (such as splinters, pins, or stones in the bladder). The Tibetan has "pain" (*zug rngu*) throughout.

435 PSD has *rang du mi gnas*, but LSSP's *ring du mi gnas* makes more sense here.

436 MCG (fol. 58a.6–58b.1) says that this threefold division comes from Rongtön.

437 MCG (fols. 57b.6–58b.5) glosses some of the above aspects differently: (1) arising from conditions; (2) being under the sway of karma and afflictions; (4) suffering's own nature not being established as any identity; (5) craving as the cause of suffering being like a disease; (6) like evil, being the immediate condition for one's next rebirth; (10/17) destroying a continuum; (12/19) disintegrating momentarily; (26)–(29) being delivered from the factors to be relinquished; (30) being the path to nirvāṇa; (31) being appropriate as the direct remedy for the seeds of the afflictions; (32) directly realizing the true nature of mind; and (33) absolutely terminating suffering. These thirty-three aspects of the four realities in the prajñāpāramitā sūtras and their sixteen aspects in the abhidharma differ only in terms of being classified in more or less detail, but accord in their meaning.

438 PGSD (pp. 155–58) identifies the three paths to be known through the bodhisattva knowledge of the path as follows. The type of realization that is the realization of personal identitylessness and the path of the śrāvakas as what is to be known are equivalent. It is divided into three—the path of the śrāvakas as what is to be known that exists in the mind streams of śrāvakas, pratyekabuddhas, and followers of the mahāyāna, respectively. Likewise, the type of realization that is the realization of phenomenal identitylessness in terms of the apprehended and the path of the pratyekabuddhas as what is to be known are equivalent. It is divided into two—the path of the pratyekabuddhas as what is to be known that exists in the mind streams of pratyekabuddhas and followers of the mahāyāna, respectively. The type of realization that is the realization of phenomenal identitylessness in terms of the apprehender, the path of the mahāyāna as what is to be known, and the realization of the mahāyāna are equivalent. Though the type of realization of the śrāvakas is necessarily the path of the śrāvakas as what is to be

known, the path of the śrāvakas as what is to be known is not necessarily the type of realization of the śrāvakas; for example, though the knowledge in the mind streams of noble bodhisattvas represents the path of the śrāvakas as what is to be known, it is not the type of realization of the śrāvakas. Therefore, the type of realization of the śrāvakas is merely the type of realization that is the realization of personal identitylessness, and the same goes for the pratyekabuddhas. However, it is not contradictory to take the path of the śrāvakas as what is to be known and the type of realization of the śrāvakas on the one hand and the path of the pratyekabuddhas as what is to be known and the type of realization of the pratyekabuddhas on the other hand as being equivalent, respectively, and then to say that either one of these two is not necessarily either the path of the śrāvakas or the path of the pratyekabuddhas. As for the manner of noble bodhisattvas knowing said paths, in terms of the manner of knowing that these paths exist in the mind streams of others, it is held that the dharma vision that is the realization in the mind streams of noble bodhisattvas directly knows the natures, focal objects, aspects, and manners of arising of the types of realization of realizing identitylessness that exist in the mind streams of other persons. For the dharma vision of such bodhisattvas is able to directly know all the divisions of the faculties of those noble persons whose mind streams are equal or inferior to these bodhisattvas. In terms of bodhisattvas knowing said paths in their own mind streams, during subsequent attainment they directly know the types of realization of realizing personal identitylessness by way of experiencing them in their own mind streams. During meditative equipoise, in the manner of nonobserving, they know that the types of realization of realizing personal identitylessness lack real existence because AA II.2b says, "Through not observing the aspects . . ." The definition of the knowledge of the path (the cognizing subject) is "the knowledge of the mahāyāna noble ones of realizing the principles of the paths of the inferior yānas, just as they are, and then being skilled in generating the qualities of these types of realization in the manner of the lower being incorporated in the higher." Its instances consist of all paths of mahāyāna noble ones. As for how the śrāvaka knowledge of the path is taught in the sūtras and the AA, in the relevant passages of both the sūtras and the AA both the path of the śrāvakas as what is to be known and the knowledge of the path are taught explicitly because said passages explicitly teach both the types of realization that consist of directly realizing the sixteen aspects of the four realities (AA II.2acd) and the knowledge of the path (the cognizing subject)—the path of directly realizing that this very path lacks real existence (AA II.2bd). In the sūtras (CZ, p. 204–5), the knowledge of the path as the cognizing subject is taught explicitly by the statement that it is endowed with three distinctive features—mentally engaging in the knowledge of all aspects (preparation), nonobservation (main practice), and dedicating the roots of virtue for perfect enlightenment (conclusion). The path of the śrāvakas as what is to be known is explicitly taught by "impermanence, suffering . . ." in this sūtra passage. Among the two types of the path of the śrāvakas as what is to be known, the one in the mind streams of śrāvakas and pratyekabuddhas is taught implicitly and the one in the mind streams of bodhisattvas is taught explicitly. In brief, the mahāyāna path of seeing is the knowledge of the path of knowing the path of the śrāvakas. For it is the knowledge of mahāyāna noble ones of realizing, in order to take care of those to be guided who have the śrāvaka disposition, the principles of the focal objects and aspects of the path of the śrāvakas, just as they are, and then being skilled in generating the qualities of this type of realization in the manner of the lower being incorporated in the higher.

439 PGSD (p. 163) has "the subdivisions of karma, that is, causes and results."

440 PGSD (p. 165) says that, according to the *Abhidharmasamuccaya* (D4049, fol. 110b.1–2), it is by virtue of their former aspiration prayers that pratyekabuddhas are definitely only reborn in the desire realm.

441 D4037, fol 46b.3–4.

442 PGSD (p. 165) says that the four fruitions of the śrāvakas (stream-enterers and so on) are not presented for the pratyekabuddhas because the prajñāpāramitā sūtras enumerate the latter separately from the former.

443 D4090, fol. 159b.2.

444 PGSD (p. 164) adds mostly remaining in silence as the abiding of speech.

445 PGSD (pp. 164–65) says that pratyekabuddhas first examine, through their supernatural knowledge, whether there is some benefit for others in their going to towns and villages on alms rounds. When they go there, through their miraculous powers they instill confidence in those who lack it and establish those with confidence in the higher realms and nirvāṇa. Also, through their supernatural knowledge, they know the different faculties of the beings to be guided and, by virtue of their former aspiration prayers, teach the dharma by way of various physical displays that accord with the respective thinking of said beings, thus being able to bring forth in these beings the realizations that they wish for. This manner of teaching is their predominant one, but it is not the case that pratyekabuddhas absolutely never teach the dharma with words.

446 D4090, fol. 159b.5.

447 D4092, fol. 324a.2. PGSD (pp. 158–68) defines pratyekabuddhas as "those whose mind stream is endowed with the clear realization of the middling yāna—ascertaining the ultimate view that consists of personal identitylessness plus the phenomenal identitylessness in terms of the apprehended." The pratyekabuddha disposition of rhinolike pratyekabuddhas is certain from the beginning and their faculties are sharp, while the pratyekabuddha disposition of group practitioners is not certain and their faculties are dull. Therefore, the former progress swiftly through the path of the noble ones, while the latter do so more slowly. Unlike for rhinolike pratyekabuddhas, for group practictioners it is possible to have been either ordinary or noble śrāvakas (that is, stream-enterers and once-returners) before. As for which śrāvaka persons can become pratyekabuddhas, according to the Vaibhāṣikas (*Abhidharmakośa* VI.19ab and 23cd) śrāvakas can enter the mahāyāna up through the level of peak of the śrāvaka path of preparation, but not thereafter. They still can become pratyekabuddhas on the lesser and medium levels of poised readiness of the śrāvaka path, but not on the level of great poised readiness. For immediately after great poised readiness, they attain the supreme dharma and right after that, they attain their path of the noble ones, after which they do not enter other yānas. According to the Mere Mentalists, even śrāvaka stream-enterers and once-returners can enter the pratyekabuddha path, but nonreturners cannot because they do not take rebirth in the desire realm through karma and afflictions anymore. According to the Mādhyamikas' own system, śrāvakas can enter the pratyekabuddha path even after having become nonreturners because it is possible for śrāvakas with uncertain disposition who have relinquished the ninth degree of the afflictions of the desire realm and are on the path of familiarization to study and reflect on phenomenal identitylessness in terms of the apprehended under the influence of a pratyekabuddha spiritual friend. About the path on which śrāvakas become pratyekabuddhas, the proponents of entities say that śrāvakas enter the pratyekabuddha path on the remaining paths beyond the respective śrāvaka paths that they have already gone through. For śrāvakas and pratyekabuddhas differ merely in respectively having sharper and duller faculties, but are otherwise alike in belonging to the inferior yāna. According to the Madhyamaka system, śrāvakas must enter the pratyekabuddha path on the pratyekabuddha path of accumulation because the final clear realization of phenomenal identitylessness in terms of the apprehended must be preceded by its corresponding path of familiarization—continually familiarizing with said identitylessness that was already realized on the corresponding path of seeing. As for the manner of pratyekabuddhas progressing on the path, there are three positions. (1) According to the hīnayāna, rhinolike pratyekabuddhas gather the accumulations on the path of accumulation for one hundred eons. In their last life, they progress through the four dhyānas and, through relying on the highest

form of the fourth dhyāna, accomplish the level of heat up through the enlightenment of termination and nonarising in a single session (*Abhidharmakośa* VI.24ab). The group practitioners manifest pratyekabuddhahood in their last life without relying on a teacher, but while associating with pratyekabuddha companions. This is the explanation of the Bāhyaka Vaibhāṣikas, while the Kashmiri Vaibhāṣikas assert only rhinolike pratyekabuddhas. (2) The *Abhidharmasamuccaya* (D4049, fol., 106b.3–7) says, "'Who are those in the pratyekabuddhayāna?' They abide in the nature of a pratyekabuddha being either certain or uncertain, are naturally of medium faculties, make aspiration prayers in order for themselves to attain liberation, have renunciation, are free from attachment, have the intention to become liberated, have the intention of themselves becoming fully and perfectly enlightened, practice the dharma in accordance with the dharma through focusing on the śrāvakapiṭaka, either have not given rise to the factors conducive to penetration previously or have given rise to the factors conducive to penetration previously, and either have not attained [śrāvaka] fruitions previously or have attained such fruitions previously. In any case, in the absence of buddhas, they manifest the path by themselves and, as rhinolike ones, become pratyekabuddhas by living alone, or reach the end of suffering as group practitioners." In brief, this teaches the four distinctive features of the disposition in which pratyekabuddhas abide, their path (prajñā and means), their focus as their support, and their manner of progressing on the path. (3) Our own uncommon system says that pratyekabuddhas, partly similar to the manner of bodhisattvas progressing on the mahāyāna path, gather the accumulations during one hundred eons in three equally long periods, which respectively consist of the pratyekabuddha paths of accumulation, preparation, and seeing; the respective three phases of their lesser and medium paths of familiarization; and the three phases of their great path of familiarization. As for the relinquishment and realization of pratyekabuddhas, the *Bodhisattvabhūmi* (D4037, fol 46b.3–4) holds that there is no difference between them and the śrāvakas, which is also asserted by Bhāvaviveka in his *Tarkajvālā* (D3856, fol. 169b.3–4) and by others. However, in the AA there is a difference in that śrāvaka arhats are endowed with the final realization of personal identitylessness and pratyekabuddha arhats, with the final realization of phenomenal identitylessness in terms of the apprehended. The identification of the path of the pratyekabuddhas as what is to be known, the manner of knowing it, and the pertaining knowledge of the path as the cognizing subject are to be understood in analogy with the knowledge of the path of the śrāvakas above. As for the manner in which the knowledge of the path of pratyekabuddhas is taught in the AA and the sūtras, the path of pratyekabuddhas that is endowed with three distinctive features (relinquishing the conceptions about the apprehended, not relinquishing the conceptions about the apprehender, and having the disposition as the foundation; see AA II.8) is explicitly taught as the actual bodhisattva knowledge of the path that is the cognizing subject of directly realizing identitylessness, whereas the path of pratyekabuddhas in their own mind streams is taught implicitly. Among said three features, (1) the one of relinquishing the conceptions about the apprehended ("Form is neither profound nor subtle . . ." [CZ, p. 210]) means that pratyekabuddhas, on their own path, realize that outer referents (the apprehended) lack real existence and thus are able to relinquish the clinging to their real existence, including its seeds. (2) As for the feature of not relinquishing the conceptions about the apprehender ("Those who listen to the dharma from me should wish to be like an illusion . . ." [CZ, p. 210]), though pratyekabuddhas realize outer referents (the apprehended objects) to be illusionlike, on their own path they are not able to cut through the superimpositions of clinging to the real existence of the mind as the cognizing subject. (3) The distinctive feature of the disposition as the foundation is twofold—(a) the persons on the path who are the psychophysical supports and (b) the disposition that is the nature of phenomena. (a) Among the six kinds of persons mentioned in the sūtras (CZ, p. 212), "irreversible bodhisattvas" refers to those on the path of preparation; "persons who have reached sound views," to bodhisattvas on the first fifteen moments of the path of seeing; "arhats," "those who have terminated the contaminations," and "those who have fully completed their intention," to bodhisattvas on the sixteenth moment of

the path of seeing—the subsequent cognition of the reality of the path (in due order, they receive these three names because they relinquished all factors to be relinquished through seeing, relinquished the afflictions of the three realms, and completely attained the types of realization of the path of seeing); and "those who attended to the victors of the past . . . ," to bodhisattvas on the path of accumulation. The phenomenal identitylessness in terms of the apprehended is something that is to be known directly by bodhisattvas for the sake of others, but since they do not familiarize with this realization in a continuous manner, those on the path of familiarization are not explicitly taught in the sūtras. (b) As for the disposition that is the nature of phenomena (exemplified through the magically created flowers of the gods [CZ, p. 214]), though magically created flowers lack any arising by their nature, on the level of seeming reality it appears that they arise in distinct areas and at distinct times. Likewise, the dharmadhātu of mind's luminosity with stains represents the feature of the disposition as the foundation, which is illustrated by the examples of its temporary functioning as the foundation of practice. In brief, the mahāyāna path of seeing is the knowledge of the path of knowing the path of pratyekabuddhas. For it is the knowledge of mahāyāna noble ones of realizing, in order to take care of those to be guided who have the pratyekabuddha disposition, the principles of the focal objects and aspects of the path of the pratyekabuddhas, just as they are, and then being skilled in generating the qualities of this type of realization in the manner of the lower being incorporated in the higher. MCG (fols. 60b.2–61a.2) says the following on self-arisen wisdom in the context of the knowledge of the path of pratyekabuddhas (AA II.6). If the wisdom of pratyekabuddhas is self-arisen, you may wonder, "Then the wisdom of pratyekabuddhas would be without a cause," or, "Since self-arisen wisdom has no cause, it is not suitable to be accomplished through the path, or it would manifest even without having cultivated the path." Such wisdom in which all reference points have subsided does not manifest without having relied on the prajñāpāramitā of the path that consists of the poised readiness for profound actuality because said wisdom does not appear before by virtue of being obscured by adventitious stains. Let alone the ultimate self-arisen wisdom that is inseparable from the nature of phenomena, even the wisdoms of suchness being pure of obscurations to certain degrees that are attained through the inferior yānas come about due to the power of their belonging to the class of prajñāpāramitā that consists of the poised readiness (or the powerful mind) for the actuality of the limited emptiness of eliminating views about entities. Therefore, it is justified that pratyekabuddhas, by virtue of the cause of their having familiarized with one-and-a-half of the two kinds of identitylessness before, realize these kinds of identitylessness in their last lifetime despite their not being taught by others. MPZL (pp. 70–71 and 74) says that the paths of the śrāvakas and pratyekabuddhas as what are to be known are contained in the knowledge of entities, while the clear realization of knowing that these paths are unobservable is contained in the knowledge of the path of bodhisattvas. In order to know all paths for the sake of taking care of those to be guided with the three dispositions and in order to complete all relinquishments and realizations of the three yānas in their own mind stream, bodhisattvas do know the true end through their profound prajñā of realizing, without observing the three spheres, all paths of the three yānas that make up the knowledge of entities. However, through the means that consists of the compassion of deliberately not relinquishing the afflictions (the nature of their path), they do not manifest the true end in an untimely manner. Thus, through being embraced by these special means and prajñā, they give rise to the path in their own mind streams, complete the relinquishments and realizations of all three yānas, go beyond limited paths, and also know the paths that are to be taught to those to be guided with the three dispositions. Therefore, it is this kind of the knowledge of the path that represents the distinctive feature of bodhisattvas alone, while the paths that are to be known by it (the paths that are in common with śrāvakas and pratyekabuddhas) are contained in the knowledge of entities. If this is not analyzed properly, one will not understand the profound intention of the prajñāpāramitā sūtras.

448 In both instances of "weariness," PSD has *skye ba*, but LSSP has *skyo ba*.

449 D4037, fol. 256a.5–6.

450 VI.55bc.

451 PGSD (pp. 168–69) explains that the beings on the above three continents represent the physical supports of the arising of the path of seeing through one's own power because these beings are naturally of sharp faculties. However, the path of seeing can also directly arise through the power of others because it is explained that the realization of the knowledge of the path arose, through the miraculous powers of the Tathāgata, in the gods of the form realm who came to him to listen to the dharma. In brief, the physical supports of the arising of the path of seeing are the persons who are on the level of the supreme dharma in the systems of their respective yānas. As for the mental supports, the hīnayāna path of seeing can rely on any of the six grounds of dhyāna, while the mahāyāna path of seeing is mainly attained through the actual dhyānas that are embraced by special compassion (*Mahāyānasūtrālaṃkāra* VII.2a). In particular, it can even be attained through relying on the Peak of Existence because the actual meditative absorption of the Peak of Existence that represents the nature of the last moment of the path of preparation can function as the mental support of the actual meditative absorption of cessation that represents the nature of the dharma readiness of suffering.

452 VI.28cd.

453 PGSD (pp. 169–70) defines the path of seeing in general as "the clear realization of the four realities that represents the direct realization of identitylessness, which arises subsequent to the completion of the path of preparation in the systems of the respective yānas." The definition of the śrāvaka path of seeing is "the śrāvaka clear realization of the four realities that represents the direct realization of personal identitylessness." The definition of the pratyekabuddha path of seeing is "the intermediate yāna's clear realization of the four realities that represents the direct realization of phenomenal identitylessness in terms of the apprehended." Both śrāvaka and pratyekabuddha paths of seeing consist of the sixteen moments of the readinesses and cognitions. The definition of the mahāyāna path of seeing is "the mahāyāna clear realization of the four realities that represents the direct realization of emptiness." Whatever is a mahāyāna path is not necessarily one of the five mahāyāna paths because the path of seeing consists necessarily of its meditative equipoise, while the wisdom of the subsequent attainment of the first bhūmi is not the path of seeing, though it is included in the path of seeing. In terms of its objects, the path of seeing is divided into sixteen moments such as the dharma readinesses. In terms of its nature, it is divided into two—the uninterrupted path and the path of liberation. The definition of its uninterrupted path is "the mahāyāna clear realization of the four realities that consists of the relinquishing remedy for the cognitive obscurations that are factors to be relinquished through seeing." The definition of its path of liberation is "the mahāyāna clear realization of the four realities that consists of the sustaining remedy for said obscurations." Note that, in the general context of (a) being in the process of eradicating the respectively corresponding factors to be relinquished on a given path or (b) having already eradicated them, the four remedies are presented as follows. (1) The invalidating remedy is the path of preparation (focusing on the four realities of the noble ones and invalidating the obscurations in terms of their sixteen aspects). (2) The relinquishing remedy refers to the uninterrupted paths (the actual process of eradicating even the seeds of the respective factors to be relinquished). (3) The sustaining remedy refers to the paths of liberation (experiencing and sustaining the attained freedom from the factors that have been relinquished through the preceding uninterrupted paths). (4) The distancing remedy refers to the special paths (enhancing the realizations that were attained through the preceding paths of liberation). In this way, the first two remedies belong to phase (a) and the last two to phase (b).

454 D4049, fol. 93a.6–93b.4.

455 PGSD (p. 174) quotes the *Abhidharmasamuccaya* (D4049, fol. 93b.4) in support: "A moment of mind should be understood as the complete arising of a cognition with regard to what is to be cognized [by it]."

456 I.43.

457 P. 171.

458 Lines 11cd–12.

459 This passage corresponds almost literally to a passage in the *Viniścayasaṃgrahaṇī* (D4038, fol. 118a.7–118b.2).

460 Ibid., fol. 118b.3.

461 PGSD (pp. 170–73) says that, among the four systems of asserting the path of seeing as having one, two, four, and sixteen moments (for details, see below), our own system is the last one. Within this last system, there are the systems of (a) Asaṅga, (b) Vasubandhu, and (c) Haribhadra. (a) Asaṅga's *Abhidharmasamuccaya* (D4049, fol. 93a.5–93b.3) holds that the mahāyāna path of seeing is divided into sixteen moments in terms of its substance, that is, four moments for each one of the four realities, which serve as the remedies for the factors to be relinquished through seeing: "(1) What is readiness? It is the uncontaminated prajñā in which the reality of suffering becomes revealed as one's own personal experience by virtue of prior analysis [on the path of preparation]. Through this [prajñā] of seeing suffering, the [respective] afflictions to be relinquished are relinquished. This is called 'the readiness for the dharma cognition of suffering.' (2) What is the dharma cognition of suffering? It is the cognition that manifests liberation [from the respective afflictions] right after the end of the readiness [for the dharma cognition of suffering]. (3) What is the readiness for the subsequently realizing cognition of suffering? It is the uncontaminated prajñā right after the end of the dharma cognition of suffering in which it becomes revealed as one's own personal experience that the two [cognitions that consist] of the readiness for the dharma cognition of suffering and the dharma cognition of suffering are the causes for the qualities of the noble ones. (4) What is the subsequently realizing cognition of suffering? It is the cognition that definitely seizes the readiness for the subsequently realizing cognition. The readinesses and cognitions that correspond to the remaining three realities should be understood in the same way. Here, through the readinesses for dharma cognition and the [dharma] cognitions, the apprehended is realized [to be empty]. Through the subsequently realizing readinesses and the [subsequent] cognitions, the apprehender is realized [to be empty]. It should be understood that all readinesses and cognitions entail the yoga of dwelling in signlessness. These sixteen moments of mind constitute the path of seeing." (b) According to *Abhidharmakośa* VI.25cd–26, the dharma readiness of suffering is the uninterrupted path of directly relinquishing the factors of the desire realm with regard to the reality of suffering that are to be relinquished through seeing. The dharma cognition of suffering is the path of liberation of being free from these factors. The subsequent readiness of suffering is the uninterrupted path of directly relinquishing the factors of the two higher realms with regard to the reality of suffering that are to be relinquished through seeing. The subsequent cognition of suffering is the path of liberation of being free from these factors. The same applies for the remaining three realities. (c) According to Haribhadra, both in terms of the manner of seeing the nature of phenomena and the fruitional clear realization, the mahāyāna path of seeing has a single moment. However, in terms of the individually distinct clear realizations and the manners of inducing certainty, it has sixteen moments. For the *Ālokā* (pp. 170–71) asserts that the path of seeing's sixteenfold power of inducing the sixteenfold certainty during subsequent attainment that cancels out the sixteenfold superimpositions of apprehending the four realities in a wrong way arises progressively during the meditative equipoise of the path of seeing. Also, said text

presents these sixteen moments by following the *Abhidharmasamuccaya* as above. In terms of the progression of the faculties of bodhisattvas, it is not contradictory to present four manners of the arising of the mahāyāna path of seeing because there are the four manners of its arising in bodhisattvas with (1) very sharp, (2) sharp, (3) medium, and (4) dull faculties. (1) In bodhisattvas with very sharp faculties, it arises in a single moment because they are able to complete the activities of the path of seeing that consist of knowing suffering, relinquishing its origin, manifesting cessation, and cultivating the path in the very moment when they directly and newly see the nature of phenomena. In terms of isolates, the path of seeing has sixteen moments—from the perspective of directly realizing the basic nature of the four realities with regard to the desire realm, it is presented as the four dharma cognitions; from the perspective of not being afraid of that, as the four dharma readinesses; from the perspective of directly realizing the basic nature of the four realities with regard to the higher realms, as the four subsequent cognitions; and from the perspective of not being afraid of that, as the four subsequent readinesses. This is also the intention of Nāgārjuna's explanation of the mahāyāna path of seeing having a single moment. (2) In bodhisattvas of sharp faculties, in terms of substance the path of seeing arises in two moments. First, there arises an uninterrupted path of directly relinquishing all factors of the three realms to be relinquished through seeing and then a path of liberation of being free from these factors. In terms of isolates, the former is presented as the eight readinesses and the latter as the eight cognitions. (3) In bodhisattvas of medium faculties, in terms of substance the path of seeing arises in four moments. First, there arises an uninterrupted path of directly relinquishing all factors of the desire realm to be relinquished through seeing, which is followed by a path of liberation of being free from these factors, an uninterrupted path of directly relinquishing all factors of the higher realms to be relinquished through seeing, and a path of liberation of being free from these factors. In terms of isolates, these four are presented as the four dharma readinesses, the four dharma cognitions, the four subsequent readinesses, and the four subsequent cognitions, respectively. (4) In bodhisattvas of dull faculties, in terms of substance the path of seeing arises in sixteen moments, as explained above by Asaṅga and Vasubandhu. The *Prasphuṭapadā* (D3796, fol. 78a.2) says that the exact duration of the path of seeing of bodhisattvas can never be delimited in general since it depends on the prajñā, the vigor, and the faculties of individual bodhisattvas. MCG (fols. 62b.5–63a.6) says that there are many assertions about the sixteen moments of the path of seeing, such as that, after the respectively former have arisen, the respectively later take them as objects and cognize them. However, the instances of seeing the four realities with regard to the phenomena of the desire realm are called "dharma readiness" and "dharma cognition," while those of seeing the four realities with regard to the phenomena of the two higher realms are called "subsequent readiness" and "subsequent cognition." The poised readinesses represent the actual remedies of directly seeing the four realities—the uncontaminated prajñās of the uninterrupted paths—and the cognitions are their paths of liberation. There are several assertions about these sixteen moments arising progressively or simultaneously and the manners of presenting each. However, the position that accords with the facts is that the realization of the true nature of the four realities in a complete manner through the prajñā of realizing the actuality of the identitylessness of all phenomena happens in the single moment of completing this action, while its division into sixteen moments is merely one in terms of isolates. In particular, this position is very much justified in the mahāyāna's system of seeing all phenomena as emptiness free from reference points. Nevertheless, for the prajñā with reference points, which bears the aspects of the four realities, certainty arises progressively in the order of suffering, its cause, its cessation, and the path. In this way, for said type of prajñā, there are individual moments of completing the actions of seeing the four realities one by one. MPZL (pp. 77–79) explains that, according to Candrakīrti's commentary, "dharma cognition" in the above quote from the *Yuktiṣaṣṭikā* does not refer to dharma cognition versus dharma readiness, but to the cognition of the dharma that is nirvāṇa—cessation as the basic nature that is the inseparability of the ultimate nature of phenomena and the three among the

four realities that consist of the seeming bearers of this nature. The presentation of the path of seeing as having sixteen moments is given for the purpose of those who wish for liberation familiarizing with engaging in true reality, but, ultimately, the two presentations are one in nature. According to Maitreya's intention with regard to the hidden meaning of the prajñāpāramitā sūtras (the progression of clear realization), throughout the chapters of the AA the path of seeing is asserted as consisting of sixteen isolates in terms of its factors to be relinquished and their remedies. For example, in terms of isolates, the single wisdom of the path of seeing can be divided into two wisdoms by virtue of the identitylessnesses of two particular bearers of this nature of identitylessness. Likewise, the single remedial wisdom of the path of seeing, in terms of its focal objects, is divided into the four isolates of realizing the basic nature of the four realities as the bearers of this nature. In terms of the realms, through the particulars of the four realities with regard to the desire realm and the two higher realms, respectively, each one of these four is divided into the two isloates of dharma cognition and subsequent cognition, thus making eight. In terms of the manner of relinquishing the factors to be relinquished, since the single uninterrupted path of the path of seeing relinquishes all factors to be relinquished through seeing simultaneously, it is through the isolates of its relinquishing said eight wrong engagements in the four realities in terms of the different realms that one speaks of the eight readinesses. In the same way, the path of liberation of being free from these factors represents the eight cognitions. It is in this way that one, in terms of isolates, arrives at the sixteen moments of poised readiness and cognition, but one should understand that this does not refer to sixteen moments that arise in a progressive manner. In particular, AA V.22cd ("... which consists of poised readiness in one single moment is the path of seeing here") says explicitly that, in their nature, all uninterrupted paths consist of the single moment of the wisdom of poised readiness. Therefore, both Nāgārjuna and Maitreya as the two system founders who comment on the intention of the prajñāpāramitā sūtras share the same essential point here. It appears that others identify the poised readiness in AA V.22c as solely the poised readiness of the reality of suffering and yet assert that, though this poised readiness relinquishes all factors to be relinquished through seeing simultaneously, the following fifteen wisdoms of poised readiness and cognition (which have the natures of uninterrupted paths and paths of liberation) still arise in a progressive manner thereafter.

462 PSD has "heard" (*thos pa*) instead of "attained," while LSSP has "because of having stopped being conceited about having attained eminence after being disciplined" (*dul ba'i rjes la khyad zhugs pa thob pa la rlom pa bkag pas*).

463 PGSD (pp. 174–75) defines the function of the path of familiarization as "the excellent virtues that are attained through the power of having cultivated, in exact accordance with its nature, the mahāyāna path of familiarization as their specific cause." Its function is twofold—temporary (the qualities of relinquishment and realization from the second moment of the path of familiarization up through the end of the continuum) and ultimate (the qualities of relinquishment and realization of a buddha). In terms of results, its above six functions can be summarized into three—(a) results produced by persons, (b) results of maturation, and (c) dominated results. (a) The first are twofold—in terms of pacifying inner harm, functions (1) and (2) represent the temporary results and (3) is the ultimate result, while (4) is presented in terms of pacifying outer harm. Function (5) represents result (b) and (6) represents (c).

464 PGSD (pp. 176–78) defines the path of familiarization in general as "the subsequent clear realization of familiarizing with the direct realization of identitylessness that has already happened." The definition of the śrāvaka path of familiarization is "the śrāvaka subsequent clear realization of familiarizing with the realization of personal identitylessness that has already happened." The pratyekabuddha path of familiarization is analogous with regard to phenomenal identitylessness in terms of the apprehended. The definition of the mahāyāna path of familiarization is "the subsequent clear realization of familiarizing with the direct realization

of emptiness that has already happened." In terms of its nature, it is divided into two—contaminated and uncontaminated. In terms of its aspects, it is divided into nine (the lesser of the lesser and so on). The contaminations here are identified as the conceptions that are the cognitive obscurations of apprehender and apprehended appearing as different. However, it is not from the perspective of the contaminated path of familiarization and these conceptions definitely operating simultaneously that the path of familiarization is presented as being associated with said conceptions. For during the subsequent attainment of the pure path of familiarization there is no certainty that said conceptions arise in a continuous manner. Therefore, the meaning of "contaminated" is that the seeds of these conceptions are taken as the objects of the mode of apprehension that apprehends all kinds of reference points of seeming reality and is the condition for the arising of subsequent conceptions similar in type (the reverse of that is the meaning of "uncontaminated"). Consequently, whatever is a contaminated path of familiarization is necessarily uncontaminated. The definition of the contaminated path of familiarization is "the mahāyāna subsequent clear realization that takes seeming reality as its primary object" (all subsequent attainments of the mahāyāna path of familiarization). The definition of the uncontaminated path of familiarization is "the mahāyāna subsequent clear realization that takes ultimate reality as its primary object" (all meditative equipoises of said path).

465 D3795, fol. 263b.4.

466 Pp. 211–12.

467 D3801, fol. 132b.1–2.

468 D3796, fol. 58b.5–6.

469 D3801, fol. 132b.1.

470 This passage is found in the Sanskrit version (see Sparham 2008a, pp. 20–21), but is missing in D3787 (it should be on fol. 101a.4).

471 D3787, fol. 104a.1.

472 D3796, fol. 58b.6.

473 I could not locate this passage in either the *Śuddhamatī* or the *Vṛtti.*

474 D3803, fols. 75b.7–76a.1. PGSD (pp. 178–80) defines the path of familiarization as aspiration as "the mahāyāna subsequent clear realization that consists of the subsequent attainments of aspiring for mother prajñāpāramitā as being the source of the three welfares." The definition of the path of familiarization as the aspiration for one's own welfare is "the impure path of familiarization that is congruently associated with the resolve of aspiring for mother prajñāpāramitā as being the source of one's own excellent welfare." The definition of the path of familiarization as the aspiration for the welfares of oneself and others is "the path of familiarization of the pure bhūmis before the arising of the wisdom of the tenth bhūmi that is congruently associated with the resolve of aspiring for mother prajñāpāramitā as being the source of both excellent welfares." The definition of the path of familiarization as the aspiration for the welfare of others is "the path of familiarization of the mind stream of the tenth bhūmi that is congruently associated with the resolve of aspiring for mother prajñāpāramitā as being the source of the excellent welfare of others." Each one of these three being divided into nine (the lesser of the lesser and so on) is illustrated in the sūtras through nine examples each, but it is not that the first, middle, and last arising of said paths of familiarization are presented as lesser, medium, and great, respectively. For it is not contradictory for these nine examples to exist in the mind stream of a single person. As for the boundary lines, the first one exists from the second through the seventh bhūmis. For through the power of the coarse latencies of the afflicted mind not having changed state, one's application primarily accomplishes one's own welfare. The second one exists on the eighth and ninth bhūmis because one's application is able to effortlessly accomplish both

welfares, but one has not yet attained the state of, from the perspective of those to be guided, one's accomplishing the welfare of sentient beings during subsequent attainment equaling the one of a buddha. This state is only attained on the tenth bhūmi, on which the third type of the path of familiarization as aspiration exists. However, from the perspective of relinquishment and realization, the accomplishment of the welfare of beings on the tenth bhūmi does not equal the one of a buddha because this is made clear in the sūtras through the examples of a minute particle and the earth, respectively (the same is said in *Uttaratantra* I.78, which compares the two with the amount of water in a hoofprint and in the ocean, respectively).

475 XVIII.74ab.

476 PGSD (pp. 180–81) defines the path of familiarization as dedication as "the mahāyāna subsequent clear realization that consists of the subsequent attainments of dedicating the roots of virtue of oneself and others to perfect enlightenment." In terms of its boundary lines, it is twofold—existing on the impure and pure bhūmis. In terms of its objects, as listed in the sūtras, it is twelvefold (CZ, pp. 269–81). The definition of dedication in general is "being congruently associated with the resolve that one's own and others' roots of virtue cause the accomplishing of a special fruition." It is twofold—dedication for higher realms and nirvāṇa, with the latter consisting of the dedications in the hīnayāna and the mahāyāna, respectively. The roots of virtue to be dedicated consist of all those that are accumulated in the three times. The levels to which they are dedicated are threefold—mundane levels, the levels of the hīnayāna, and unsurpassable enlightenment. In terms of special dedication, said virtues are dedicated by way of being embraced by the prajñā that is free from the three spheres. The purpose of dedicating in this way is to make virtues inexhaustible and increase them further. The witnesses of dedication are all buddhas and bodhisattvas in the three times, to whom one prays so that one's dedication will be accomplished.

477 PGSD (p. 182) defines the path of familiarization as rejoicing as "the mahāyāna subsequent clear realization that consists of the subsequent attainments of perfectly cultivating the joy about the roots of virtue of oneself and others, which is congruently associated with the feeling of mental bliss." It is twofold in terms of the impure and pure bhūmis.

478 PGSD (pp. 181–82) says that aspiration, dedication, and rejoicing are not mutually exclusive because all types of contaminated mahāyāna paths of familiarization are included in the path of familiarization as aspiration. For all of them are paths of familiarization that are embraced by the resolve of striving for enlightenment. However, the three are not coextensive because aspiration and dedication, which are congruently associated with the feeling of equanimity, are not the path of familiarization as rejoicing. According to MPZL (p. 80), the paths of familiarization as aspiration, dedication, and rejoicing, respectively, are the causes that produce the accumulation of merit during subsequent attainment that has not arisen yet, let the already arisen merit not decline, and increase that undeclined merit. Similarly, SBZ (pp. 316–17) says that the reason for teaching the contaminated subsequent attainment of the path of familiarization through the triad of aspiration, dedication, and rejoicing is as follows. In general, the practice of subsequent attainment includes infinitely many mundane and supramundane paths (such as the pāramitās and the four immeasurables). However, aspiration gives rise to the path in one's mind stream through bringing together all paths of subsequent attainment (such as the pāramitās). Through dedication, all paths arise through being dedicated to the knowledge of all aspects and thus do not decline. Through rejoicing, said paths as well as the roots of virtue of others do not only not decline, but increase further as the causes of the knowledge of all aspects. In this way, these three gather the accumulations during subsequent attainment.

479 PGSD (p. 182) defines the path of familiarization as accomplishment as "the mahāyāna subsequent clear realization that consists of the remedies that relinquish the cognitive obscurations, which are the factors to be relinquished through familiarization." It is equivalent to the

uninterrupted paths of the mahāyāna path of familiarization. In terms of its boundary lines, it is twofold—existing on the impure and pure bhūmis. In terms of relinquishment, it is also twofold—the paths of familiarization as accomplishment that directly relinquish the seeds of the factors to be relinquished through familiarization and their impregnations of negative tendencies, respectively.

480 CZ, pp. 291–92.

481 This means that the above quote is taken as a probative argument with subject (the purities of form, prajñāpāramitā, and fruition), predicate (these three being one), and reason (because they do not exist as two and so on).

482 PGSD (pp. 182–84) defines the pure path of familiarization as "the mahāyāna subsequent clear realization that consists of the sustaining remedies for the cognitive obscurations which are the factors to be relinquished through familiarization." It is equivalent to the paths of liberation of the mahāyāna path of familiarization. As for taking the above quote from the sūtras as a probative argument, the subject in question is the path of liberation that is taught explicitly here as the pure path of familiarization. It is fourfold in terms of śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas, but the one to be taught primarily here is the mahāyāna path of liberation. As for the predicate, when the paths of liberation are pure of their respective stains, their objects (such as form) are also pure of their respective stains and the seeing of the true nature of these objects is also pure of its respective stains. As for the reason, with a mind that accords with the facts one cannot analyze any difference between the paths of liberation of the mahāyāna path of familiarization being pure of their respective stains and the seeing of the true nature of their objects being pure of its respective stains, neither through a difference in substance in terms of specifically characterized phenomena, nor through distinct isolates in terms of generally characterized phenomena. As for the particular explanation of the pure fruition, its definition is "the qualities of the paths of liberation, or the reality of cessation, of being free from the seeds of the respective factors to be relinquished through the power of the uncontaminated uninterrupted paths." This is equivalent to the fruitions of the approach of virtuous effort. The definitions of the pure fruitions of śrāvakas, pratyekabuddhas, and bodhisattvas, respectively, are "the qualities of the paths of liberation, or the reality of cessation, in the mind streams of those in the lesser yāna, those in the middling yāna, and noble bodhisattvas." The definition of the pure fruition of buddhas is "the qualities of realization or relinquishment of having exhaustively relinquished the two obscurations, including their latent tendencies." In brief, the path of liberation of the second bhūmi represents a pure fruition because it is the sustaining remedy of being free from its respective obscurations through the uninterrupted path that is its specific cause.

483 PGSD (pp. 175–76) explains the following on the physical supports of the arising of the path of familiarization. For pratyekabuddhas, it is certain to arise in a physical support within the desire realm. For śrāvakas, the support of the new arising of their path of familiarization is one within the desire or form realms, while the support of sustaining an already arisen path of familiarization can also be one in the formless realm. For bodhisattvas, the support is certain to be one within the desire or form realms and not one in the formless realm because the latter is not a suitable support of the direct operation of the enlightened activity of mahāyāna noble ones. As for the mental supports, the new arising of the path of familiarization of the hīnayāna can rely on any of the six grounds of dhyāna, while the mental support of sustaining an already arisen path of familiarization can also be a state of mind in the formless realm. For śrāvakas on the path of familiarization can manifest the meditative absorption of cessation through relying on the actual meditative absorption of the Peak of Existence. The path of familiarization of bodhisattvas mainly relies on the actual fourth dhyāna because calm abiding and superior insight are properly balanced in it, which makes it easy to practice the path. However, it is not that the path of familiarization of bodhisattvas does not rely on the states of mind of

the formless realm at all because the actual formless meditative absorption whose nature consists of the last moment of the special path of the meditative equipoise of the first bhūmi functions as the direct cause for the second bhūmi. Though the first moment of the mahāyāna path of familiarization is definitely a meditative equipoise, its direct cause can be both the special path of the meditative equipoise of the first bhūmi and the special path of the subsequent attainment of that bhūmi.

484 PGSD (pp. 185 and 187) says that the knowledge of entities that is the main topic of the third chapter of the AA must be the remedial knowledge of entities of bodhisattvas because those to be guided for whom this chapter is mainly taught must be those with the mahāyāna disposition. As for the reasons for teaching the knowledge of entities after the knowledge of the path, through understanding that the knowledge of entities of bodhisattvas is one in nature with its cause, the knowledge of the path, it is understood that it is the actual cause of the knowledge of all aspects and that the paths of the hīnayāna represent the antagonistic factors of, that is, the places of going astray from, this knowledge of entities of bodhisattvas. Therefore, it is explained here by differentiating the hīnayāna and mahāyāna knowledges of entities. In brief, without knowing all entities to be adopted and rejected, the paths of all three yānas are not known properly. The definition of the knowledge of entities of not abiding in saṃsāric existence and peace is "the knowledge of mahāyāna noble ones of directly realizing that saṃsāra, nirvāṇa, and what is between do not exist by any nature of their own." Its instances consist of all the knowledges of mahāyāna noble ones. The definition of the knowledge of entities of abiding in saṃsāric existence and peace is "the knowledge of hīnayāna noble ones of not realizing this." Its instances consist of all the knowledges of hīnayāna noble ones. The mahāyāna knowledge of entities is also called the "knowledge of entities of not abiding in the extremes of either saṃsāric existence or peace." For through great prajñā, bodhisattvas do not abide in the extreme of saṃsāra and, through great compassion, they do not abide in the extreme of nirvāṇa. The hīnayāna knowledge of entities is called "the knowledge of entities of abiding in the extremes of both saṃsāric existence and peace" because the followers of the hīnayāna cling to saṃsāra as what is to be rejected and nirvāṇa as what is to be adopted. MCG (fols. 73b.6–75a.2) states that the entities with regard to which the knowledge of entities cuts through superimpositions consist of skandhas, dhātus, and āyatanas. The realization of śrāvakas is to know that all of these are merely empty of a personal identity. The realization of the mahāyāna is to know them as freedom from reference points because they are empty of both identities. The first six among the nine points of the knowledge of entities (not abiding, or abiding, in saṃsāra or nirvāṇa; being close to, or distant from, the fruitional mother; and being remedial or antagonistic factors) describe the differences between the hīnayāna and the mahāyāna knowledges of entities, while the last three (trainings, equality of the trainings, and path of seeing) describe the actual path of the mahāyāna knowledge of entities. Prajñāpāramitā is the wisdom of saṃsāra and nirvāṇa (or the three times) being equal in the expanse of the nature of phenomena—great equality. That this great equality does not abide in either extreme of saṃsāra (entities) and nirvāṇa (nonentities) is called "the knowledge of entities," "sugata heart," and "dharmadhātu." Therefore, the cognizing subject that focuses on this is called "the knowledge of the path." From the perspective of not abiding in the extreme of nirvāṇa, it is called "great compassion" and, from the perspective of not abiding in the extreme of saṃsāra, "prajñāpāramitā." Through realizing this just as it is, it is impossible to abide in either of these two extremes. On the other hand, the path of the śrāvakas that is to be relinquished here apprehends saṃsāra as an entity and nirvāṇa as the extinction that is the nonentity of the five skandhas having ceased. This mistaken mode of apprehension does not go beyond the sphere of minds and mental factors and thus not beyond the objects of the three realms. Therefore, mind does not cease, whereas the remedial knowledge of entities of bodhisattvas represents the subsequent attainment of mind having ceased through realizing profound equality. MPZL (pp. 90–92) says that one should not conflate entities (seeming

phenomena such as the skandhas) and the knowledge of entities, which realizes the true nature of these entities. It is the latter that constitutes the first of the nine points that define the knowledge of entities. It must be explained according to the intention of the sūtras and the great treatises as being only a feature that defines the knowledge of entities, but without grasping the essential points of the knowledge of entities and the knowledge of the path, one should not explain the profound intention of prajñāpāramitā to others. What is primarily explained in this chapter here through the detailed division of the knowledge of entities is the explicit teaching on the uncommon knowledge of entities of bodhisattvas. The reasons for explaining this are that, according to the sūtras, śrāvakas, pratyekabuddhas, and bodhisattvas must all attain their respective forms of enlightenment through practicing prajñāpāramitā and that the knowledge of entities is presented with regard to śrāvakas and pratyekabuddhas, while the knowledge of the path is presented with regard to bodhisattvas. Thus, it is taught that śrāvakas and pratyekabuddhas only possess the particular instance of prajñāpāramitā that is the mere knowledge of entities, but not the knowledge of the path or the knowledge of all aspects. Therefore, the śrāvakas possess the particular knowledge of entities that is the mere clear realization of personal identitylessness, but lack the knowledge of entities of realizing that these entities lack any phenomenal identity. The pratyekabuddhas possess the particular knowledge of entities of additionally realizing that, among phenomena, apprehended objects lack any identity, but they still lack the clear realization that is the complete knowledge of entities (that is, realizing both types of identitylessness fully). This presentation is well known among all Indian and Tibetan scholars as being the intention of the prajñāpāramitā sūtras and the AA. It also eliminates the presentation of those who say that the knowledge of entities is nothing but the realization of personal identitylessness. Thus, śrāvakas and pratyekabuddhas possess merely the common kinds of the knowledge of entities that serve as the remedies for their particular obscurations (respectively, just the afflictive obscurations and the afflictive obscurations plus one half of the cognitive obscurations), whereas only bodhisattvas possess the uncommon knowledge of entities that serves as the complete remedy for the cognitive obscurations. Therefore, this chapter determines the distinctions between the common and the uncommon knowledges of entities. The uncommon knowledge of entities of bodhisattvas is taught in detail by way of its nature, distinctive features, factors to be relinquished and remedies, trainings, and the path of seeing of clearly realizing it. In this way, one should not think that the knowledge of entities is nothing but the knowledge of entities that consists of the path of śrāvakas and is to be relinquished by bodhisattvas.

485 PGSD (p. 189) defines the knowledge of entities that is close to the fruitional mother as "the knowledge of noble bodhisattvas of being skilled in the means of accomplishing the fruitional mother." Its instances are the mahāyāna paths of seeing and familiarization. The definition of the knowledge of entities that is distant from the fruitional mother is "the knowledge of hīnayāna noble ones of not being skilled in the means of accomplishing the fruitional mother." Its instances are the hīnayāna paths of seeing, familiarization, and nonlearning.

486 Conze 1973, p. 84.

487 CZ, pp. 57–58.

488 *Saṃyutta Nikāya* III.141–42.

489 IV.21.

490 Verses 46–48.

491 The three paths are the twelve links of dependent origination, grouped in three categories: affliction (links 1, 8, 9), karma (links 2 and 10), and arising (the remaining seven links).

492 I.35–37.

493 Lines IV.66ab.

494 IV.90.

495 D4049, fol. 100b.6–7.

496 PGSD (pp. 187–88) says that śrāvakas and pratyekabuddhas lack the realization of phenomenal identitylessness because this lack is established through both scripture and reasoning. The *Mahāsannipātaratnaketudhāraṇī* says:

> Those who always regard the three realms as being identityless,
> Substanceless, and without an autonomous agent,
> And cultivate the according poised readiness
> Will be liberated from all migrations.

The *Laṅkāvatārasūtra* states, "Not to realize signlessness means not realizing the enlightenment of the mahāyāna, but it does not mean not realizing the enlightenment of śrāvakas." The *Ghanavyūhasūtra* says:

> Because of not destroying the existence of phenomenal entities
> Śrāvakas clearly realize this.

As for the reasonings, if śrāvakas and pratyekabuddhas realized phenomenal identitylessness, it would follow that the hīnayāna is not a path that lacks both special means and prajñā because it possesses the prajñā of realizing emptiness. If this is accepted, it stands in contradiction to the following passages. *Prajñāpāramitāsaṃcayagāthā* XVI.5d says:

> Through being without means and lacking prajñā, they fall into śrāvakahood.

AA V.10ab states:

> Realizations being deficient
> Due to falling into existence or peace . . .

Also, it would follow that it is untenable to explain blind people not perceiving the sun and the followers of the hīnayāna not perceiving emptiness free from reference points, respectively, as an example and its corresponding meaning because śrāvakas and pratyekabuddhas possess the prajñā of directly realizing emptiness. If this is accepted, it contradicts *Uttaratantra* I.153 saying:

> The ultimate of the self-arisen ones
> Is to be realized through confidence alone.
> Those without eyes do not see
> The bright and radiant disk of the sun.

Also, it would follow that the explanation of the followers of the hīnayāna lacking the four happinesses of intending the welfare of others, achieving the means for that, realizing the vastness of all phenomena there are, and realizing emptiness is not tenable because they possess the prajñā of realizing emptiness. If this is accepted, it contradicts *Mahāyānasūtrālaṃkāra* IV.21 (see PSD above).

497 This and the following quotes are found on pp. 299–301 in CZ.

498 PGSD (pp. 189–91) defines the remedial knowledge of entities as "the knowledge of mahāyāna noble ones of not being bound by clinging to characteristics in terms of the characteristics of the triad of ground, path, and fruition." The definition of the knowledge of entities that is an antagonistic factor is "the knowledge of hīnayāna noble ones that is bound by such clinging." That the mahāyāna knowledge of entities is not bound by said clinging to characteristics in terms of ground, path, and fruition is because it, through the power of directly realizing that ground, path, and fruition lack any nature of their own, is able to relinquish said clinging,

including its seeds, on its own path. The hīnayāna knowledge of entities is bound by such clinging because it lacks such realization and thus is not able to relinquish said clinging, including its seeds, on its own path. The clinging to characteristics that is to be relinquished here is the mental state of grasping at conditioned phenomena as being not dependent on anything else, but being autonomous. This clinging is twofold—its instances that are included in the afflictive obscurations consist of the innate and imputational clinging to a personal identity. Its instances that are included in the cognitive obscurations consist of the coarse stains of clinging to objects, which arise from the clinging to a phenomenal identity. These stains can be divided in terms of (1) the clinging itself and (2) its objects. (1) Clinging is twofold—the clinging to characteristics that consists of (a) clinging to substance and (b) clinging to imputations. (a) The clinging to substance corresponds to the clinging to identity that conceives of the three spheres with regard to all phenomena (subjects and objects). It is equivalent to the clinging to a phenomenal identity and is twofold. (aa) The innate clinging to a phenomenal identity corresponds to mental states of naturally clinging to subjects and objects as being really existent, without relying on any scriptures, reasonings, and so on. (ab) The imputational clinging to a phenomenal identity corresponds to mental states of clinging to subjects and objects by way of examining and analyzing them on the basis of seemingly valid scriptures and reasonings. (b) The clinging to imputations corresponds to the conceptions that are cognitive obscurations and cling to subjects and objects as being mere imputations. It is twofold—coarse and very subtle. (ba) The first one consists of the clinging to characteristics and the conceptions that apprehend by conflating terms and referents, which exist up through the seventh bhūmi. (bb) The second one consists of the very subtle clinging to objects as being mere imputations, which exists up through the subsequent attainment of the tenth bhūmi. (2) In terms of its objects, clinging to characteristics is threefold—clinging to (a) the ground, (b) the path, and (c) the fruition. (a) is the twofold clinging to characteristics with regard to the nature of phenomena and the bearers of this nature at the time of the ground, which is taught by AA III.3ab:

> The antagonistic factors are discriminating notions about engaging
> In the skandhas (such as form) being emptiness . . .

(b) The clinging to characteristics with regard to the path is taught by AA III.3d:

> And the factors of enlightenment (such as generosity).

(c) The clinging to characteristics with regard to the fruition is taught by AA III.4d:

> Thus, attachment to the victors and so on is subtle.

Therefore, through the AA explicitly teaching here the clinging to characteristics that binds, the hīnayāna knowledge of entities that is bound by it is taught by implication. As for the manner in which the remedial knowledge of entities relinquishes these forms of clinging to characteristics as its factors to be relinquished, it is not that the remedial knowledge of entities and the entirety of the clinging to characteristics are explained by way of matching them as the remedy and its factors to be relinquished because mental states of clinging to characteristics are not necessarily associated directly with the remedies that overcome them. Therefore, the wisdom of noble bodhisattvas of directly realizing the lack of characteristics directly relinquishes the obscurations in the mind streams of these bodhisattvas. For through directly canceling out the seeds of clinging to characteristics in said mind streams, it indirectly overcomes the manifest forms of this clinging. MPZL (pp. 93–94) divides the factors to be relinquished here into the clinging to entities as (real) phenomena, which consist of the two realities, and the clinging to entities as a person who engages in the practices of the path. Implicitly, in the latter clinging, the discriminating notions of clinging to the practices as the remedies for the clinging to a person who practices them are included as factors to be relinquished too. Though there appear to be different systems of saying that this clinging to a person exists only in śrāvakas and pratyekabuddhas, what

appears as the intention of the AA and its commentaries is as follows. Said clinging does exist in the mind streams of śrāvakas and pratyekabuddhas in general, but it is also associated with the mind streams of bodhisattvas in the manner of a factor to be relinquished and, up through the seventh bhūmi, sometimes they even have manifest forms of clinging to characteristics. After the seventh bhūmi, the relinquishment of the clinging to a person is completed, while the relinquishment of the clinging to phenomena is completed at the end of the continuum.

499 The Sanskrit *prayogamārga* and the Tibetan *sbyor lam* can mean "path of training," "path of preparation," or "path of connecting."

500 This and the following quotes are found on pp. 302–5 in CZ.

501 P. 425.

502 These two terms are explicitly used by LSSP (fol. 394a.2).

503 LSSP (fol. 394a.6–394b.1) adds the following: "Conceived form—the other-dependent [nature]—is the basis for analyzing said being complete or incomplete. Therefore, it is not that it is not taught here because it is (a) the basis for the superimpositions that are the imaginary nature and (b) what bears the nature of the perfect [nature]. This principle is to be applied to [everything] up through the knowledge of all aspects. In brief, if one does not cling to form and so on as being the three natures, one engages in the mother." PGSD (pp. 192–93) defines the imaginary nature as "the phenomena that are the mere seeming appearances which do not perform a function." It is twofold—the imaginary without any characteristics (such as the horns of a rabbit) and the nominal imaginary (everything that is permanent and is not ultimate reality). The definition of the other-dependent nature is "dependently originating phenomena, which arise from their specific causes and conditions." It is twofold—the pure other-dependent corresponds to the subsequent attainments in the mind streams of noble ones and the impure one, to saṃsāra. The definition of the perfect nature is "the true reality that is the primary object of the valid cognition of a reasoning consciousness." It is twofold—the unmistaken perfect nature corresponds to the meditative equipoises in the mind streams of noble ones and the unchanging one, to the nature of phenomena. In brief, the three natures are contained in the two realities because the perfect nature is presented as ultimate reality and the other-dependent and imaginary natures, as seeming reality in terms of being and not being able, respectively, to perform a function. The three natures are presented as being definitely three in terms of their objects because they are respectively presented in terms of the objects of the minds of ordinary beings, the subsequent attainments of noble ones, and the meditative equipoises of the latter. Their order is as given in *Mahāyānasūtrālaṃkāra* XVIII.80ab ("For the sake of fully knowing, relinquishing, and directly perceiving . . ."). The three natures bear their names because they respectively are mere conceptual superimpositions, are dependent on other causes and conditions, and are perfect as the basic nature of objects. Their scriptural source in the prajñāpāramitā sūtras is the Maitreya Chapter in the sūtra in twenty-five thousand lines, which speaks of imaginary form, conceived form, and the form of the nature of phenomena. MCG (fol. 77a.5–77b.2) explains that imaginary form means that form and so on are incomplete as the foundation of qualities, which refers to the perception of form by ordinary beings. That is, no matter how much they focus on forms as being forms by way of clinging to these forms while they are appearing in a dualistic manner, the qualities of the path are not produced. The form of the nature of phenomena is the perfect nature empty of a real other-dependent nature, which refers to the subsequent attainments of noble ones. If they focus on this form that is specified by lacking a nature of its own, they see it as illusionlike and therefore the qualities of the path are produced in a complete manner. SCG (fol. 69b.2–5) quotes the *Ālokā* (p. 47): "Imaginary form consists of the imputations in the manner of apprehender and apprehended. Since conceived form is false imagination, it is this very cognition that appears like [apprehender and apprehended]. As for the form of the nature of phenomena, in true reality form itself is perfect as the nature of emptiness. Feelings and so on

are to be described in the same way." Thus, the first one is labeled as the emptiness of characteristics and the last one possesses the collection of qualities and represents the true nature of phenomena. Therefore, they are incomplete and complete, respectively. MPZL (p. 98) says that, though there appear many ways of explaining the meaning of "incomplete and complete" (such as referring to imaginary form and perfect form, or the forms of children and old people), the prajñāpāramitā sūtra in twenty-five thousand lines generally speaks of the above-mentioned three kinds of form. As for their meanings, the intention of the AA is that imaginary form refers to form being permanent and so on as imputed by the tīrthikas, which are not the distinctive features of form. Conceived form and the form of the nature of phenomena are discussed in the AA by way of the trainings that stop engaging in clinging to the common and uncommon characteristics, respectively, of form and so on.

504 Note that "smaller and larger *Bṛhaṭṭīkā*" refers to the number of prajñāpāramitā sūtras on which D3807 and D3808 respectively comment, but not to the size of these texts (in fact, D3807 is twice as long as D3808).

505 D3795, fol. 266a.1–2.

506 PGSD (pp. 191–92) defines the explicitly taught trainings in the knowledge of entities as "the practices of familiarizing with either of the two types of identitylessness." The definition of the mahāyāna trainings in the knowledge of entities is "the yogas of bodhisattvas that are cultivated by way of respectively stopping the clinging to real existence with regard to ten objects, such as form." The first four among these ten trainings are called "the natural trainings" because they exist in an ongoing manner from the path of accumulation up through the end of the continuum. The remaining six are "the temporary trainings" because they are only cultivated if their respectively corresponding flaws arise, but need not be cultivated if these flaws do not arise. The definition of the implicitly taught hīnayāna trainings in the knowledge of entities is "the hīnayāna practices of familiarizing with entities as being without a personal identity." They consist of the four hīnayāna paths of learning.

507 CZ, p. 305.

508 D3807, vol. pa, fol. 55b.2–4.

509 D3808, fol. 202b.2.

510 D3791, fol. 172a.3–4.

511 LSSP/PSD have *rgyu mtshan* ("cause"), but the *Ālokā* has *mtshan ma* ("characteristics"), both being translations of Skt. *nimitta*, which has both these meanings. However, the context in all commentaries clearly suggests that the latter is meant here.

512 PGSD (fol. 192) defines the equality of the trainings in the knowledge of entities as "the yoga of bodhisattvas of familiarizing with the trainings (the subject) and the objects of these trainings as being equality in that they lack real existence." This equality is fourfold in terms of training in stopping clinging to real existence with regard to the nature of form and so on, its distinctive features, the elaborations of its divisions, and the trainings themselves as the cognizing subjects.

513 CZ, p. 457.

514 D3787, fol. 118b.4–6.

515 PGSD (p. 194) says that, in the context of the knowledge of entities, there is a reason for explicitly teaching the mahāyāna path of seeing of directly and newly realizing personal identitylessness because bodhisattvas must directly realize personal identitylessness in order to take care of those to be guided who have the śrāvaka disposition. There is also a reason for not explicitly teaching the mahāyāna path of familiarization of familiarizing with the personal

identitylessness that was realized already because noble bodhisattvas do not strive for the fruitions of the hīnayāna, such as the relinquishment of the clinging to a personal identity. SZB (pp. 318–19) says that the reason for not teaching the mahāyāna path of familiarization here is not because bodhisattvas do not familiarize with the already seen types of realization of śrāvakas and pratyekabuddhas. Rather, they do not familiarize with the limited types of realization of śrāvakas and pratyekabuddhas in the first place, but only with the uncommon types of realization of the mahāyāna knowledge of entities, which is free from the thirty-two superimpositions and is understood implicitly by virtue of the knowledge of the path. In general, the realization of all entities lacking a personal identity is only divided into three (the types of realization of noble śrāvakas, pratyekabuddhas, and bodhisattvas) by virtue of the manner of realizing the knowledge of entities being complete or incomplete, but not by virtue of the knowledge of the path being complete or incomplete because the knowledge of the path does not exist at all in śrāvakas and pratyekabuddhas.

516 This and the following two quotes are found on pp. 309–10 in CZ.

517 Except for a few words here and there, the following three paragraphs, which summarize and further explain the meaning of the above three quotes, are not found in LSSP. However, each of these paragraphs in PSD is in quotation marks, so that they cannot be considered as Patrul Rinpoche's own explanations either.

518 CZ, pp. 312–17.

519 PGSD (pp. 200–203) says that bodhisattvas need to know all phenomena through studying and reflecting because they must practice them in the manner of their lacking real existence. Thus, the definition of the aspects of the complete training in all aspects is "the phenomena with which bodhisattvas familiarize as lacking real existence." These aspects consist of (1) the referent aspects and (2) the cognitive aspects. (1) The definition of referent aspects is "the aspects to be familiarized with that are the objects to be realized by the cognitive aspects." Their instances consist of all phenomena and they are divided into the referent aspects of the three knowledges. (2) The definition of cognitive aspects is "the aspects to be familiarized with that are the awarenesses which apprehend their specific referent aspects." Their instances consist of all cognitions and they are divided into (a) the cognitive aspects that are antagonistic factors and (b) those that are remedies. (a) The definition of the first is "the cognitive aspects that are to be absolutely rejected by persons who strive for liberation." Their instances correspond to the clinging to a personal identity and the clinging to a phenomenal identity. (b) The definition of remedial cognitive aspects is "the cognitive aspects that are to be relied on in the mind streams of persons who strive for liberation." Their instances consist of all paths to liberation and they are divided into the aspects of the three knowledges. As for the manner of familiarizing with these aspects, to ascertain that all phenomena lack real existence and then to properly familiarize with this actuality represent the progressive stages of familiarization in terms of mentally engaging in the topic of the essence (emptiness). To practice the clear realizations (the subjects) and emptiness (the object) by way of their being a unity represents the progressive stages of familiarization in terms of mentally engaging in the topic of the clear realizations. These two are not mutually exclusive because a single mental state is able to simultaneously practice both the subject (a clear realization) and the object (emptiness). The manner of familiarizing with the aspects is fourfold. The familiarization by way of the aspect of the nature, just as it is, refers to familiarizing by way of generating the phenomena to be familiarized with from the perspective of the mental states that familiarize with them (for example, the cultivation of the four foundations of mindfulness on the path of accumulation). The familiarization by way of the aspect of approximate concordance refers to familiarizing with the focal objects and aspects that are approximately concordant with the actual ones to be familiarized with (for example, mentally engaging in the focal objects and aspects of the path of preparation on the path of accumulation). The familiarization by

way of the aspect of approximately engaging in characteristics refers to approximately engaging in the characteristics of higher factors to be attained (for example, mentally engaging in the general and specific characteristics of the paths of noble ones on the path of accumulation). The familiarization by way of the aspect of aspiration refers to mentally engaging through the motivation of wishing to attain a special fruition (for example, familiarizing with the knowledge of all aspects on the path of accumulation). It may be said that it is not justified to familiarize with the knowledge of all aspects on the path of accumulation because said knowledge does not exist on that path. However, there is no flaw because though there is no familiarization with this knowledge in terms of its nature, just as it is, on said path, this path does possess the familiarizations with the knowledge of all aspects by way of the aspects of approximate concordance and aspiration. As for the aspects that are explicitly taught in the brief introductions and the detailed explanations in both the sūtras and the AA, they are necessarily cognitive aspects. For AA IV.1 speaks of "aspects" as the specific instances of wisdom and Haribhadra's *Ālokā* (D3791, fol. 176a.3–4) and *Vivṛti* (D3793, fol. 104b.3–4) define them as the remedies for antagonistic factors. Thus, also the detailed explanations must explicate just this. In brief, the aspects that are taught here are twofold—the three knowledges (the subjects) and the four realities (the objects). The first represent the cognitive aspects that are the primary ones to be taught explicitly, while the second represent the referent aspects that are taught in an implicit manner. Thus, the mahāyāna path of seeing represents a remedial cognitive aspect because it is the wisdom that, by way of directly realizing the basic nature of the four realities, functions as the remedy for the antagonistic factors to be relinquished. MCG (fols. 81b.3–82a.2 and 89b.5–90a.1) says that "aspects" refers to cultivating, in the manner of prajñā and means being in union, the 173 wisdoms that are the remedies for mistaken superimpositions onto the phenomena of entities, the path, and all aspects. However, there is no need for any disputes about cognitive aspects and referent aspects because both are just divisions in terms of isolates. In general, "referent aspects" are the aspects of the objects and "cognitive aspects," the modes of apprehension of their subjects. Therefore, ultimately, they exist in an inseparable manner. However, in terms of classifying all aspects in terms of the three knowledges from the perspective of subject and object, the aspects of the knowledge of entities and the knowledge of the path are taught from the point of view of being referent aspects and the aspects of the knowledge of all aspects, from the point of view of being cognitive aspects. Though these 173 aspects of the three knowledges are all nothing but prajñāpāramitā, which overcomes the antagonistic factor of clinging to characteristics and is free from the triad of arising, abiding, and ceasing, in terms of the manner of cultivating them they are for the sake of realizing the threefold nonarising (of the three knowledges) and also apply to all four trainings. Therefore, they are cultivated successively in one swoop. The reason for this is that they do not consist of just a part of the vast number of all aspects of the path, but represent their entirety without any incompleteness. For though they are all of one taste in being emptiness, the vast means of the path need to be complete too (such as the need for generating bodhicitta). To cultivate the complete training in all aspects on the path of accumulation represents the remedy that invalidates the factors to be relinquished through seeing; the culminating training of the path of preparation, a part of the remedy that relinquishes said factors; and the serial training, their distancing remedy. SZB (pp. 331–32) says that the explicit statements in the sūtras mostly teach the referent aspects in an explicit manner and the cognitive aspects as the hidden meaning. The explicit statements in the AA, when dividing the aspects in terms of the three knowledges (as in IV.1), teach the cognitive aspects explicitly and the referent aspects merely implicitly.

520 PGSD (pp. 201 and 203–4) defines the aspects of the knowledge of entities as "the wisdoms of directly realizing the basic nature of the four realities as being personal identitylessness." As for the three paths described above, the definition of the uncontaminated path that serves as the remedy for the afflictive obscurations is "the type of hīnayāna realization that

consists of the meditative equipoises of directly realizing personal identitylessness and possesses the power to relinquish the afflictive obscurations." It is twofold in terms of existing in the mind streams of the followers of the hīnayāna and the mahāyāna, respectively. The definition of the contaminated path that serves as the remedy for the cognitive obscurations which are the conceptions about the apprehended is "the type of pratyekabuddha realization that consists of the subsequent attainments of their path of familiarization and possesses the power to relinquish the cognitive obscurations that are the conceptions about the apprehended." The definition of the uncontaminated path that serves as the remedy for the cognitive obscurations which are the conceptions about the apprehended is "the type of pratyekabuddha realization that consists of the meditative equipoises of realizing phenomenal identitylessness in terms of the apprehended and possesses the power to relinquish the cognitive obscurations that are the conceptions about the apprehended." These two are twofold each in terms of existing in the mind streams of pratyekabuddhas and bodhisattvas, respectively. Among these three paths, the first one and the last one are called "uncontaminated" because they consist of meditative equipoises, while the second one is called "contaminated" because it consists of subsequent attainments.

521 This could also be read as "naturally empty," but both PSD and LSSP gloss it as *ngo bos stong pa* below, which suggests the above meaning.

522 In the following, the four aspects of each of the four realities as the factors to be relinquished by the knowledge of the path are in *italics*.

523 After "final deliverance," PSD has *gyis*, but LSSP has *ni*.

524 These refer to the last four of the twenty emptinesses in the prajñāpāramitā sūtras—the emptinesses of entities, nonentities, self-entity, and other-entity. According to some, these four are just branches of the sixteenth emptiness (the emptiness of the nature of nonentities), while others say that they summarize all preceding sixteen emptinesses.

525 PGSD (p. 201) defines the aspects of the knowledge of the path as "the knowledge of mahāyāna noble ones of directly realizing the basic nature of the four realities as being phenomenal identitylessness."

526 PGSD (pp. 204–5) defines the aspects of the knowledge of all aspects as "the wisdoms of the final direct realization of the basic nature of the four realities." These aspects are twofold—(1) common and (2) uncommon. (1) The definition of the common aspects is "the final wisdoms that exist in the mind streams of śrāvakas, pratyekabuddhas, or bodhisattvas in a similar type." These common aspects are twofold—(a) those that are approximately concordant with the knowledge of the path that represents their cause and (b) those that are approximately concordant with the knowledge of entities that represents their antagonistic factors. (a) The definition of the first one is "the final wisdoms that exist in the mind streams of noble bodhisattvas in a similar type." (b) The definition of the second one is "the final wisdoms that exist in the mind streams of śrāvakas and pratyekabuddhas in a similar type." (a) and (b) are not mutually exclusive because the foundations of mindfulness of the buddhabhūmi belong to both. They are not completely equivalent either because the generation of bodhicitta on the buddhabhūmi belongs to the first set but not to the second one, whereas the path of nonlearning that is the buddhabhūmi belongs to the second one but not to the first one. (2) The definition of the uncommon aspects of the knowledge of all aspects is "the final wisdoms that do not exist in the mind streams of śrāvakas, pratyekabuddhas, or bodhisattvas in a similar type." In the AA, the aspects of the knowledge of all aspects that exist in the mind streams of buddhas are taught explicitly, while those in the mind streams of lower noble ones are taught implicitly.

527 These are the four foundations of mindfulness, the four correct efforts, and the four limbs of miraculous powers.

528 VI.67d–68ac.

529 D4090, vol. khu, fol. 38b.7.

530 VI.67ac.

531 This can also be understood as "purifying samādhi."

532 IV.1.

533 D4090, vol. khu, fol. 12a.5–12b.3.

534 PGSD (pp. 205–7) defines the foundations of mindfulness as "the mindfulness in the mind streams of persons who have entered the path that is congruently associated with prajñā and, through focusing on either one of its four objects (body, feelings, mind, and phenomena), analyzes them by superimposing the aspects that are their general and specific characteristics." The body refers to entities that possess form; feelings, to the five collections of feelings (physical pleasure and discomfort, mental pleasure and discomfort, and indifference); mind, to the eight collections of consciousness; and phenomena, to afflicted and purified phenomena. The four foundations are presented as the four remedies that overcome the four mistakennesses of superimposing the body as the support of the self; feelings as the experiences of the self; mind as the nature of the self; and phenomena as the distincive features of the self. They are called "foundations of mindfulness" because prajñā becomes founded through the power of mindfulness. They exist from the path of accumulation up through the buddhabhūmi. The primary factor of the foundations of mindfulness is prajñā and the minds and mental factors that are congruently associated with it represent its aids. As for the manner of cultivating these foundations, according to the hīnayāna the specific characteristics of the body and so on are as above in PSD. Their general characteristic is personal identitylessness. According to the mahāyāna one meditates by understanding that the body appears while being without any nature, just like an illusion; that feelings appear, but are not established in the way they appear, just like dreams; that the mind is naturally luminous, just like space; and that phenomena—mind's stains such as attachment—are adventitious, just like clouds. The fruitions are to attain the uncontaminated body, feelings, mind, and phenomena through relinquishing the four mistaken notions of the body being pure, feelings being happiness, mind being permanent, and phenomena having an identity.

535 This explanation is based on translating Skt. *prahāṇa*, which can mean either "relinquishment" or "effort," as the former in Tibetan (*spong ba*). However, the term *samyakprahāṇa* (Tib. *yang dag spong ba*) clearly refers to four activities in which one exerts effort.

536 D4090, vol. khu, fol. 39a.2. PGSD (pp. 207–8) defines the four correct efforts as "the vigor, together with its congruently associated factors, of being able to properly adopt virtue and discard nonvirtue, which is included in the medium path of accumulation in the systems of the respective yānas and above." Thus, they exist from the medium path of accumulation up through the buddhabhūmi. Their aids are the minds and mental factors that are congruently associated with said vigor. Their fruition is the deterioration of antagonistic factors and the increase of remedies, thus attaining the final relinquishment and realization.

537 IV.3cd.

538 IV.4.

539 IV.5cd–6ab.

540 D4090, vol. khu, fol. 39a.2–3.

541 D3808, fol. 127b.3–4.

542 PGSD (pp. 208–9) explains that the objects of the limbs of miraculous powers consist of the special qualities that are the six supernatural knowledges, the five visions, the ten powers,

and so on. Their definition is "the samādhis, together with their congruently associated factors, of making the mind abide and workable, which arise based on the eight applications of relinquishment as the remedies for the five flaws and are included in the great path of accumulation in the systems of the respective yānas and above." Thus, they exist from the great path of accumulation up through the buddhabhūmi. Their aids are the minds and mental factors that are congruently associated with said samādhis. Their fruition consists of attaining the above special qualities.

543 D3791, fol. 170b.4. PGSD (pp. 209–10) says that, according to *Mahāyānasūtrālaṃkāra* XVIII.56, the objects of the five faculties are, in due order, enlightenment, bodhisattva conduct, the supreme study of the mahāyāna, calm abiding, and superior insight. Their definition is "the samādhis that are congruently associated with prajñā, master special purified phenomena, and are included in the level of heat in the systems of the respective yānas and above." The definition of the faculty of confidence is "the faculty for purified phenomena that consists of the trusting confidence in karma (cause and result) together with its congruently associated factors." In the definitions of the faculties of vigor, mindfulness, samādhi, and prajñā, respectively, the phrase "the trusting confidence in karma (cause and result)" is replaced by "the vigor of delighting in virtue," "the mindfulness of not forgetting the focal objects and aspects of virtue," "the samādhi of mind abiding one-pointedly," and "the prajñā of thoroughly discriminating phenomena." Thus, they exist from heat up through the buddhabhūmi. Their aids are the minds and mental factors that are congruently associated with said confidence and so on. As for the manner of cultivating them, through confidence one focuses on the four realities and familiarizes with them in the manner of having trust in them; through vigor, in the manner of delighting in them; through mindfulness, in the manner of not forgetting their focal objects and aspects; through samādhi, in the manner of abiding one-pointedly in them; and through prajñā, in the manner of discriminating them. Their fruition consists of the increase of remedial purified phenomena.

544 I could not locate this passage as it stands in the *Bhāṣya*, only a similar passage to that effect (D4090, vol. khu, fol. 39b.3–4).

545 I could not locate this passage in the *Ālokā*, but there is a somewhat similar brief passage in the *Vṛtti* (D3787, fol. 124b.4–5).

546 IV.8ab–9.

547 LSSP/PSD omit "of true reality" and "of enlightenment," and mistakenly read "seven" instead of "six."

548 Pandeya ed., p. 235.26–28; D4032, fol. 277a.3–4.

549 According to PGSD (pp. 211–12), the objects of the branches of enlightenment are the four realities. Their definition is "the wisdom of directly realizing the actuality that is the basic nature." The definition of correct mindfulness is "the branch of enlightenment that consists of the mindfulness of not forgetting the focal objects and aspects of virtue together with its congruently associated factors." In the definitions of the correct discrimination of phenomena, vigor, joy, suppleness, samādhi, and equanimity, respectively, the phrase "the mindfulness of not forgetting the focal objects and aspects of virtue" is replaced by "the prajñā of thoroughly discriminating phenomena," "the vigor of delighting in virtue," "the joy that benefits body and mind," "the suppleness of making mind suitable to apply itself to virtue as one pleases," "the samādhi of mind abiding one-pointedly," and "the equanimity of being free from dullness and agitation." They are called "the branches of enlightenment" because enlightenment consists of the wisdom of directly realizing identitylessness and they represent the nature of this. They exist from the path of seeing up through the buddhabhūmi. Their aids are the minds and mental factors that are congruently associated with said mindfulness and so on. Their temporary fruition

is the attainment of the path of seeing and their ultimate fruition consists of the manifestation of the seven branches of enlightenment of the buddhabhūmi.

550 Pandeya ed., p. 237.25–26; D4032, fol. 278b.2.

551 XVIII.65–66.

552 IV.10–11. PGSD (pp. 212–13) defines the eightfold path of the noble ones as "supramundane wisdom." The definition of correct view is "the branch of the path of the noble ones that consists of the prajñā of thoroughly discriminating phenomena together with its congruently associated factors." In the definitions of correct thought, speech, aims of action, livelihood, effort, mindfulness, and samādhi, respectively, the phrase "the prajñā of thoroughly discriminating phenomena" is replaced by "the prajñā that serves as the causal motivation for the speech of teaching others the actuality that one realized through correct view," "the prajñā that serves as the motivation at that time," "the intention in one's own mind stream of making other persons trust in pure ethics," "the intention in one's own mind stream of making other persons trust in pure livelihood," "the vigor of delighting in virtue," "the mindfulness of not forgetting the focal objects and aspects of virtue," and "the samādhi of mind abiding one-pointedly." They are called "the branches of the path of the noble ones" because they represent the nature of this path. They exist from the path of seeing up through the buddhabhūmi. Their aids are the minds and mental factors that are congruently associated with said view and so on. Their fruition is the attainment of the final relinquishment and realization of having relinquished the factors to be relinquished through familiarization.

553 PSD has *don gzhan dang bdag gi ngo bos stong pa*, but the translation follows LSSP, which says *don gzhan dang ngo bo'i bdag gis stong pa*.

554 PSD has "becoming" (*srid pa*), but LSSP reads *sred pa*.

555 D4038, vol. zi, fols. 7b.7–8a.1.

556 PGSD (pp. 213–15) defines the path of the remedies as "the wisdom of being able to overcome, through the power of directly realizing identitylessness, the clinging to any identity, including its seeds." The definition of the samādhi of the door to liberation that is emptiness is "the samādhi together with its congruently associated factors of not conceiving any identity that directly realizes the aspects 'empty' and 'identityless' of the reality of suffering." Following *Mahāyānasūtrālaṃkāra* XVIII.79, the definition of the samādhi of the door to liberation that is signlessness is "the samādhi together with its congruently associated factors that bears the aspect of delighting in liberation by virtue of seeing the benefits of liberation through the power of directly realizing the eight aspects of cessation and the path." The definition of the samādhi of the door to liberation that is wishlessness is "the samādhi together with its congruently associated factors of turning one's back toward saṃsāra by virtue of seeing the shortcomings of saṃsāra through the power of directly realizing the remaining six aspects of suffering and its origin." Each one of these is twofold in terms of realizing merely personal identitylessness and realizing phenomenal identitylessness. According to *Mahāyānasūtrālaṃkāra* XVIII.81, in due order, the focal objects of said three samādhis are the identitylessness of all phenomena, the fact of nirvāṇa being peace, and the facts of everything conditioned being impermanent and everything contaminated being suffering. According to the *Abhidharmasamuccaya* (D4049, fol. 102b.4–5), the respective aspects of said three samādhis are to realize the above-mentioned respective aspects of the four realities. As for the definite number of said three samādhis, they are three in terms of their factors to be relinquished because they are presented in terms of respectively overcoming the nature of the clinging to an identity, its cause—the conceptions of mentally engaging in an improper manner, and its result—the wishing for the three realms as something to be adopted. They are also three in terms of their objects to be known because they are presented in terms of understanding the imaginary nature, relinquishing the impure

other-dependent nature, and manifesting the perfect nature that is endowed with twofold purity. As for the boundary lines, the understanding of the three doors to liberation refers to what has the nature of the triad of studying, reflecting, and meditating. Their being described by the term "samādhi" is presented in terms of both the mundane and supramundane prajñās that arise from meditation. The samādhi of emptiness exists only in the mind streams of noble ones. In brief, the path of the remedies consists of the samādhis of the three doors to liberation because it represents the wisdom of overcoming the nature, cause, and result of the views about an identity.

557 D4035, fol. 140b.4–5.

558 LSSP (vol. 2, fol. 30b.1) glosses this as looking at oneself with the notion of the four names (that is, the four mental skandhas other than form) or the notion of space because any notion of form has been destroyed.

559 D4035, fol. 140b.6 (this is the first and main part of the *Yogācarabhūmi*, with the other four being the *Viniścayasaṃgrahaṇī*, *Vastusaṃgrahaṇī*, *Paryāyasaṃgrahaṇī*, and *Vivaraṇasaṃgrahaṇī*).

560 PGSD (pp. 215–17) defines the path of manifesting as "the liberations of producing various emanations for the welfare of others, which rely on the states of mind of the actual dhyānas as their dominant conditions." The definition of the liberation of what has form looking at form is "the liberation that is the subdivision of the three liberations with form of being able to, by way of the emanators themselves entailing appearance from the perspective of others and relying on the states of mind of the actual dhyānas as its dominant conditions, look at outer forms as all kinds of things." It is twofold in terms of existing in the mind streams of followers of the hīnayāna or the mahāyāna. The definition of the liberation of what is without form looking at form is "the liberation that is the subdivision of the three liberations with form of being able to, through being preceded by yogins settling into the notion of themselves being without form and relying on the states of mind of the actual dhyānas as its dominant conditions, look at outer forms as all kinds of things." It is twofold—the liberation of being able to destroy any notion of form by virtue of having attained a state of mind of the formless realms and the liberation of merely settling into the notion of being without form by virtue of not having attained such a state of mind. The definition of the liberation of specific notions of beauty is "the liberation that is the subdivision of the three liberations with form of being able to, through relying on the states of mind of the actual dhyānas as its dominant conditions, look at all forms as having the aspect of being pleasant." It is twofold in terms of existing in the mind streams of followers of the hīnayāna or the mahāyāna. The persons who cultivate these liberations must be persons who wish to see newly what did not exist in the above-mentioned ways before because such seeing must arise primarily through the power of scriptures. As for the grounds of samādhi on which these liberations rely, according to *Abhidharmakośa* VIII.32ac, in due order, said three liberations rely on the first, second, and fourth dhyānas. According to the *Abhidharmasamuccaya*, all three rely on the culmination of the fourth dhyāna. Said being based on the actual dhyānas applies only to the new arising of said liberations, but it is not definite for sustaining those that have already arisen. As for the manner of looking, during the first liberation, by way of the lookers entailing appearance, they look at a single form in various ways as being small, big, good, bad, beautiful, and ugly. During the second liberation, if one has attained a state of mind of the formless realms, it is through relying on that state of mind that one first destroys any notion of form. Thereafter, through relying on the state of mind of an actual dhyāna, one looks at forms as above. If one has not attained a state of mind of the formless realms, one first settles into the notion of being without form and then continues as above. The technique during the third liberation is as described in PSD above, and its purpose is to realize that beautiful and ugly are not established through any nature of their own, but are merely mental superimpositions. The

general purpose of the first three liberations lies in knowing how to be able to emanate all kinds of emanations for the welfare of others. In due order, their specific purposes are to emanate all kinds of displays of miraculous powers by way of the emanator entailing appearance, emanate all kinds of such displays by way of the emanator not appearing, and to relinquish the afflictions of wishing to emanate beautiful forms and not wishing to emanate ugly ones.

561 D4038, fol. 37a.3.

562 The meditative absorption without discrimination is the highest one within the fourth dhyāna and, when performed for a long time, leads to rebirth in the highest level of the gods of the form realm. It entails the temporary cessation of primary minds and mental factors with an unstable continuum—the five sense consciousnesses, the mental consciousness, and their accompanying mental factors (but not the afflicted mind and the ālaya-consciousness). However, the latent tendencies for the arising of these consciousnesses are not eliminated. Thus, mistaken appearances will occur again once one rises from this meditative absorption.

563 Compare the six "states without mind" below.

564 On this, see *Mahāyānasaṃgraha* I.50–52.

565 Verse 16. In general, as presented in the *Yogācārabhūmi* (D4035, fols. 160b.5–161a.2), there is a list of six "states without mind" (Skt. acittikābhūmi, Tib. sems med pa'i sa). These consist of (1) sleep, (2) fainting, (3) the meditative absorption of cessation, (4) the meditative absorption without discrimination, (5) the state of a god without discrimination (the result of (4), which is rebirth on the highest level of the fourth dhyāna of the form realm), and (6) the expanse of the nirvāṇa without remainder (which is what "the state without mind" in line 16d refers to). Among these, during the first five only the first six or seven primary minds and their mental factors cease temporarily, but not the ālaya-consciousness. The expanse of the nirvāṇa without remainder is said to be the ultimate state without mind because the ālaya-consciousness has ceased too.

566 D4038, fol. 73a.3–4.

567 D3903, fol. 166b.3.

568 This power is more often explained as knowing the various mental constitutions of sentient beings.

569 In the cosmolgy of the Vedic Upanishads, the entire creation is seen as a continuously rotating wheel, from whose hub or navel all illusory existence within this creation process spins forth. The hub represents Brahmā as the creator of illusion and the wheel, his illusory creations. The Buddha's turning of the wheel of dharma is compared to this wheel of Brahmā because it, just like the latter, rolls from one being to another, thus touching all beings.

570 This and the following three quotes are found in D9, vol. ka, fols. 243b.3–244a.6 (in the sūtra, the phrasing of the last quote differs somewhat and is shorter).

571 These are traditional Indian synonyms for the moon (in India, the patterns on the moon that are seen as "the man in the moon" in the West appear like a rabbit).

572 During standing, walking, sitting, and lying, buddhas are completely free from any flaws in their physical, verbal, and mental conduct, whereas even arhats may sometimes bump into something or step on a snake. Some are reported to have yelled after women, guffawing with laughter. Udāyin still had some attachment and preferred to teach dharma in the neighborhood brothel. Nanda used to stare at the women in the audience when giving a dharma talk. High-caste Mahākāśyapa could not rid himself of habitual snobbery and—despite his renown for ascetism—could not help jigging to a tune because of his former lives spent as a monkey. Gavāmpati—because of his many lifetimes as an ox—habitually regurgitated his food to chew

the cud. Madhuvasiṣṭha—another ex-monkey—could not resist climbing walls and trees. There are also stories about a pratyekabuddha—who had been a courtesan in past lives—still dressing like a coquette. As for being in constant meditative equipoise, even bodhisattvas on the ten bhūmis rise from their samādhis between their meditation sessions.

573 MCG (fols. 88b.7–89a.3) glosses self-arisen wisdom as the luminous dharmadhātu wisdom. Through having familiarized on the path with the nonconceptual wisdom that is not conditioned by causes and conditions, and having done so in the manner of not adding anything to, or removing anything from, it, at the time of one's last existence the spontaneously present wisdom that does not depend on anything else is manifested. SCG (fol. 100b.6) says that, in terms of the above two types of what is self-arisen, the dharmadhātu is self-arisen because it is not produced by causes and conditions and serves as the cause of nonconceptual wisdom.

574 MCG (fol. 89a.4–89b.5) summarizes all 173 aspects as follows. The twenty-seven aspects of the knowledge of entities that exist in the mind streams of śrāvakas are uncontaminated by virtue of relinquishing the afflictions like a poisoned arrow because they are aspects to be familiarized with during meditative equipoise. The knowledge of entities that exists in the mind streams of bodhisattvas is contaminated because it consists of aspects that are to be known for the welfare of others during subsequent attainment (this is presented in terms of asserting the subsequent attainment to be contaminated). The thirty-six aspects of the knowledge of the path of bodhisattvas are contaminated because it is taught that they do not relinquish the afflictions since they are beneficial for perfect enlightenment, just as manure is for a field. The 110 aspects of the knowledge of all aspects are nothing but uncontaminated because the two obscurations, including their latent tendencies, have been relinquished. As for the divisions of these 173 aspects in terms of entities, path, and aspects, it is taught that, ultimately, one needs to familiarize with all dharmas of ground, path, and fruition in a combined manner, which is done by way of mentally engaging in the dharmas of the fruition through aspiring for them. During meditative equipoise, one solely familiarizes with all these dharmas in the manner of the familiarizing mind bearing the cognitive aspect of their being unobservable. During subsequent attainment, one solely familiarizes with them by way of the cognitive aspects of knowing and accomplishing the aspects that are the respective natures, causes, functions, and so on of said dharmas without mixing them. According to MPZL (p. 111), in terms of its nature, the familiarization with all 173 aspects of the complete training in all aspects as the single aspect of lacking arising, which occurs through meditative equipoise (the samādhi without appearances), is asserted to be uncontaminated. The complete familiarization with each one of them individually, which occurs through subsequent attainment (the samādhi with appearances), is asserted to be nominally contaminated. Though there is no diffence between these two assertions, there are divisions in terms of the mere types of realization in the mind streams of noble ones that are subsumed under these two categories being contaminated versus uncontaminated (which are to be known from other sources). SZB (p. 331) says that the first sixteen aspects of the knowledge of entities, which exist in the mind streams of śrāvakas, are uncontaminated. The next five aspects, which exist in the mind streams of pratyekabuddhas, are contaminated because they exist during the subsequent attainment of their path of familiarization. The last six aspects are presented as the uncontaminated path of seeing of pratyekabuddhas. All the aspects in the mind streams of buddhas are uncontaminated. For this, compare PBG on IV.2.

575 This and the following three quotes are found on p. 318 in CZ.

576 PGSD (p. 218) defines the persons who cultivate the culminating training as "the children of the victors who engage in prajñāpāramitā through either studying, reflecting, or meditating." "To retain prajñāpāramitā" is glossed as "not forgetting the meaning of the words" and "to mentally engage in a proper manner," as "through what arises from meditation."

577 D3791, fols. 184b.7–185a.2.

578 PGSD (pp. 218–19) defines the trainings of the complete training in all aspects as "the yogas of bodhisattvas that exist as the types [of training] which are endowed with both special means and prajñā." They are twofold—(a) the five natural trainings and (b) the fifteen situational trainings. (a) The definition of (1) the training in nonabiding is "the yoga of bodhisattvas of putting an end to the clinging to the real existence of objects (the apprehended)." The definition of (2) the training in nontraining is "the yoga of bodhisattvas of putting an end to the clinging to the real existence of subjects (the apprehender)." The definition of (3) the training in profundity (the knowledge of entities) is "the yoga of bodhisattvas of realizing the profound true nature of entities." The definition of (4) the training in being difficult to fathom (the knowledge of the path) is "the yoga of bodhisattvas of realizing the true nature of the path that is difficult to fathom." The definition of (5) the training in being immeasurable (the knowledge of all aspects) is "the yoga of bodhisattvas of realizing the immeasurable true nature of the aspects." MPZL (pp. 112–13 and 115–16) explains that, among the five natural trainings, (1)–(2) constitute the nature of profound prajñā—the samādhi of great equality, while (3)–(5) represent the aspects of vast means—the divisions of the trainings in the three knowledges. (6)–(20) are the specific practices of the situational trainings in terms of their boundary lines. The first two trainings consist of the meditative equipoise of familiarizing with all 173 aspects of the complete training in all aspects in a combined manner as the single aspect of lacking arising (the samādhi without appearances) and of the subsequent attainment of familiarizing with all of said aspects individually (the samādhi with appearances). As for cultivating the trainings through alternating meditative equipoise and subsequent attainment and the manner in which these trainings exist in both, the *Avikalpapraveśadhāraṇī* says that, through meditative equipoise, all phenomena are seen to be equal to the middle of space and, through subsequent attainment, they are seen to be illusionlike. Accordingly, to mentally engage in the topic of the essence (emptiness) is to familiarize, through the meditative equipoise of the vajralike samādhi and in the manner of the nonabiding and the nontraining that are specified by the two realities being inseparable and the nonnominal ultimate, with said 173 aspects as their having the nature of the spacelike lack of arising without the elaborations of each individual aspect. This is the manner of realization through the wisdom of meditative equipoise. To mentally engage in the topic of the clear realizations is to familiarize, through the subsequent attainment that is the illusionlike samādhi and in the manner of the nonabiding and the nontraining that are specified by the nominal ultimate, with these 173 aspects, without mixing them, as their having the nature of illusionlike appearance. This is the manner of realization through the wisdom that has the nature of subsequent attainment. It appears that it is difficult for those with limited minds who do not realize in this manner to know the profound intended meaning of prajñāpāramitā. They may say, "If, during subsequent attainment, through prajñā, there is the familiarization in the manner of ultimately not abiding and not training, while it is associated with appearances of seeming reality (the means), it follows that the seeing of the two realities together exists on the paths of training." This may appear as if it is a very sharp path of dialectic reasoning, but it is just a sign of not understanding the essential point. How could an earlier and later ultimate be possible anyway? Therefore, please rely on the meaning of the distinctive features of the ultimate, the presentation of the two realities, the divisions of meditative equipoise and subsequent attainment, and so on according to the systems of the great system founders. Otherwise, when explaining the subsequent attainment that consists of the supramundane pāramitās, the six pāramitās that are each endowed with four dharmas, the purifications of the bhūmis with their special means and prajñā, and so on that are described in the great mahāyāna sūtras and treatises, without knowing the profound and secret essential point of the wisdom of the subsequent attainment of noble ones, one must still know how to present the distinctive features of the practice of marvelous means and prajñā from the point of view of subsequent attainment's own nature. However, to hold that it is only after a preceding subsequent attainment that this subsequent attainment is finally sealed by a meditative equipoise that apprehends emptiness is nothing but a cause for

laughter. The samādhi of subsequent attainment with appearances, no matter how much it may be demonstrated, just like an arrow shot into space, is devoid of any means to realize even the mere fact of in which direction it exists. It just comes down to what Candrakīrti explained in his *Madhyamakāvatārabhāṣya* (D3862, fol. 230b.1–3) in detail, quoting the prajñāpāramitā sūtras as saying that, when the pāramitā of generosity has become free from the focal objects of something to give, a recipient, and a giver, it is the supramundane pāramitā. However, those who have not attained the state of bodhisattvas are not able to understand this.

579 CZ, p. 328.

580 PGSD (p. 220) defines the qualities of the mahāyāna trainings as "the excellent virtues that are attained through the power of having cultivated their specific causes—the mahāyāna trainings—in exact accord with their nature." In terms of their boundary lines, they are twofold—the temporary qualities of relinquishment and realization of bodhisattvas and the ultimate ones of buddhas. In terms of the fruitions, they are fourteenfold as in PSD above. They exist from the second moment of the path of accumulation up through buddhahood.

581 It is a mystery to me how the flaws listed up to here are supposed to add up to a total of thirty (the same goes for the place below where LSSP/PSD speak of the fourth set of ten being complete). Moreover, even if one were to accept the number of flaws up to here as thirty and the following indication of their reaching forty, the entire list in LSSP/PSD would only contain forty-three flaws. Thus, I numbered the flaws simply according to their numerical order (which, for the most part, is consistent with the order in the sūtras and CZ.

582 The latter phrase follows what the sūtras say. LSSP/PSD have *nyan pa po phyi bzhin rjes su 'brang 'dod*, which is not clear to me, but might mean "the listener being too late . . ."

583 XXVII.3. Note that the above numbering and grouping of the forty-six flaws differ, at times greatly, from the sūtras and other commentaries. PGSD (pp. 220–21) defines these flaws as "the activities of māras that obstruct the cultivation of the mahāyāna trainings" and divides them simply into two—(1) the twenty-three of adverse conditions being close and (2) the twenty-three of the favorable conditions not being complete. Their boundary lines are that they exist from not having entered the path up through the seventh bhūmi. MCG (fols. 94a.3–96b.4) and MPZL (pp. 117–20) also agree that all forty-six flaws are the activities of māras. MCG divides the flaws into (1) the twenty adverse conditions that exist in oneself, (2) the twenty-three cases of favorable conditions not being complete that depend on either oneself or others, and (3) the three adverse conditions that depend on others. (1) is further subdivided (1) into (a) the two flaws in terms of self-confidence, (b) the three in terms of the impregnations of negative tendencies, (c) the seven of falling away from the mahāyāna, and (d) the eight of being distracted from the mahāyāna. (2) consists of (a) the fourteen of the one who listens being mentioned first and the one who explains, second, (b) the two that depend on oneself alone, and (c) the seven that can apply to either. MPZL agrees with MCG's threefold main division, except for calling (2) the twenty-three adverse conditions that depend on either oneself or others. (1) is subdivided into three. (a) are the five flaws of lacking respect for prajñāpāramitā (corresponding to MCG's (1a) and (1b)). (b) and (c) are the same as MCG's (1c) and (1d), respectively. (2) is subdivided as in MCG. Thus, the order of the first twenty flaws in PSD, MCG, and MPZL is identical. Thereafter, PSD (21)–(23) correspond to MCG/MPZL (44)–(46); PSD (24)–(37), to MCG/MPZL (21)–(34); PSD (38)–(44), to MCG/MPZL (37)–(43); and PSD (45)–(46), to MCG/MPZL (35)–(36). For the listing of these flaws, see also JNS (which agrees with MCG), and CZ (pp. 332–43). As for the remedies that eliminate said flaws, according to PGSD (p. 221), they consist of the following four causes—(1) the prajñā of realizing emptiness, (2) being skilled in the means that mature sentient beings, (3) training in practicing in exact accordance with what the buddhas say, and (4) the power of the blessings of the buddhas. MCG (fol. 96b.4–5) replaces

(2) by "the compassion of not abandoning sentient beings" and says that (1)–(3) represent the inner conditions, while (4) is the outer condition.

584 This seems to refer to Skt. *vāyasa*, which can mean both "crow" and "house facing northeast." Both the *Vṛtti* (D3787, fol. 175b.5) and the *Ālokā* (D3791, fol. 305b.7) use this Sanskrit word in its two meanings "crow" and "milk sweets/soup" (an English example would be "pen," signifying both a writing instrument and a corral).

585 A simple example for an exclusion of nonpossession (Tib. mi ldan rnam gcod) would be the statement "Susan definitely is a good cook" excluding that she does not possess the feature of being a good cook.

586 An example for an exclusion of possession by others (Tib. gzhan ldan rnam gcod) would be "Only Susan is a good cook" excluding that others too possess the feature of being a good cook.

587 As for the defining characteristic of knowledge, MCG (fols. 97a.4–98a.4) says that, in general, there is no difference between the three knowledges knowing all their respective objects to be equal in that they lack arising. However, the knowledge of entities, the knowledge of the path, and the knowledge of all aspects are respectively taught from the point of view of the isolates of seeing the realization of the suchness of entities (skandhas, dhātus, and āyatanas), the path, and all aspects as lacking arising. Therefore, in due order, said three knowledges teach the manners of knowing the phenomena that are entities, the phenomena that make up the path, and the fruition that is the level of nonlearning. Thus, it is by way of knowing these respective phenomena that the three knowledges are defined, just as the cognizing subject that perceives blue can be taught by way of speaking about its object blue. Likewise, the defining characteristic of activity is to be understood by way of said cognizing subject being defined through speaking about its function, just as a pillar is defined through its performing the function of supporting a beam. Similarly, the defining characteristic of distinctiveness is defined through the distinctive features of said subject being more eminent than other paths, just as impermanence is defined through the reverse of permanence. The defining characteristic that is the nature is what is defined (or a definiendum) because it represents the nature that is referred to by the other three defining characteristics. However, it is also a defining characteristic because it is established or known through the power of excluding what is other, or because it is something like a specific meaning-isolate (another technical term for "definition"), such as a round belly and so on defining a vase. In the field of valid cognition, it is well known that a defining characteristic (or definition) is the meaning-isolate that sets up what is defined (or a definiendum), that is, it sets up a phenomenon as an object of conventional discourse (such as defining it as "a vase"). Thus, phenomena are set up or labeled as definienda by way of their natures (such as color, shape, or tangibility), qualities, or functions, as appropriate. Likewise, here the first three defining characteristics are taught by way of their respective objects indicating that the complete training in all aspects (the cognizing subject) is able to know these objects in the corresponding ways, is unlike others, and has certain functions, respectively. Just as when showing that it is the seed of a sprout that has the power to produce that sprout, one understands through said three defining characteristics that what is defined by them—the complete training in all aspects of the three knowledges—has the power of these defining characteristics. Therefore, the cause is defined here through its results.

588 MPZL (pp. 130–31) summarizes the four defining characteristics by saying that the clear realizations of the complete training in all aspects, whose character consists of the sixteeen-fold defining characteristic that is their nature, represent the instances. The conventional term "mahāyāna trainings" represents the definiendum. To be endowed with the triad of knowledge, distinctiveness, and activity in terms of special means and prajñā represents the definition. Since these three are one in nature, but divided in terms of isolates, they are presented as the triad of

definition, definiendum, and instances. In particular, the instances of the knowledge of entities consist of its nature being endowed with four features (as in AA IV.29ab). They define it as being the profound training in the knowledge of entities, which possesses the defining characteristics of knowledge, distinctiveness, and activity in terms of the special means and prajñā that make up the knowledge of entities. The same applies to the definitions, definienda, and instances of the knowledge of all aspects and the knowledge of the path.

589 The fourteen extremes listed here represent the fourteen "undecided" (Skr. avyākṛta, Tib. lung du ma bstan pa) questions that the Buddha refused to settle one way or another. Upon being asked by Ānanda about the reason for his silence later, the Buddha answered that such questions are just entirely baseless speculations, but not soteriologically relevant in the sense of being conducive to liberation from saṃsāric suffering. The Buddha's teachings are not interested in or concerned with the former, but only with the latter. For more details, see below.

590 D3791, fol. 207b.5–7 and D3807, fol. 101a.2–6.

591 D4035, fol. 70b.2–3.

592 D3787, fol. 136a.2.

593 Here the underlying Sanskrit term for "coming forth" (*unmiñjita*; lit. "opening one's eyes") is rendered differently in Tibetan (below, it is also rendered as "opening"). As explained, in this context it means that the mind comes forth/opens up/moves by virtue of engaging certain objects in an affirmative manner.

594 D3801, fol. 155a.4–6.

595 Note that here the text uses "being closed" not in the sense as explained so far, but simply as the counterpart of "opening" (which is a different term for "coming forth"). Thus, as the context makes clear and as explained below, here "being closed" does not refer to the third one among the four terms under discussion, but to the second one.

596 This refers to the Vātsīputrīyas, who asserted the existence of an ultimately real person in this way.

597 D4060, fol. 34b.5.

598 PGSD (pp. 221–25) defines what is undecided as "the afflicted prajñā of mistaken discrimination that is motivated by views about a self and whose questions, which result from it, cannot be answered." Undecided (or neutral; the Tibetan *lung du ma bstan pa* can mean both) does not mean to be so merely by virtue of representing a common locus of what is undecided and views because common loci with views may exist even in the mind streams of persons who realized identitylessness, but such common loci do not have to be what is undecided because said mind streams contain common loci of views and nonvirtue. As for the individual natures of the fourteen undecided views, (a) in the four views of the self and the world being permanent, impermanent, both, or neither, "self" refers to a person and "the world," to the five skandhas as the bases of designating such a self. The first one among these four views represents the view that the self and the skandhas of the last life exist in this life.The second one is the view that such is not the case. The third one is the view that, in terms of their nature, the self and the skandhas of this life exist from before, while on the temporary level they arise newly. The fourth one is the view that the self and the skandhas are inexpressible as either permanent or impermanent. (b) Among the four views that the self and the world have an end, do not have an end, both, or neither, the first one is the view that the skandhas of the next life do not arise in dependence on the skandhas of this life. The second one is the view that the self and the skandhas of this life will also exist in future lives. The third one is the view that the nature of the self and the skandhas of the next life is to be permament, while on the temporary level they are impermanent. The fourth one is the view that the self and the skandhas of future lives are inexpressible as either having

an end or not having an end. (c) Among the four views that tathāgatas still manifest after having passed away, do not manifest, both, or neither, the first one is the view that sentient beings, after having died, still exist in a nonmanifest manner. The second one is the view that, once sentient beings have died, their continuum of similar type is severed. The third one is the view that, after having died, the nature of sentient beings is to be permament, while on the temporary level they are impermanent. The fourth one is the view that sentient beings are inexpressible as either arising or not arising as a self after they have died. Views (a1), (b2), and (c1) represent mainly the view of the Sāṃkhyas because they assert that the self of the last life exists in this one and that the self of this life exists in the next one. Their view is called "coming forth" because, according to it, the self and the skandhas of the last life come forth into this life and those of this life transit into the next life. Views (a2), (b1), and (c2) represent mainly the view of the Āyatas because they do not accept that this life arises in dependence on a former one and that the next one arises in dependence on this one. Their view is called "being withdrawn" because all suffering and happiness are withdrawn into this life. Views (a3), (b3), and (c3) represent mainly the view of the Nirgranthas because they assert that the nature of all phenomena is to be permanent, while on the temporary level they are impermanent. Since they assert that this is like being scattered, their view is called "being scattered." Views (a4), (b4), and (c4) represent mainly the view of the Vātsīputrīyas because they assert an inexpressible self. Their view is called "being closed" because they assert that the self and the skandhas are inexpressible as the same or different, permanent or impermanent, and so on. View (d1) is the view of the Vaiśeṣikas because they assert that the life-force is the self and that the self possesses form. View (d2) is the view of the Sāmkhyas because they assert the self as being cognition. The views of "coming forth" and "being scattered" engage their objects through the aspect of affirmation because they are views about permanence that superimpose certain features onto their objects. The views of "being withdrawn" and "being closed" engage their objects through the aspect of negation because they are views about extinction that deny certain features of their objects. The reason why all these views are called "undecided" is that the answers by the Buddha, when questioned about them, did not decide on them one way or the other. His reason for not doing so is that he had in mind that all these questions are based on the notion of a self and that, even if he had refuted that self, it would not have been of benefit to the questioners. The reasons for these fourteen views containing all sixty-two views of the tīrthikas as described in the *Brahmajālasutta* (*Dīgha Nikāya* I.12–I.46; trans. in M. Walshe 1995, pp. 73–90; P1021, pp. 286.2.8ff.) are as follows. The topics in the questions about all of these views are twofold—the nature of a self and its distinctive features. The two views under (d) that are based on the body and the life-force are in terms of cutting through doubts about the nature of a self. As for the distinctive features of that self, the four views under (a) are in terms of cutting through doubts about a starting point of afflicted phenomena; the four under (b), in terms of cutting through doubts about an end point of afflicted phenomena; and the four under (c), in terms of cutting through doubts about an end point of purified phenomena. The reason for said questioners not asking about situations in the present is that these are easy to understand. The reason for their not asking any questions in terms of cutting through doubts about a starting point of purified phenomena is that one is able to understand this through having cut through doubts about an end point of afflicted phenomena. In brief, the mahāyāna path of preparation of realizing the basic nature of "coming forth," "being withdrawn," and so on represents the defining characteristic of knowledge of the training in the knowledge of entities because it is the yoga of bodhisattvas of realizing the basic nature of entities. MCG's (fol. 99a.4–99b.6) presentation and division of the fourteen undecided views corresponds to PSD above, except for explicitly categorizing "being scattered" as entailing both negation and affirmation and "being closed" as negating both affirmation and negation (as described above, PSD categorizes them as just affirmation and negation, respectively). In due order, the reasons for the terms "coming forth" and so on are as follows. Since the view of the Sāṃkhyas is far out or a far extreme, it is like "coming forth/moving." Since, in the view of the

Āyatas, there is nothing but this life, it is like "being withdrawn." The view of the Nirgranthas is like "being scattered" between the two aspects of affirmation and negation. Since the hypocritical view of the Vātsīputrīyas is to not assert anything out of fear of making mistakes, it is like "being closed."

599 D4090, fol. 16a.3–4.

600 D4049, fol. 92b.4.

601 VI.25a.

602 VI.25a.

603 D4049, fol. 92b.3–4.

604 D4090, fol. 226a.1–2.

605 D3787, fol. 145a.1–2.

606 Ibid., fol. 145a.5.

607 D3796, fol. 71a.5–6.

608 PGSD (pp. 225–26) divides the physical supports of the factors conducive to liberation into those in which they can arise through one's own power (according to *Abhidharmakośa* VI.25ab, humans on the three continents [i.e., except Uttarakuru]) and those in which they can arise through the power of others (all beings except for the gods without discrimination in the form realm and all in the formless realm). The mental supports can be a one-pointed mind of the desire realm or any of the six grounds of dhyāna. Said factors cannot rely on states of mind of the formless realm because they must primarily arise due to the power of scriptures. The definition of the factors conducive to liberation is "the clear realizations of the persons who have entered the path that arise before the arising of the path of preparation in the systems of the respective yānas." They are called that way because they represent the path that is partially concordant with nirvāṇa. The distinctive qualities of the path of accumulation consist of its basis (being endowed with pure ethics), its branches (controlling the sense gates with regard to attachment and so on as well as moderation in food), the feature of one's mind stream being matured (making efforts in the yogas of studying, and reflecting on, the Buddha's words in their twelve branches), the feature of its nature (its consisting of the roots of virtue of studying, reflecting, and meditating), and the feature of its function (swiftly accomplishing the direct realization of the actuality of the basic nature). As for the mahāyāna path of accumulation being classified in terms of faculties (AA IV.34cd), unsurpassable enlightenment is easy to be realized by those with sharp faculties because it is difficult for them to revert from their course toward enlightenment. However, this does not mean that their having sharp faculties is equivalent to their being irreversible because there is a common locus between their having sharp faculties and their having an uncertain disposition. On the other hand, unsurpassable enlightenment is harder to realize by bodhisattvas of dull faculties because it is possible that they temporarily revert from their course toward enlightenment. However, this does not mean that their having dull faculties is equivalent to their being reversible because there is the common locus between their having dull faculties and their mahāyāna disposition being certain. MCG (fols. 107b.6–108a.1) explains that, in general, the factors conducive to merit consist of the virtues of those who have not entered the (Buddhist) path, while the factors conducive to liberation consist of the virtues that merge with, or benefit, the liberation that is the freedom from suffering.

609 D3793, fol. 114a.5–114b.1.

610 D3796, fols. 17b.1–7, 76a.1–4, and 85a.5.

611 D3794, fols. 206a.4–207a.6.

612 D3795, fol. 270a.3–270b.3.

613 PGSD (pp. 227–30) explains the manner in which the paths of preparation, seeing, and familiarization are taught in the AA as follows. The manners in which they are taught in the first, second, fourth, and fifth chapters are easy to understand. In the third chapter, the paths of preparation and familiarization are not taught explicitly, but they are taught implicitly in terms of their meaning because this chapter teaches both the remedial knowledge of entities and the knowledge of entities that is an antagonistic factor in a complete manner. In the sixth chapter (the serial training), said three paths are not explicitly mentioned in the AA, but they are taught by Haribhadra's commentaries in a supplementary manner because "serial activity," "serial training," and "serial practice" (as described in the prajñāpāramitā sūtras; CZ, p. 549) are explained by respectively matching them with the paths of preparation, seeing, and familiarization. For the *Ālokā* (D3791, fol. 314a.2) and the *Vivṛti* (D3793, fol. 130a.1–2) state in the context of the serial training in recollecting the Buddha that "the three aspects of the recollection of the Buddha that bear the characteristic of being without recollection ultimately are, in due order, expressed as the factors conducive to penetration, the path of seeing, and the path of familiarization." As for the proofs that all the paths of preparation, seeing, and familiarization as they are taught in the first six chapters of the AA are the fully qualified paths of preparation, seeing, and familiarization since there are no significant doubts about those taught in the first three chapters being the fully qualified ones, there is no need to provide proofs for them. As for the path of preparation in the chapter on the complete training in all aspects, it is the fully qualified path of preparation because (a) the factors conducive to liberation (AA IV.34) are explained as causes and (b) the path of preparation (IV.35–37) as their direct results. Reason (a) applies because the *Vivṛti* (ibid., fol. 113b.2) explains the five mental factors such as confidence in the context of the factors conducive to liberation as not (yet) having the nature of the five purified faculties (on the first two levels of the path of preparation). Reason (b) applies because the *Vivṛti* (ibid., fol. 113b.5) says with respect to AA IV.35–37 that "the factors conducive to penetration arise in those who possess the enthusiasm of the factors conducive to liberation having arisen." The path of preparation in the chapter on the culminating training is the fully qualified path of preparation because both the *Ālokā* (D3791, fol. 288b.3–4) and the *Vivṛti* (D3793, fol. 121b.5–6) say with regard to AA V.1–4, "It should be understood that the signs and so on, in due order, represent the natures of the four factors conducive to penetration (such as heat) within the culminating clear realization." The path of preparation in the chapter on the serial training is the fully qualified path of preparation because it is taught there that it is preceded by the culminating training and that the serial training consists of all the trainings of familiarizing with all aspects of the three knowledges according to their progressive order. The same reasons also apply for the paths of seeing and familiarization in the chapters on the first three trainings being fully qualified. Someone may say, "Then it follows that the passages in the first six chapters that teach on the path of preparation have the flaw of being repetitious because they teach the fully qualified path of preparation six times. The same goes for the paths of seeing and familiarization." In our own system, the answer to that is as follows. There is no flaw of the paths of preparation, seeing, and familiarization being taught in a repetitious manner in the first three chapters because these chapters entail different purposes and manners of teaching them. The purposes are that said chapters teach said three paths for the sake of understanding that, in due order, the three types of realization through the prajñā arising from meditation (realizing, in the manner of meaning generalities, that entities, paths, and aspects lack any real arising, realizing this in a direct manner, and realizing it through familiarizing in a continuous manner with what was already realized) are complete in the paths of preparation, seeing, and familiarization, respectively. The different manners of teaching said three paths in said three chapters are to teach them by way of the isolates of realizing that all aspects, all paths, and all entities, respectively, lack any real arising. There is no flaw of the paths of preparation, seeing,

and familiarization being taught in a repetitious manner in the chapters on the first three trainings either because these also entail different purposes and manners of teaching. The different purposes in these chapters are that they teach said three paths for the sake of understanding that all three manners of familiarization (familiarizing in a combined manner with the aspects of all three knowledges as being the threefold lack of arising, familiarizing with this in a manner that is higher than the one on the path of accumulation, and familiarizing with it in a progressive manner in order to increase realization further and further) are respectively complete in the paths of preparation, seeing, and familiarization. The different manners of teaching said three paths in said three chapters are that they respectively teach them by way of the isolates of familiarizing in a combined manner with the aspects of all three knowledges as being the threefold lack of arising and so on. The *Ālokā* (D3791, fol. 274a.2–3) says that the path of preparation and so on are taught in each one of the clear realizations by virtue of the divisions of familiarizing with all aspects, paths, and entities. Thus, it explicitly refutes that said three paths are taught in a repetitious manner in the first three chapters, which implies the same for the chapters on the first three trainings. As for the answer of others to the above objection that the paths of preparation, seeing, and familiarization are taught in a repetitious manner, they say that the reason in this objection (all paths being fully qualified) does not apply. For though the paths of preparation, seeing, and familiarization in the first three chapters represent the fully qualified ones, said paths in the chapters on the first three trainings are nominal ones. The manner in which they are nominal is explained in the *Ālokā* (ibid., 247a.3–4) as follows: "In the three such as the clear realization of all aspects, through the levels of familiarization being more and more special, the lesser, medium, and great uncontaminated wisdoms that consist of the path which is special in all aspects arise in a progressive manner." Therefore, this second passage does not represent Haribhadra's own words, but presents the position of his teacher Vairocanabhadra because the *Ālokā* (ibid., fol. 247a.5–6) says on this passage, "Therefore, [these three wisdoms] are taught through the conventional terms 'the factors conducive to penetration' and so on in order to refute their simultaneous arising. This is [the position] of some [others]." In brief, according to Vairocanabhadra's position, the paths of preparation, seeing, and familiarization taught in the chapters on the first three trainings are nominal ones. For in the context of the complete training in all aspects, it is the lesser, medium, and great wisdoms of the eighth bhūmi that are taught by way of respectively labeling them with the names of the paths of preparation, seeing, and familiarization. In the contexts of the culminating training and the serial training, the same labeling applies to the lesser, medium, and great wisdoms of the ninth and tenth bhūmis, respectively.

614 The Sanskrit *liṅgam* and the corresponding Tibetan *rtags* mean both "sign" and "reason."

615 LSSP/PSD have *la* ("in"), but *las* ("from") seems to make more sense here.

616 LSSP/PSD and the Tibetan of the *Abhidharmakośabhāṣya* on V.59 say literally, "not seizing the heat of food." The translation follows the Sanskrit of the latter (*bhakte 'samatā*).

617 V.59.

618 V.13–15ab.

619 D3787, fol. 75b.1–2.

620 D4049, fol. 99b.2–3.

621 D4053, fol. 66a.6–7 and D4054, fol. 229a.6–7.

622 D9, vol. ka, fol. 240a.3–6.

623 I could not locate this explanation in either of the two *Bṛhaṭṭīkās*, but most of it corresponds to what the *Viniścayasaṃgrahaṇī* (D4038, fols. 94a.2–4 and 102a.1–2) says—in the hīnayāna, the first one corresponds to the path of preparation; the second one, to abiding stream-enterers up through the vajralike samādhi; and the third one, to the path of nonlearning

up through the expanse of the nirvāṇa without remainder. For bodhisattvas, these respectively correspond to the level of engagement through aspiration, the bhūmis of pure superior intention and so on, and the tathāgatabhūmi.

624 III.3cd.

625 D3787, fol. 151b.5; D3793, fol. 254a.5–6; and D3788, fol. 119a.1.

626 PGSD (pp. 240–45) says the following on the faculties. As for the objects to which clinging is stopped, the sūtra in eight thousand lines (Conze 1973, p. 205) says, "Bodhisattva mahāsattvas make no efforts in connecting and being preoccupied with . . . talks . . . about . . . battles. They make no efforts in connecting and being preoccupied with talks about villages, cities, market towns, countries, kingdoms, and capitals. They make no efforts in connecting and being preoccupied with talks about themselves, ministers, and prime ministers." AA IV.49b–50a speaks about "stopping to dwell on connecting and being occupied with the battle of the faculties and so on." Here, according to the *Ālokā* (D3791, fol. 254a.1–4), the word "battle" illustrates the factors to be relinquished and their remedies; "village," the faculties; "cities," the elements as the supports of the faculties; "market towns," the objects; "themselves," consciousness; and "ministers and prime ministers," mental factors and primary minds, respectively. In brief, all these factors are summarized into four (the faculties, their supports, their objects, and consciousness) because this is merely a general teaching on the manner in which these factors to be relinquished are relinquished through their remedies, and because primary minds and mental factors are included in consciousness. As for the manner in which clinging is stopped, the factors to be relinquished consist of the four such as the contaminated faculties that make up the factors to be relinquished through seeing with regard to the reality of cessation (in AA IV.49). Their remedy is the subsequent readiness for the reality of cessation because it overcomes the factors to be relinquished that are the obstructions to attaining the subsequent readiness for the reality of cessation. It may be said, "This is not tenable because the context here is the explanation of the subsequent cognition of the reality of cessation." There is no flaw because the factors to be relinquished that pertain to the subsequent cognition of the reality of cessation are overcome by the subsequent readiness for the reality of cessation. The fruition of this process consists of the four results of freedom of having relinquished the four such as the contaminated faculties that make up the factors to be relinquished through seeing with regard to the reality of cessation. Said results are divided into four in terms of the respective factors to be relinquished, but they are not different in terms of their nature because the reality of cessation in the context of the subsequent cognition of the reality of cessation must be presented as a single one. Among the twenty-two faculties, following the prajñāpāramitā sūtras, the definition of the faculty that makes everything unknown known is "the ninefold set of confidence and so on on the level of not having attained the subsequent cognition of the reality of the path in the respective yānas." The definition of the faculty of knowing everything is "the ninefold set of confidence and so on on the level of having attained the subsequent cognition of the reality of the path in the respective yānas and having to train in the trainings of the respective yānas by way of entailing the characteristics of effort." The definition of the faculty of being endowed with knowing everything is "the ninefold set of confidence and so on on the level of not having to train in the trainings of the respective yānas by way of entailing the characteristics of effort." As for the meaning of the term "faculty" in each one of the twenty-two faculties, the first six master the production of their specific dominant results—the six consciousnesses. Both the male and female faculties master the natures of the two genders. The life faculty masters remaining in the respectively concordant class of the skandhas. Feelings master afflicted phenomena. The purified faculties master the increase of purified phenomena, the attainment of unattained uncontaminated qualities, and the further increase of the qualities already attained. In the desire realm there are nineteen out of the twenty-two faculties—all except for the three uncontaminated faculties. In the form realm there are fifteen—the above nineteen minus the male and female faculties, physical suffering, and mental displeasure

(according to the *Viniścayasaṃgrahaṇī*, the faculty of physical suffering exists here too). In the formless realm there are eight—the life faculty, the mental faculty, equanimity, and the five such as confidence.

627 For details on how some of the eight profundities seem to be internally contradictory in terms of the two realities, see PBG on IV.59.

628 For the explanation of PGSD on the signs of irreversibility, see Appendix X. MCG (fols. 111a.1–112a.4 and 115a.1–115b.1) says that, in general, those with sharp faculties on the path of accumulation progress without deviating from the path. Therefore, ordinary irreversibility exists from this level onward. In particular, irreversibility is certain from the level of peak or poised readiness on the mahāyāna path of preparation onward. Here, however, irreversibility is presented due to being able to be certain about it by virtue of the signs of irreversibility. If oneself and others are not able, due to said signs, to be certain about one's irreversibility, though one may in fact be irreversible, one cannot find anything that serves as a means to establish this irreversibility. This is the reason why, in that case, one is not called "irreversible." Therefore, it is certain that those with sharp faculties attain the signs of irreversibility on the level of heat of the path of preparation; those with medium faculties, on the path of seeing; and those with even the dullest faculties, on the eighth bhūmi. As for the sūtras speaking of "aspects," "signs," and "characteristics" in this context, "aspects" refers to seeing the special qualities of bodhisattvas, just as the heat and the blazing redness of a fire. "Signs" refers to the results that are the special qualities in the mind streams of said bodhisattvas (such as their words of truth becoming fulfilled), just as knowing that, due to the existence of smoke, there is fire. "Characteristics" refers to inferring results from their causes, that is, apprehending the characteristics of attaining special qualities in the future, just as one knows that, from the coming together of firewood, a flint stone, the efforts of a person, and a spark, a fire will certainly arise. It is true that, in general, one cannot infer a result merely from its causes because there can be obstructions to these causes. However, since the marvelous conduct of bodhisattvas that is embraced by both the special inner and outer mentors is so powerful, it cannot be overcome by any obstructions whatsoever. Therefore, it is able to accomplish its own results, just as it is certain that travelers accompanied by many armies will reach the destinations they wish for, or just as young cakaravartins and buddhas are unstoppable. Thus here, through the collection of the causes being complete, it is certain that their following specific results are produced and, through that, there is no chance for obstructions either. In this way, the collection of causes of the final result is made complete. Since said signs of irreversibility are connected with the special motivation of bodhisattvas (the compassion in which all manifest states of mind of striving for peace for one's own welfare have come to an end) and the application of this motivation (the stable realization in terms of means and prajñā), they are certain to represent the signs of irreversibility. In the context of the signs of irreversibility of bodhisattvas on the path of seeing, the statement that the sixteen wisdom moments of the readinesses and cognitions represent said signs, this is a case of labeling the results with the names of their causes, but it does not refer to the actual wisdoms of the path of seeing. For the invalidation of the explicit statement is that the wisdoms of meditative equipoise are not suitable to appear to others as signs. The basis of the intention that is the reason behind said statement is the connection in the sense that the special physical and verbal signs of turning away from discriminating notions of form and so on arise during subsequent attainment as the results of the wisdoms of meditative equipoise that are their causes. The purpose of said statement is to make one understand that, except for cases of needing to address certain beings to be guided in certain situations, the subsequent attainments of bodhisattvas on the bhūmis are similar in their aspects to the meditative equipoises of these bodhisattvas. Thus, said sixteen signs during subsequent attainment that are attained by virtue of having directly realized the nature of phenomena during meditative equipoise are not different in that all of them are results that are attained subsequent to the meditative equipoise of the path of seeing. That they are

individually matched with its sixteen wisdom moments is only done in terms of isolates, but it is not the case here that distinct causes produce distinct corresponding results. MPZL (pp. 135 and 145–46) says that the signs of irreversibility represent result reasons similar to the following example: "The person over there (the subject) is a person who is an authentic source of valid cognition because he or she teaches the actuality of the four realities in an unerring manner." Likewise, one says here, "The bodhisattva over there (the subject) is an irreversible person because he or she is a person who has put an end to clinging to the real existence of form and so on." There is also the system of some people who infer the realization of meditative equipoise by virtue of the physical and verbal signs during subsequent attainment (taking this to be a result reason), establish perfect enlightenment by way of putting forth the realization of meditative equipoise as the reason (taking this to be a nature reason), and take the irreversibility by the power of that to be a negating reason of nonobservation. Thus, they explain that, at the end of having put forth said three reasons, the final reason for establishing irreversibility is a negating reason. As for the eightfold profundity as the signs of irreversibility of bodhisattvas on the path of familiarization, it is through the power of their realizing during meditative equipoise that the profound basic nature of the two realities is of one taste without contradiction—the equality of appearance and emptiness free from all superimpositions and denials—that they, during subsequent attainment, exhibit the signs of being skilled in the means of explaining, by way of exposition, debate, composition, and so on, the profound basic nature of appearance and emptiness without contradiction, just as it is. Through these signs, bodhisattvas who abide on the path of familiarization (the subject in question) are established as being the assembly of irreversible noble ones (the predicate to be proven). You may wonder, "For example, in order to establish the irreversibility of bodhisattvas on the level of heat of the path of preparation, does one need all twelve signs together or is each one of them sufficient?" What is to be followed here is the system of asserting that each one is sufficient. "But then it follows that śrāvaka noble ones are irreversible bodhisattvas on said level because they have terminated unfavorable states (the third one of said twelve signs)." To say this means to not understand the essential point here. For example, one would not agree with the reasoning that a knowable object exists as the gem over there because it possesses light. However, when "the light that is specified as being the one of a gem" is put forth as the reason in said reasoning, it represents a correct reason to be agreed with. Likewise, after having identified "the bodhisattva over there" (and nobody else) as the subject in question, to establish him or her as being irreversible through the reason of this bodhisattva being specified by the sign of having terminated unfavorable states represents doing so through a correct reason. No doubt there is also the probative argument in terms of a nature through which one infers, by virtue of the reason of meditative equipoise, that perfect enlightenment is suitable to arise. However, one should understand that the probative arguments in this context of the signs of irreversibility of bodhisattvas are primarily result reasons that establish their irreversibility for the sake of others. Similar to MPZL, SZB (pp. 327–28) says that some people infer the realizations in meditative equipoise through the result reasons that are the physical and verbal signs during subsequent attainment, establish the certainty of becoming a buddha through putting forth said realizations in meditative equipoise as nature reasons, and establish irreversibility through putting forth the certainty of becoming a buddha as a reason of nonobservation. However, in what the AA teaches explicitly, it is bodhisattvas on the paths of preparation, seeing, and familiarization who are taken as the subject in question, they are established as being irreversible persons (the predicate), and the reasons that are the means to establish this irreversibility are put forth in the explicit words of the AA. None of these represent reasons of nonobservation or negating reasons—the "ir-" in "irreversible" is just the attributive part of "irreversible persons" and not a negative. Therefore, the reasons that are explicitly presented in the AA take said bodhisattvas as their subjects and represent affirming reasons that establish these bodhisattvas as irreversible persons. This is done either through nature reasons (taking certain aspects of qualities as the reasons to establish irreversibility, just as the heat of a

fire points back to the fire) or result reasons (taking certain conducts of body and speech as the reasons to establish irreversibility, just as a fire is indicated by its smoke). Or it is certain causal characteristics that are taken as the reasons to establish irreversibility—through their union of prajñā and means bodhisattvas take, and rely on, the three jewels as their refuge, focus on the four realities as their focal objects, and engage in the three kinds of vigor as the remedies for the three kinds of laziness (the adverse conditions of the path). Through this, they come to be endowed with the five visions and the six supernatural knowledges that are the aids for accomplishing the vast welfares of themselves and others, thus manifesting the actual main part of the path—the paths of seeing and familiarization.

629 XXV.20. PGSD (pp. 245–50) defines the training in the equality of saṃsāric existence and peace as "the pure wisdom of familiarizing with saṃsāra and nirvāṇa being equality in that they lack any nature of their own." As for the natures of saṃsāra and nirvāṇa, they are illustrated in the sūtras by the examples of dream and daytime, respectively. The definition of saṃsāra is "the reality of suffering that arises under the sway of its causes—karma and afflictions—and consists of the states of not having relinquished the afflictions." It consists of both the outer world (the container) and sentient beings (its contents). As for its boundary lines, it exists up through the last moment of the hīnayāna paths of familiarization and the supreme dharma of the mahāyāna path of preparation. The definition of nirvāṇa is "the analytical cessation of nonlearners in which the afflictive obscurations have been relinquished." It is twofold in terms of the hīnayāna and the mahāyāna. The meaning of equality is that saṃsāra and nirvāṇa are equal in being the unity free from reference points and in lacking any nature of their own. As for the reasonings on this lack of nature, saṃsāra is without nature because it only appears as what is to be relinquished from the perspective of mistaken minds without realization, but is not established ultimately. *Mūlamadhyamakakārikā* XVI.1 says:

> You may say, "Formations are saṃsāra."
> If they are permanent, they do not cycle.
> And if they are impermanent, they do not cycle either.
> The same approach applies to sentient beings.

The nirvāṇa of being liberated from saṃsāra is without nature because that which fetters one—saṃsāra—does not exist by any nature of its own, just as there is no being liberated from chains if there is no being fettered by them in the first place. *Mūlamadhyamakakārikā* XVI.4 says:

> No matter how, it is not tenable
> That formations pass into nirvāṇa,
> Nor is it tenable, no matter how,
> That sentient beings pass into nirvāṇa.

As for rebutting objections to this, in the sūtras (CZ, pp. 415–16), Śāriputra asks Subhūti questions in that regard, but Śāriputra is not the actual opponent because the actual opponents take karma to be established by its own nature, objecting that, from saṃsāra and nirvāṇa lacking any nature, "it would follow that the state of daytime is without virtuous and nonvirtuous karma because it does not exist by any nature of its own, just like a dream." However, Śāriputra does not have such a wrong view. Therefore, the actual opponents are those who propound really existing entities because the disputes here in the sūtras are taught for the sake of putting an end to their wrong views of clinging to real existence. The answer to the above objection is twofold. First, the entailment of the predicate by the reason is not certain. For though virtuous and nonvirtuous karma does not exist by any nature of its own, it does exist from the perspective of the mistakenness of seeming reality. Secondly, according to the Mādhyamikas, the example of not accumulating karma in dreams is incorrect because the virtuous and nonvirtuous karma that is dreamt of is revived through states of mind subsequent to the dream and thus becomes fully qualified karma. According to the Mere Mentalists (*Viṃśikākārikā* 18cd), said example is

incorrect because the dreaming mind, by virtue of being affected by sleep, produces its temporary results in a distorted manner. Some say that the answer by the Mādhyamikas is uncertain, objecting, "Then it would follow that buddhas can still accumulate karma because they can revive what happened through subsequent states of mind—the Buddha said, 'I have terminated the skandhas of saṃsāra.'" Buddhas do not revive what happened through subseqent states of mind. For through the power of having realized nonconceptual wisdom, they are free from all conceptions of clinging. There is entailment because karma is accumulated under the sway of conceptions of clinging being present, but there is no accumulation of karma if there are no such conceptions. Some object to karma being accumulated under the sway of conceptions of clinging, claiming that this contradicts the scriptures. They say, "It then would follow that the statement in the sūtras that 'all karmas and intentions are void' is untenable because it is said here that karma is accumulated under the sway of conceptions of clinging." There is no entailment in this conseqence because said statement in the sūtras has ultimate reality in mind, while the accumulation of karma under the sway of conceptions of clinging refers to seeming reality. Some object to virtuous and nonvirtuous karma being accumulated in dreams by saying, "It then would follow that the dedication of the virtues of generosity and ethics in a dream represents a pure form of dedication because there is karma in dreams." As for the answer to this in the sūtras, Śāriputra did not answer himself, but referred the question to Maitreya as one who is prophesied to attain unsurpassable enlightenment in his next lifetime. The reason for Śāriputra to do so was that he had the following in mind. If the opponents in question are suitable to be guided by the teachings of the present Buddha, the answers to the previous objections in the sūtras here were already able to dispel their wrong ideas. However, if they are not suitable to be guided by the present teachings, their wrong ideas will be dispelled by future buddhas. The explicit answer that Maitreya gave was that he is endowed with the profound prajñā of realizing emptiness, which entailed the implicit answer that dedication is pure if it is embraced by the prajñā of realizing identitylessness. MCG (fol. 125b.3–5) adds that one may wonder, "If bodhisattvas realize, without clinging, that all appearances during the waking state are like dreams, do they not accumulate any karma whatsoever?" They do not accumulate any contaminated karma at all because, by virtue of being without clinging, they lack any striving and so on for what is contaminated. "But then it would follow that they do not accumulate any uncontaminated karma either." Though bodhisattvas are without clinging, it is not that they do not benefit other sentient beings who possess clinging. Therefore, by virtue of causes and results being infallible, it is not the case that bodhisattvas do not complete their accumulations.

630 XIX.8.

631 PGSD (pp. 245–46) defines the training in pure realms as "the pure yoga of familiarizing with all realms that consist of container and contents as being nothing but boundless purity."

632 D3787, fol. 161b.2–3.

633 XX.1cd.

634 XX.4.

635 Ibid., XX.2–3.

636 D3787, fol. 161b.6. PGSD (p. 246) defines the training in skill in means as "the pure yoga of familiarization through knowing whether or not it is the right time to manifest the special qualities of skill in means." According to the *Ālokā* (D3791, fol. 267b.3–4), this and the two above trainings exist from the eighth bhūmi onward because it is explained that bodhisattvas up through the seventh bhūmi are conventionally called "the saṃgha of learners" and those on the pure bhūmis, "the saṃgha of nonlearners," with said three trainings being cultivated by way of being generated in the mind streams of the saṃgha of nonlearners.

637 D4036, fol. 126a.3–5.

638 II.66cd.

639 D3808, fol. 5a.2–3.

640 XX.8.

641 XX.9–10.

642 This and the following quotations are found on pp. 427–30 in CZ.

643 D3793, fols. 52a.6–53b.2 (see also D3791, fol. 273a.6 and 273b.4).

644 D3800, fol. 55b.2–3.

645 PGSD (pp. 251–53) defines the four māras as follows. The māra of the skandhas is "the subcategory of the four māras that consists of what is contaminated and arises under the sway of karma and afflictions as its causes." It is equivalent to the reality of suffering. The māra of the afflictions is "the subcategory of the four māras that exists as the nature of the afflictions, which agitate the mind stream," such as the primary and secondary afflictions. The māra of death is "the subcategory of the four māras that is the link of dependent origination which arises under the sway of karma and afflictions as its causes," such as the stopping of the life-force of ordinary beings. The devaputramāra is "the subcategory of the four māras that consists of those gods who are included in the classes of gods of the desire realm and create obstacles for uncontaminated virtue," such as the devaputras who create obstacles for practicing the genuine dharma. Though the last three māras are mutually exclusive, the last three and the first one are not mutually exlusive because the last three are included in the first one as its subtypes. They are presented as four in terms of creating obstacles for living for a long time, thus attaining special uncontaminated qualities, and eventually attaining the fruitions of the nirvāṇas with and without remainder. They are called "māras" because they obstruct the attainment of the state of immortality ("māra" also means "death"). As for the boundary lines of overcoming the four māras, the śrāvaka system asserts that, in the case of the Buddha, the devaputramāra was overcome through the weapon of love under the bodhi tree; the māra of the afflictions, through the vajralike samādhi at dawn there; the māra of death, through the Buddha blessing his formations of this life at Śrāvastī; and the māra of the skandhas, through passing into the nirvāṇa without remainder at Kuśinagara. In the common yāna, according to the hīnayāna, the devaputramāra is overcome on the hīnayāna path of seeing. For on it one attains the clear realization of the three jewels in one's mind stream because one directly realizes the four realities. The māra of the afflictions is overcome when one has become an arhat because one has exhaustively relinquished the afflictions of the three realms. The māra of death is overcome by arhats who attained the highest form of the fourth dhyāna because they attained mastery over retaining and discarding their life. The māra of the skandhas is overcome upon attaining the nirvāṇa without remainder because the reality of suffering is exhaustively relinquished at that point. According to the mahāyāna, the four māras can be overcome even from the path of accumulation onward because such is the case for those on the mahāyāna path of accumulation who have previously realized the hīnayāna nirvāṇa without remainder. Otherwise, the devaputramāra is overcome from the mahāyāna path of preparation onward because, on it, one attains the clear realization of the three jewels in one's mind stream. The māras of the afflictions and death are overcome on the first bhūmi because, on it, birth and death in saṃsāra under the sway of karma and afflictions have been relinquished. The māra of the skandhas can operate up through the seventh bhūmi because it can operate in all physical supports that are similar in type to those of bodhisattvas on the mahāyāna path of preparation that arose under the sway of karma and afflictions. It is also possible for this māra to be overcome on the first bhūmi even in those who have not previously progressed through inferior paths because bodhisattvas during the subsequent attainment of the

first bhūmi can discard their skandhas that arose under the sway of karma and afflictions and assume a body which is mental in nature. The māra of skandhas is definitely overcome on the eighth bhūmi because, on it, even if one does not retain or discard one's life, through the power of having attained mastery over nonconceptual wisdom one's former contaminated body transforms into an uncontaminated one. Therefore, the essential point of this is as follows. On the impure bhūmis, to discard what is similar in type to the contaminated form skandha depends on leaving one's present life. However, once one has attained the realization of the eighth bhūmi, even if one does not retain or discard one's life, through the power of one's inner realization one transforms one's contaminated form skandha into an uncontaminated one, which thus does not depend on leaving one's present life.

646 XXVI.1. In accord with the sūtra in eight thousand lines, the Sanskrit of the end of line c reads, "... trichiliocosm through measuring them [with the tip of a straw]."

647 CZ, pp. 459–60.

648 PGSD (pp. 255–60) says that the eight points of the culminating training are summarized into the four culminations of the paths of preparation, seeing, and familiarization, and the uninterrupted path. For the culminating training is what is to be cultivated as the remedy for the antagonistic factors to be relinquished and, (1) in terms of the manifest factors to be relinquished, is presented as the culminating training of the path of preparation; (2) in terms of the seeds of the factors to be relinquished, as the two culminating trainings of the paths of seeing and familiarization; and (3) in terms of the impregnations of negative tendencies, as the culminating training of the uninterrupted path. (1) is the case because manifest factors to be relinquished on the path of preparation exist as the four conceptions about the apprehended (engagement and withdrawal) and the apprehender (substance and imputation) and because it, in terms of the remedies of these four conceptions, is taught as the four culminating trainings of the signs and so on. (2) is the case because the seeds of the factors to be relinquished are twofold—those on the path of seeing and those on the path of familiarization—and because, in terms of the remedies for these seeds, said two paths are presented as the culminating trainings of the path of seeing and familiarization, respectively. As for the culminating training of the path of preparation, it is equivalent to the mahāyāna path of preparation. Its definition is "the mahāyāna factors conducive to penetration that represent the highest form of familiarizing with the three knowledges in a combined manner." When divided in terms of its qualities, it consists of the four culminating trainings of signs, increase, stability, and settling the mind. When divided in terms of its instances, it consists of the four culminating trainings of heat and so on. The definition of the culminating training of signs is "the yoga of bodhisattvas that consists of the level of heat, which is endowed with the qualities of any one of the twelve signs that are taught here." It is instantiated by the knowledge of bodhisattvas with sharp faculties on the level of heat. The first one of the twelve signs means that bodhisattvas with sharp faculties on the level of heat, through the power of their having familiarized with all phenomena as being dreamlike during the day, possess, within their dreams, the knowledge of meditative equipoise and subsequent attainment of realizing that all phenomena lack real existence, just like dreams (the analogous applies for the remaining signs). In terms of time, the twelve signs are contained in the time of dreaming and the waking state because the first six pertain mainly to the former and the last six, mainly to the latter. In terms of their nature, said signs consist of meditative equipoise and subsequent attainment because each one entails these two phases. As for the boundary lines, the culminating training of signs exists only on the level of heat, but it is explained that the qualities of its twelve signs exist in a progressively increasing manner from heat up through the end of the continuum (the same applies for the remaining three culminating trainings of the path of preparation). As for the time when these twelve signs become signs, it is through the persons who are their supports that they become the general signs of these persons having attained the culminating training and the specific signs of their irreversibility from their own

perspective. You may wonder, "What is the difference between the twelve signs here and the signs that establish someone as an irreversible person on the path of preparation as taught in the fourth chapter above?" The difference lies in what is to be established—the signs here establish irreversibility mainly from a bodhisattva's own perspective, while the above do so mainly from the perspective of others. There is also a difference in their nature because the signs here consist of only the knowledge that makes up the culminating training itself, while the above signs also entail perceptible physical and verbal expressions during subsequent attainment. The definition of the culminating training of increase is "the yoga of bodhisattvas that consists of the level of peak, which is endowed with the qualities of the increase of merit that is taught here." "Increase of merit" refers to the roots of virtue that consist of the two accumulations in the mind streams of bodhisattvas on the level of peak. The definition of the culminating training of stability is "the yoga of bodhisattvas that consists of the level of poised readiness, which is endowed with the qualities of twofold stability." The stability of realization (one's own welfare) corresponds to the striving of bodhisattvas on the level of poised readiness to dedicate all roots of virtue of themselves and others for the sake of fully completing all dharmas of the three knowledges. The stability of enlightened activity (the welfare of others) corresponds to the actions of such bodhisattvas that are motivated by the great compassion in their mind streams. The definition of the culminating training of the abiding of the mind is "the yoga of bodhisattvas that consists of the level of the supreme dharma, which is endowed with the qualities of the abiding of the mind." These qualities consist of the samādhi of bodhisattvas on the level of the supreme dharma in which the mind abides one-pointedly and which is congruently associated with rejoicing.

649 The descriptions of the following two sets of nine remedies are based on pp. 466–74 in CZ.

650 The above disputes and this answer are based on the *Vṛtti* (D3787, fol. 168a.6–168b.4) and the *Ālokā* (D3791, fol. 289a.6–289b.6).

651 PSD has *yod pa*, but LSSP has *yod sa*. MPZL (pp. 154–55) says that the seeds of the two types of the conceptions about the apprehender exist in both ordinary beings and noble ones, but their manifest forms are certain to exist distinctly in ordinary beings and noble ones, respectively. The clinging to a person by ordinary beings cannot be but the clinging to a personal self because they do not realize identitylessness directly. Therefore, through reasonings such as the sevenfold reasoning based on the example of a chariot, they can gain certainty about persons merely existing in an imputed manner and those on the path of preparation can familiarize with identitylessness in the manner of a clear illumination of the prajñā about it. However since the latter still do not realize identitylessness in a direct manner, their insight only constitutes the mental engagement in aspiring for true reality, but it is not the mental engagement in true reality in a direct manner. Therefore, their conceptions during subsequent attainment cannot have the nature of apprehending imputations. On the other hand, since noble ones directly realize identitylessness during meditative equipoise, during subsequent attainment they cannot but apprehend persons as imputations because they do not apprehend them as a personal self. As for the essential point here, in general, one should be learned in the manner in which substantial and imputed persons are presented in the system of Great Madhyamaka, the distinct manners in which ordinary beings and noble ones apprehend persons as substantial and imputed, respectively, and so on. In particular, if one wishes to understand the profound meanings to be understood in this context here, one should do so by virtue of the excellent explanations of Āryavimuktisena, who dwelled on the bhūmis of the noble ones. Though there are various approaches of explaining the meaning of this section, in general, it accords with the general scriptural tradition of Great Madhyamaka. In particular, I think one needs to connect it with the words of the pertinent passages in the root text and trust in the dharma necessary for those who strive for liberation and the knowledge of all aspects, which establishes the differences between

the factors to be relinquished and their remedies through reasoning and is certain to be the correct path.

652 The descriptions of these nine remedies are based on pp. 474–77 in CZ.

653 The descriptions of these nine remedies are based on pp. 477–80 in CZ.

654 Based on the *Vivṛti* (D3793, fols. 126b.4–127a.1), PGSD (pp. 260–62) explains that Haribhadra coined the conventional term "preparation" for the remedies for the conceptions about the apprehended in terms of engagement and the conceptions about the apprehender in terms of substance. For the remedies for the conceptions about the apprehended in terms of withdrawal and the conceptions about the apprehender in terms of imputations, he used the term "entering." The definition of "preparation" as the remedy for the conceptions that are factors to be relinquished through seeing taught here is "that which, by way of actually relinquishing the conceptions that are factors to be relinquished through seeing and possessing the capacity to suppress their seeds, consists of the preparatory path that is the preparation for the actual path of seeing." It is instantiated by the wisdom of the last moment of the level of the supreme dharma of the mahāyāna path of preparation. The definition of the uninterrupted path of "entering" as the remedy for the conceptions that are factors to be relinquished through seeing taught here is "the mahāyāna clear realization of the four realities that is in the process of performing the function of actually relinquishing the seeds of the conceptions that are factors to be relinquished through seeing." It is instantiated by the uninterrupted path of the mahāyāna path of seeing. As for the manners in which the factors to be relinquished and their remedies are matched here, the first type of remedy is presented as "preparation" in terms of the manifest factors to be relinquished because "preparation" performs the function of actually relinquishing the conceptions that are factors to be relinquished through seeing and possessing the capacity to suppress their seeds. The second type of remedy is presented as "entering" in terms of the seeds of the factors to be relinquished because the uninterrupted path of "entering" renders the seeds of the conceptions that are factors to be relinquished through seeing into something that has the property of not arising again. That Haribhadra explains the remedies for the conceptions about the apprehended in terms of engagement and the conceptions about the apprehender in terms of substance as "preparation" and the remedies for the conceptions about the apprehended in terms of withdrawal and the conceptions about the apprehender in terms of imputations as "entering" is done so only in terms of the respective two conceptions explicitly mentioned in each of these two types of remedy pointing out the respectively other two. Thus, his explicitly matching the respective factors to be relinquished and their remedies in the above manner is not definite because "preparation" relinquishes the manifest forms of all four conceptions and "entering," the seeds of all four, thus making eight remedies altogether. MCG (fols. 130b.5–131a.6 and 132a.2–132b.1) explains that the conceptions that are factors to be relinquished through seeing are twofold in terms of (1) apprehended objects and (2) their apprehenders. (1) The conceptions about the apprehended consist of (a) apprehending the mahāyāna path and its fruition as the objects to be engaged and (b) apprehending the paths and fruitions of śrāvakas and pratyekabuddhas as the objects from which to withdraw. The conceptions about the apprehender consist of (a) focusing on persons who are ordinary beings and then clinging to them as being substantially existent and (b) focusing on persons who are noble ones and then clinging to them as being imputedly existent. (1) Since said objects of engagement and withdrawal are not established ultimately, the conceptions of clinging to them as being really established and then regarding them as what is to be engaged and from which one should withdraw, respectively, are factors to be relinquished during both meditative equipoise and subsequent attainment. As for apprehending them as objects of engagement and withdrawal without clinging to them as being really existent, from the perspective of subsequent attainment with its dualistic appearances this needs not to be relinquished. However, since the conceptions about characteristics of merely apprehending said objects of engagement and withdrawal as such objects do not appear for the

nondual wisdom of meditative equipoise, it is important to understand that, in true reality, such seeming objects during subsequent attainment are not even established as mere objects that can be apprehended in these two ways. (2) The conceptions about the apprehender in terms of substance and imputations are to be understood similarly. Through explicitly teaching the clinging to substance with regard to the phenomena of ordinary beings, it is implicitly taught that the clinging to imputations also exists as a manner of clinging to the phenomena of ordinary beings. Through explicitly teaching the clinging to imputations with regard to the phenomena of noble ones, it is implicitly taught that ordinary beings also cling to said phenomena as being substantially existent. Thus, ultimately, the two types of clinging to substance and imputations are to be understood according to the manner of relinquishment that is explained here in the sūtras. That ordinary beings cling to persons as being substantially existent and noble ones cling to them as imputedly existent refers to their, respectively, not realizing and realizing identitylessness. Thus, said conceptions do not refer to objects, but are explained to refer to subjects. However, when referring to their objects, it is suitable to take them as what is apprehended in which manners. Thus, through teaching ordinary beings as the focal objects of the first type of the conceptions about the apprehender, noble ones are taught implicitly. Through teaching noble ones as the focal objects of the second type, ordinary beings are taught implicitly. This means that all ordinary and noble persons may be regarded as being substantially existent, but, ultimately, they are not even observable as imputations. Therefore, one should understand that, by way of the exemplary conceptions that are factors to be relinquished through seeing and familiarization, it is taught that all clinging and observing in the form of the infinite conceptions about what is to be adopted, to be rejected, to be affirmed, and to be negated must be relinquished. As an implication of this teaching, one will also understand the defining characteristics of purified phenomena, the differences between the hīnayāna and the mahāyāna, and so on. Through understanding that, one will engage in the path in the manner of not clinging to anything, which is the meaning taught by the prajñāpāramitā sūtras.

655 V.19ab.

656 Verse 1.

657 I.1.

658 II.19cd.

659 XX.20cd.

660 Verse 4.

661 LSSP (vol. 2, fol. 173b.1) emphasizes that the four yogas represent the progressive stages of meditation of Mādhyamikas alone and that it is ridiculous to match the first yoga with the śrāvakas and pratyekabuddhas; the second and third, with the Mere Mentalists; and only the fourth one, with the Mādhyamikas.

662 PGSD (pp. 262–69) says that the cause of great enlightenment is what aids this enlightenment by way of having it as its specific result. This is instantiated by the merit of bodhisattvas on the path of seeing, during their subsequent attainment, establishing those to be guided in the dharma of scriptures and realization and, during their meditative equipoise, familiarizing with prajñāpāramitā. The definition of unsurpassable enlightenment is "the final wisdom of directly realizing that the arising and the termination of the stains of the two obscurations lack real existence." Its instances are the four kāyas. As for refuting the manner in which the proponents of real entities assert the relinquishment of the obscurations, it is not tenable that the obscurations are relinquished through the power of their remedies. For since the obscurations are established as being of the nature of mind, they are something really established. As for the manner in which the Madhyamaka assertion of the relinquishment of the obscurations by way of the four

stages of yoga is tenable, (1) the first yoga of realizing personal identitylessness is as follows. The reasoning in the context of reflection is something like, "The appropriating skandhas do not exist as a permanent and independent personal self because they entail arising and ceasing." The definition of the yoga arisen from familiarization is "the yoga of the unity of calm abiding and superior insight of realizing personal identitylessness." It is classified as fivefold—the yogas of realizing personal identitylessness in the manner of an object generality through study and reflection, realizing it in the manner of an object generality through the prajñā that arises from familiarization, realizing it newly in a direct manner, realizing it through continually familiarizing with what has been realized already, and realizing it directly and finally. Thus, in terms of the boundary lines of the first yoga, it exists from the path of accumulation up through the buddhabhūmi. Its result is the consummate relinquishment of the clinging to a personal self. (2) As for the yoga of realizing the lack of something apprehended, the reasoning in the context of reflection is something like, "Blue does not exist as an external referent that is different in substance from the valid cognition of apprehending blue because it is invariably observed together with the latter." The definition of the yoga arisen from familiarization is "the yoga of the unity of calm abiding and superior insight of realizing phenomenal identitylessness in terms of the apprehended." It is classified as fivefold as above. As for its boundary lines, in terms of sheer attainment, it exists from the path of accumulation of pratyekabuddhas onward. In terms of being predominant, it exists from the mahāyāna level of heat onward. Its result is the consummate relinquishment of the clinging to a phenomenal identity in terms of the apprehended. (3) As for the yoga of realizing the lack of an apprehender, the reasoning in the context of reflection is something like, "The cognitions that apprehend external referents do not exist by any nature of their own because their objects—external referents—do not exist by any nature of their own." The definition of the yoga arisen from familiarization is "the yoga of the unity of calm abiding and superior insight of realizing that the cognitions that apprehend external referents do not exist by any nature of their own." It is classified as twofold—the yogas of realizing, in the manner of object generalities, and directly, respectively, that said cognitions lack real existence. As for its boundary lines, in terms of sheer attainment, it exists from the mahāyāna path of accumulation onward. In terms of being predominant, it exists from the mahāyāna level of poised readiness onward. Its result is the consummate relinquishment of the clinging to a phenomenal identity in terms of the apprehender. (4) As for the yoga of realizing the freedom from reference points, the reasoning in the context of reflection is something like, "The self-aware and self-illuminating cognition without the duality of apprehender and apprehended is not really existent because it is dependently originated." The definition of the yoga arisen from familiarization is "the yoga of the unity of calm abiding and superior insight of realizing that the cognitions that apprehend external referents do not exist by any nature of their own." In terms of realizing emptiness, it is classified as fivefold as above. As for its boundary lines, in terms of sheer attainment, it exists from the mahāyāna path of accumulation onward. In terms of being predominant, it exists from the first bhūmi onward. Its result is the final relinquishment of the two obscurations, including their latent tendencies. The reasons for teaching the progression of these four yogas in this way are that, first, the bad views of tīrthikas are refuted and they are thus connected with the excellencies of the higher realms. Then, in due order, they are established in the view of realizing personal identitylessness, the view of realizing the identitylessness of cognitions with apprehender and apprehended, and, gradually, the view of being free from the eight extremes of reference points. As for the definite number of the four yogas, they are presented in this way in terms of overcoming their respective factors to be relinquished because the latter are four—afflictions, the clinging to a phenomenal identity in terms of the apprehended, the clinging to a phenomenal identity in terms of the apprehender, and their seeds. As for their scriptural sources, the first yoga is taught by the statement:

In this there is no self or sentient being.
All these phenomena entail causes.

The latter three are taught by *Laṅkāvatārasūtra* X.256cd–257:

By relying on mere mind,
One does not imagine outer objects.
By resting in the focal object of suchness,
One should go beyond mere mind too.
Having gone beyond mere mind,
One must even go beyond nonappearance.
The yogin who rests in nonappearance
Sees the mahāyāna.

In brief, the mahāyāna path of seeing is the path of having attained the four stages of yoga because it is the path of directly realizing emptiness free from reference points. As for the mahāyāna path of seeing representing Madhyamaka, the definition of Madhyamaka is "the dharma of being free from the two extremes of permanence and extinction." It is divided into ground, path, and fruition Madhyamaka. The definition of the first one is "that which serves as the basis with regard to which path Madhyamaka has to cut through superimpositions," which is instantiated by all phenomena. The definition of path Madhyamaka is "the knowledge of realizing emptiness in the mind streams of Mādhyamikas," which is equivalent to the Madhyamaka view. It is twofold—the object to be realized that is viewed (suchness as the basic nature) and the realizing path that views it (the five mahāyāna paths). The latter is the fully qualified Madhyamaka view, while the former one represents the nominal Madhyamaka view because the object of the view is labeled with the name of its subject. The definition of fruition Madhyamaka is "the unsurpassable enlightenment that is attained through the power of having familiarized with path Madhyamaka," which is instantiated by the four kāyas. As for the reasonings that determine the Madhyamaka view, (1) absurd consequences are explained in order to stop the wrong ideas of clinging to real existence and (2) probative arguments are explained in order to give rise to inferential reasoning consciousnesses that realize identitylessness. (1) The Madhyamaka consequences that invalidate the referent objects of the wrong ideas of clinging to real existence that are imputed by the proponents of real entities are fourfold—(a) consequences that give rise to an inference that is acknowledged by others, (b) consequences in terms of the analogous applicability of the opponent's reason, (c) consequences that expose contradictions in others, and (d) consequences that expose the nonapplication of the means of proof due to presupposing the probandum. (a) The first one is a consequence that is flung as an unwanted consequence by way of formulating as its reason what the proponents of entities claim themselves. For example, "It follows that the arising of a sprout does not depend on causes and conditions because it is established by a nature of its own." (b) A consequence that refutes real existence by way of the analogous applicability of the opponent's reason would be, "It follows that the ear consciousness is what views visible forms because the eye consciousness is really established as what views visible forms." (c) A consequence that refutes real existence by way of exposing internally contradictory claims would be, "It follows that it is not suitable for the proponents of real entities to relinquish the obscurations through the power of their remedies because the obscurations are really established." (d) A consequence that exposes the flaw of the nonapplication of the means of proof (being established by a nature of its own) due to presupposing the probandum would be as follows. The proponents of real entities may say, "The skandha of form exists by a nature of its own because the skandha of consciousness exists by a nature of its own." It then follows that the skandha of consciousness existing by a nature of its own is not suitable as a proof for the skandha of form existing by a nature of its own because the very reasoning that refutes that the skandha of form exists by a nature of its own is also able to refute that the skandha of consciousness exists by a nature of its own. As *Mūlamadhyamakakārikā* IV.8 says:

When something is questioned through emptiness,
Everything that someone may express as a reply
Does thereby not constitute a reply,
[For] it would presuppose what is to be proven.

(2) The probative arguments to generate reasoning consciousnesses consist of the four Madhyamaka reasonings. The first three are as explained in PSD above and the reasoning of dependent origination is said to refute both extremes of nonexistence and existence. In the first case, it reads, "Appearances such as form are not nonexistent conventionally because they are dependently originated." In the second case, it reads, "Appearances such as form are not existent ultimately because they are dependently originated." As *Mūlamadhyamakakārikā* XXIV.19 says:

Since there is no phenomenon
That is not dependently originated,
There is no phenomenon
That is not empty.

Therefore, it is reasonable for persons who strive for liberation to eliminate the wrong ideas of clinging to real existence and then make great efforts in the view of realizing identitylessness because the attainment of final liberation depends on this. In brief, the mahāyāna path of seeing represents the view of Madhyamaka because it is the knowledge of directly realizing emptiness.

663 In the *Vṛtti* (D3787, fol. 174b.2–4), the *Ālokā* (D3791, fols. 304b.7–305a.2–3), the *Vivṛti* (D3794, fols. 125b.7–126a.1), and Ratnākaraśānti's *Śuddhamatī* (D3801, fol. 181b.3–5), the lion's sport is explicitly related to the path of seeing, while the latter author's *Sārottamā* does not mention the lion's sport in the context of the path of seeing. Note, however, that none of the first four commentaries identify the lion's sport as the actual meditative equipoise of the path of seeing, which consists of the six sets of six pāramitās. Rather, the *Vṛtti*, the *Ālokā*, and the *Vivṛti* say that the lion's sport is cultivated in order to master said meditative equipoise, which the latter two explain further by saying that it is those who have already attained the path of seeing who cultivate the lion's sport again and again in order to become free from the fear of afflictive and cognitive obscurations. The *Śuddhamatī* also says that the lion's sport follows said equipoise. PGSD (p. 269) defines the culminating training of the path of seeing as "the mahāyāna clear realization of the four realities of practicing each one of the pāramitās in such a way that it is endowed with all six pāramitās." This is equivalent to the path of seeing and classified as twofold—the uninterrupted path and the path of liberation. In brief, the dharma readiness for suffering of the mahāyāna path of seeing is the culminating training of the path of seeing because it is the mahāyāna clear realization of the four realities of practicing each one of the pāramitās in such a way that it is endowed with all six pāramitās. The special path of the mahāyāna path of seeing is the samādhi of the lion's sport. Both MCG (fol. 138b.3–5) and MPZL (p. 164) explain that, in general, the term "samādhi of the lion's sport" applies to the path of liberation of the path of seeing, the special path of entering its meditative equipoise of resting in the nature of phenomena again, and the preparatory samādhi of the lion's sport that serves as the preparation for the path of familiarization. MCG (fol. 139a.5–139b.2) summarizes the culminating training of the path of seeing by saying that its wisdom, which has arrived at the nature of phenomena—the unity of appearance and emptiness—in which there is nothing to be removed or to be added, relinquishes, without observing subject and object as being different, all conceptions of focusing on the nature of phenomena in mistaken ways. Once that has happened, despite this wisdom being nonconceptual, the twelve times one hundred qualities of bodhisattvas on the first bhūmi arise without effort. During meditative equipoise, they rest in the equality of all phenomena being unobservable and, during subsequent attainment, they teach others, without any clinging, the dharma that liberates from suffering.

664 D4049, fol. 65b.1.

665 Ibid., fol. 86a.6–7.

666 D4052, fol. 341a.4–5 (this text does not mention a commentary on the *Pratītya-samutpādasūtra* and the *Tengyur* also does not contain such a commentary).

667 These sixty-two wrong views are, for example, described in the *Brahmajālasutta* (*Dīgha Nikāya* I.12–I.46; trans. in M. Walshe 1995, pp. 73–90; P1021, pp. 286.2.8ff.) and can be summarized in the fourteen "undecided" questions above.

668 Both LSSP and PSD have *bdag smra yod pas bdag smra*, which does not make much sense and thus, in accordance with the following phrase "views about a self," is emended to *bdag lta yod pas dbag smra*.

669 PSD has "six [kinds of] beings," but LSSP has "five," which accords with becoming being said here to be sevenfold.

670 This refers to birth through warmth and moisture, birth from an egg, birth from a womb, and miraculous birth (such as in gods and hell beings).

671 Lines 2ac.

672 I could not locate any statements to this effect in the *Abhidharmasamuccaya*. However, except for omitting the causal condition, the above statements are found in the *Yogācārabhūmi* (D4035, fol. 110b.2–5), which adds that the twelve links cannot function as causal conditions because the causal condition is characterized by being their seeds.

673 The *Mahāyānasaṃgraha* does not explicitly say that. Its commentaries by Vasubandhu (D4050, fol. 133b.4) and Asvabhāva (D4051, fol. 207b.5) take the phrase "dominant condition" in I.28 (D4048, fol. 7b.7) as referring to ignorance and so on giving rise to formations, but do not say either that ignorance is solely the dominant condition.

674 This text (D4035, fol. 110b.4) makes said statement summarily for all formless links functioning for each other as the three conditions except for the causal condition.

675 I.11–12ab.

676 D4052, fol. 352b.4–5.

677 Ibid., fol. 341a.5–341b.1.

678 MCG (fols. 138b.5–139a.5) says that, though the origin of suffering is not established in the equality of the nature of phenomena, the manner in which the latter seems to become the origin of suffering under the sway of one's own conceptions is represented by the progressive order of afflicted phenomena (formations and so on arising from the ignorance of conceiving of a self). Through familiarizing with this, one realizes that the primary ones among afflictions and karma—the two links of ignorance and formations—make up the root of saṃsāra. This represents the realization of the nature of the reality of the origin of suffering. Through familiarizing with the reverse order of afflicted phenomena (aging and death arising from birth and so on all the way back to ignorance), one realizes that birth, aging, and death are the final results of karma and afflictions, which represents the realization of the nature of the reality of suffering. Through familiarizing with the progressive order of purified phenomena (through the cessation of ignorance, formations cease and so on), one realizes that the root of saṃsāra is severed through the remedy for ignorance—the prajñā of realizing identitylessness. This represents the realization of the nature of the reality of the path. Through familiarizing with the reverse order of purified phenomena (aging and death ceasing through the ceasing of birth and so on all the way back to ignorance), by virtue of relinquishing afflicted ignorance one realizes that the final result of purified phenomena consists of the cessation of birth, aging, and death, which represents the realization of the nature of the reality of cessation.

679 PGSD (p. 270) defines the culmination of the path of familiarization as "the mahāyāna subsequent clear realization that is the highest level of familiarizing with the three knowledges in a combined manner." It is equivalent to the mahāyāna path of familiarization and is twofold in terms of meditative equipoise and subsequent attainment. In brief, the uninterrupted path of the second bhūmi belongs to the culminating training of the path of familiarization because it is a mahāyāna subsequent clear realization of familiarizing with the emptiness that was already realized in a direct manner. MPZL (p. 165) says that the culminating training of the path of familiarization consists of the two elements of calm abiding (the support) and superior insight (the supported). What is taught here through the lion's sport and the crossing in one leap consists of the preparatory and actual phases, respectively, of its element of calm abiding. For an overview of the different presentations of the sequence of the preparatory lion's sport and the actual crossing in one leap on the path of familiarization in LSSP/PSD, MCG, and MPZL, see Appendix XI. Note that neither the sūtras (CZ, pp. 501–2), nor the *Vṛtti*, the *Ālokā*, or the *Vivṛti* say that the lion's sport is the preparatory stage of the culminating training of the path of familiarization. The *Vṛtti* (D3787, fols. 174b.2–4, 174b.7, and 175a.5) mentions the lion's sport in the context of the culminating training of the path of seeing and in two passages from the above-mentioned sūtra section under the heading of the path of familiarization's crossing in one leap. However, both these passages only say that the crossing in one leap is entered subsequent to the lion's sport, but not that the latter belongs to the path of familiarization. Both the *Ālokā* and the *Vivṛti* do not mention the lion's sport at all in their very brief treatment of V.24–25 on the crossing in one leap. Being a commentary on the sūtra in eight thousand lines (which does not discuss this topic in the first place), the *Ālokā* does not even comment on V.24–25, but explicitly refers to the sūtra in twenty-five thousand lines and just quotes the beginning of the latter of the two above-mentioned sūtra passages. As mentioned above, Ratnākaraśānti's *Śuddhamatī* (D3801, fol. 181b.3–6) relates the lion's sport only to the path of seeing, while it is only the following crossing in one leap that is said to represent the path of familiarization (Rong ston shes bya kun rig 1988 [fol. 134a.4] praises "Ratnākaraśānti's excellent explanation of the lion's sport being only treated by V.23 and not being included at all in V.24–25"). By contrast, Ratnākaraśānti's *Sārottamā* (D3803, fols. 184b.1–186b.1) explicitly comments on AA V.23–25 as relating to the path of familiarization, saying that, according to the sūtras, both the lion's sport and the crossing in one leap constitute "the entirety of the means in which bodhisattvas are skillful" (on this phrase, the *Ālokā* [D3791, fol. 305a.4] says that it here means the path of familiarization).

680 This section is based on *Abhidharmakośa* VIII.18c–19ab and its *Bhāṣya*.

681 This means that, first, one enters the contaminated form of the first dhyāna. Then, by skipping the second dhyāna, one enters the contaminated third dhyāna. Next, by skipping the fourth dhyāna, one enters the contaminated formless absorption of Infinite Space. Finally, by skipping Infinite Consciousness, one enters the contaminated absorption of Nothing Whatsoever, and then reverses the entire process in the same manner. Secondly, one likewise sequentially enters the uncontaminated first dhyāna, skips the second one, enters the uncontaminated third one, skips the fourth one, enters uncontaminated Infinite Space, skips Infinite Consciousness, enters uncontaminated Nothing Whatsoever, and reverses that process too. Note that the *Abhidharmakośabhāṣya* lists four preparatory stages. First, one sequentially travels through the eight contaminated meditative absorptions in their progressive and reverse orders. Secondly, one does the same for the uncontaminated forms of the first seven. The third and fourth preparations are as in the above "proximate preparation."

682 This and the following quotes in this section are found on pp. 505–9 in CZ.

683 PSD has "being contingent" (*rag las pa*).

684 D3787, fols. 176a.1–177a.2.

685 D3793, fol. 126b.6.

686 D3787, fol. 176b.2–5.

687 This and the following quotes in this section are found on pp. 509–10 in CZ.

688 This and the following quotes in this section are found on pp. 511–16 in CZ.

689 This and the following quotes in this section are found on pp. 518–22 in CZ.

690 D3787, fol. 180a.5–6.

691 D3791, fol. 310b.6; D3793, fol. 127b.5.

692 MCG (fols. 141a.2–145a.3) says that the four types of the conceptions about apprehender and apprehended that are factors to be relinquished through familiarization represent the innate forms of these obscurations. Each one of these four is subdivided into nine by way of different manners of focusing on their objects and then clinging to them. (1) The conceptions about the apprehended in terms of engagement focus on, and cling to, the scriptures and the realizations of the mahāyāna. (2) The conceptions about the apprehended in terms of withdrawal focus on, and cling to, the various paths of the hīnayāna. As for the conceptions about the apprehender in terms of substance and imputations, they both focus on, and cling to, the phenomena of both ordinary beings and noble ones. The conceptions under (3) cling to substance by virtue of not having realized identitylessness, while the conceptions under (4) cling to imputations by virtue of being embraced by the realization of identitylessness. In brief, since the main modes of apprehension of the four conceptions about apprehender and apprehended in this context refer to what is to be adopted, what is to be rejected, those who rely on the paths, and the phenomena of the path, respectively, they are divided by way of the respectively nine isolates of terminating the seeds of said four modes of apprehension.

693 CZ, p. 524.

694 The Tibetan has "supreme" (*mchog*) instead of "desired" (Skt. *nikāma*).

695 This corresponds roughly to D3787, fols. 180b.4–5 and 181a.5–6.

696 CZ, p. 527.

697 D3787, fol. 182a.1–2.

698 D3801, fol. 186b.1–4.

699 D3791, fol. 311b.4–5; D3793, fols. 128b.7–129a.1.

700 D3803, fol. 189b.2–3.

701 PGSD (pp. 270–71) defines the culminating training of the uninterrupted path as "the final yoga of bodhisattvas that, in its giving rise to the knowledge of all aspects as its direct result, cannot be interrupted by any other phenomena," which is instantiated by the wisdom at the end of the continuum. The definition of the focal objects of this culminating training is "the phenomena that serve as the bases with regard to which the culminating training of the uninterrupted path has to cut through superimpositions," which are instantiated by all phenomena that are characterized by being identityless. The definition of the aspect of said culminating training is "its particular mode of apprehension that realizes its object," which is instantiated by the mode of apprehension of the culminating training of the uninterrupted path that realizes emptiness. The definition of the dominant condition of this culminating training is "that which gives rise to it primarily in an independent manner," which is instantiated by the mindfulness right before the end of the continuum of not forgetting the focal objects and aspects of the two realities. You may wonder, "Isn't the knowledge of all aspects the focal object of the culminating training of the uninterrupted path?" There is no flaw because, in general, there are

three manners of observing a focal object—observing it in the manner of an object generality, directly, and directly in just the way it is.

702 Usually, doubt and wrong ideas (or wrong cognitions) are considered as two distinct subcategories of nonvalid cognition.

703 XXIV.8.

704 Verse 2.

705 III.12 (LSSP/PSD have "ultimate reality" instead of "true reality").

706 XV.2.

707 Tib. 'phags pa de kho na nyid bstan pa'i ting nge 'dzin (neither the *Kangyur* nor the *Tengyur* contains a text of this name).

708 IX.23.

709 Interestingly, this position is exactly the one that is held by most Gelugpas after Tsongkhapa and virtually a hallmark of the Gelugpa presentation of the two realities at present.

710 Verse 68.

711 D107, fol. 9b.1–2.

712 Lines 3cd.

713 IX.2cd.

714 Verse 12.

715 Lines 9ab. LSSP/PSD extend these two lines of the *Satvadvayavibhāga* into three, with the last two saying *yang dag pa dang mthun pa'i phyir/ don dam yin par kho bo 'dod.*

716 PGSD (pp. 83–89) says that the basis of the division into the two realities consists of knowable objects, dependent origination, or mere reality. Seeming reality consists of appearances, while ultimate reality is their basic nature. The two realities are the same in nature, but different isolates because an ultimate reality that is different in nature from the seeming is not found, when analyzed through reasoning, and mind's manner of seeing does not exist as different. However, from the perspective of reasoning about the basic nature, the two realities cannot be analyzed as being the same or different at all because the *Saṃdhinirmocanasūtra* (in its third chapter) explains that there are four flaws in each possibility. If the two realities were the same, it would follow that ultimate reality is seen through seeing the seeming; that, just as afflicted phenomena increase through focusing on the seeming, they increase despite focusing on the ultimate; that there is no ultimate to be searched for outside of the seeming; and that, just as seeming reality entails all kinds of reference points, the ultimate does so too. If the two realities were different, it would follow that the ultimate is not the true nature of appearances, that the superimpositions of clinging to the real existence of appearances are not severed through realizing the ultimate, that the very fact of not finding the seeming through reasoning is not the ultimate, and that the increase of both afflicted and purified phenomena could happen simultaneously since the former is caused by focusing on seeming reality and the latter, by focusing on ultimate reality. As for the subdivisions of the two realities, seeming reality is said to be classified by both Prāsaṅgikas and Svātantrikas as the correct and the false seeming (in terms of both subject and object). According to the Prāsaṅgikas, the correct seeming in terms of the subject is the delusive mind in whose seeing the referents that appear for consciousness are not invalidated through conventional valid cognition as being established in just the way they appear. The correct seeming in terms of objects consists of the objects that correspond to this mode of cognition. The false seeming in terms of subject and object consists of the opposites of these

two. According to the Svātantrikas, the correct seeming is the seeming in which appearances and their being established in the manner they appear are not invalidated through valid cognition, that is, conventionally undeceiving phenomena. In terms of the subject, this includes cognitions that assess form and so on through relying on unimpaired sense faculties, the prajñā of realizing identitylessness, and so on. The correct seeming in terms of objects consists of the specifically characterized phenomena that are the objects of these cognitions. The false seeming is the opposite of the correct one. In terms of the subject, it includes the cognitions with impaired sense faculties, the clinging to a personal self, and so on. In terms of the objects, it includes such as the reflection of the moon in water and what appears as a self for the conceptions about a self. The ultimate can be divided in two ways in terms of the phenomena that are its bearers and nominal concordance. As for the first one, the extensive division of ultimate reality consists of the twenty, eighteen, or sixteen emptinesses; the intermediate one, of the four emptinesses of entities, nonentities, self-entity, and other-entity; and the brief one, of the two emptinesses of being empty of a personal and phenomenal identity, respectively. The second division of the ultimate consists of the nominal ultimate (such as a sprout lacking arising) and the nonnominal ultimate (such as the naturally pure nature of phenomena that exists in each of its bearers). As for the valid cognitions that ascertain the two realities, the actual one that ascertains seeming reality corresponds to the wisdom of subsequent attainment in the mind streams of noble ones which realizes that conditioned phenomena appear and yet are empty of any nature. Ordinary instances of said valid cognition are such as the unmistaken sense consciousnesses. The actual valid cognition that ascertains ultimate reality corresponds to the wisdom of meditative equipoise that realizes emptiness free from reference points. An ordinary instance is something like the inferential reasoning consciousness that, by virtue of the reasoning of being free from a real unity or multiplicity, realizes that appearances lack real existence. MCG (fols. 17b.2–18b.4) says that the basis of division is the sheer lack of nature or the mere reverse of what is not real. The definition of seeming reality is "the phenomena that are not beyond mind and cannot withstand analysis through correct reasoning." The definition of ultimate reality is "the nature of phenomena that is beyond mind—the freedom from reference points in which all focal objects are at utter peace." The former is divided into the correct seeming (what appear as the objects of the unimpaired six sense faculties) and the false seeming (what appear through these being disturbed through impairments—such as the appearances of blurred vision). Ultimate reality is divided into the nominal ultimate (only having put an end to arising and so on, but not being liberated from the reference points of nonarising and so on) and the nonnominal ultimate (being liberated from all reference points of arising and nonarising and so on). In other words, seeming reality consists of everything that appears as the duality of subject and object and entails apprehender and apprehended, while ultimate reality is the suchness free from reference points that is experienced by the wisdom of the noble ones in the manner of dualistic appearances having vanished. Therefore, the two realities that are taught by those who explain them through terms and are taken as the objects of study and reflection by the audience are suitable to be presented as two distinct realities in terms of the mind as the perceiving subject, but in terms of the fully qualified ultimate meditative equipoise of the noble ones, both are seeming. Hence, these two contexts must be distinguished. Next, MCG presents the eight flaws in terms of the two realities being the same on the level of the seeming or being different ultimately in literally the same way (except for the last one) as PGSD above. Therefore, ultimately, no referential characteristics of the two realities, such as their being the same or different, are accepted. However, conventionally, in terms of the nominal ultimate, they are the same in nature, but different isolates. In terms of the nonnominal ultimate, they are merely different in the sense of negating being the same. Since, ultimately, the two realities cannot be divided by anything whatsoever, there is no difference between them in the way things are, but they are different from the perspective of mind, just as unconditioned space is mentally divided into east and west.

717 PGSD (pp. 271–72) defines the wrong practices to be eliminated as "either the wrong ideas of taking either one of the two realities as a reason and then attempting to invalidate the respective other one, or the statements of absurd consequences that are motivated by such wrong ideas." Said wrong ideas are instantiated by the conceptions of clinging to existence on the level of seeming reality and nonexistence on the level of ultimate reality as being mutually exclusive. The statements of absurd consequences like the disputes at hand here are instantiated by the sixteen misconceptions as presented in PSD above. When the latter are summarized, they are twofold—(1) disputes of trying to invalidate the ultimate by way of taking the route of the seeming and (2) disputes of trying to invalidate the seeming by way of taking the route of the ultimate. (1) The definition of the first one is "the disputes to be eliminated here in which primarily an assertion on the level of the seeming is formulated as the reason." These are again twofold—(a) a dispute to be eliminated here that attempts to negate the ultimate by way of formulating an assertion on the level of the seeming as the reason would be "It follows that conditioned and unconditioned phenomena exist by a nature of their own because they are tenable as the focal objects of the knowledge of all aspects." (b) A dispute to be eliminated here that attempts to negate the seeming by way of formulating an assertion on the level of the seeming as the reason would be "It follows that there is no mistaken state of mind of clinging to conditioned phenomena as being permanent because conditioned phenomena are presented as being impermanent." (2) The definition of disputes of trying to invalidate the seeming by way of taking the route of the ultimate is "the consequences of trying to invalidate the seeming by way of formulating an assertion on the level of the ultimate as the reason." An example would be "It follows that the focal objects of the knowledge of all aspects are not tenable because conditioned and unconditioned phenomena do not exist by any nature of their own." Such disputes are eliminated by the prajñā of discriminating the two realities and the pure reasonings that are motivated by this prajñā because it is explained that the former eliminates said wrong ideas (including their seeds), while the latter eliminates said disputes (including their objects). MCG (fols. 148a.4–150a.3) states that, contrary to the qualm of it being untenable that those who dwell in nonconceptual prajñāpāramitā equally engage in training in the other five pāramitās, precisely such is very much tenable. Since the qualities of each pāramitā equal all dimensions in terms of space and time, they are very hard to measure. Also, one should understand that the absolutely unequaled attainment of their being completely pure of stains is due to the power of dwelling in prajñāpāramitā. That is, if one does not understand that all phenomena are without nature and thus possesses the clinging to a personal self, one also possesses the antagonistic factors of the pāramitās (such as miserliness) that arise under the influence of such clinging. Consequently, one is not able to engage in the kinds of giving and so on that are free from clinging and attachment. Even if one does not cling to phenomena as a personal self, but is not free from observing them as entities or nonentities, under the influence of clinging to saṃsāra and nirvāṇa as being what is to be rejected and to be adopted, respectively, one falls into the extreme of the peace of a one-sided nirvāṇa. Also, one's accumulations that entail said observing of entities or nonentities do not become utterly pure virtues because they are tainted by the ignorance of not being in tune with the true nature of phenomena. Therefore, the full perfection and purity of the other pāramitās does not happen without the pāramitā of prajñā. In the mind streams of bodhisattvas who are endowed with the pāramitā of the prajñā of nothing being observable as any extreme whatsoever, there are no antagonistic factors such as miserliness and therefore they engage in generosity and so on without even the most subtle clinging to their bodies, possessions, and roots of virtue. They practice all pāramitās in the manner of having no expectations about any rewards or pleasant karmic maturations and they are free from the stains of conceiving of the three spheres. In those who see the actuality of the prajñāpāramitā of not abiding in any extremes of entities, nonentities, saṃsāra, or nirvāṇa in this way, a state of mind of abandoning saṃsāra and manifesting nirvāṇa will never arise. Though they see the true reality of unity free from reference points, they engage in generosity and so on for the sake of

accomplishing the benefit and happiness of others who fail to see that true reality. Their engagement in the pāramitās equals the numbers and scopes of all sentient beings and thus is immeasurable. Therefore, at the time of the path, bodhisattvas engage in the pāramitās through focusing on the welfare of others in the manner of neither being weary about, nor clinging to, finishing the triad of completion, maturation, and purification. Then, at the time of the final fruition (the nirvāṇa without remainder) they attain the wisdom kāya of not abiding in the extremes of either saṃsāra or nirvāṇa by virtue of the true nature of phenomena and promote the welfare of sentient beings in a permanent, all-pervading, and effortless manner for as long as space exists. All of this is due to correctly engaging in prajñāpāramitā—the great equality of appearance and emptiness. If someone who sees emptiness—the unobservable nature of phenomena—stops practicing generosity and so on, the emptiness seen by that person is not the actuality of prajñāpāramitā. For it is nothing but a mere lack of entities, which contradicts the aspect of means. Even if it is labeled as unobservable, though it is not observed as an entity it is still observed as a lack of entities. Therefore, it is absolutely not the actuality of the prajñāpāramitā of being free from all extremes of observing and what can be observed. If the actuality of prajñāpāramitā represents something that weakens the clinging to the extremes of saṃsāra and nirvāṇa even at the time of cutting through superimpositions through study and reflection, what need is there to speak about this being the case at the time of its being realized in a direct manner? If something like practicing even a fraction of generosity is embraced by prajñāpāramitā, all six pāramitās are complete in it—by virtue of the antagonistic factors of the six pāramitās (such as miserliness) being overcome by prajñāpāramitā, generosity alone (the aspect of means) also represents the nature of ethics and so on. Therefore, if the wisdom of realizing the freedom from reference points is divided by way of isolates, its abiding element is the pāramitā of dhyāna, which represents the great dhyāna in which all characteristics of abiding and nonabiding are terminated. Likewise, the remaining four pāramitās are the great vigor of effortlessness, in which all vigor and nonvigor have subsided; the great patience of being completely unperturbed, in which all characteristics of patience and impatience have subsided; the great ethics of being free from all stains of corruption because anything that could be observed as corrupt or noncorrupt is terminated; and the great generosity that lacks even the most subtle attachment in terms of characteristics because attachment and detachment are not observable. Thus, since all these pāramitās represent the emptiness that is endowed with the supreme of all aspects, in which the element of appearance (generosity and so on) and the element of emptiness (the nature of prajñā) are in union, one should be skilled in the essential point of this being what embodies all pāramitās. Since this is the crucial point of practicing prajñāpāramitā, one should be skilled in training in the profound prajñāpāramitā that is the union of means and prajñā. SZB (p. 333) says that the sixteen qualms here are eliminated through the essential point of the two realities not being contradictory. This means that, by virtue of something not existing ultimately, it is fully qualified as not existing ultimately, but it is not fully qualified as not existing on the level of the seeming—emptiness appears as dependent origination. By virtue of something existing on the level of the seeming, it is fully qualified as existing on that level, but it is not fully qualified as existing ultimately—dependently originating appearances abide as great emptiness.

718 CZ, p. 550.

719 D391, fol. 140a.2–4.

720 D3796, fol. 86a.4–86b.2.

721 I could not locate these explanations either in the *Prajñāpradīpāvalī* or the *Saṃcayagāthāpañjikā*.

722 D3787, fol. 188a.6–188b.4.

723 The *Vṛtti* says, "at the point of generating bodhicitta."

724 D3791, fol. 314a.1–2; D3793, fols. 129b.6–130a.2.

725 D3796, fol. 88a.6–88b.2.

726 Ibid., fol. 88b.2–5.

727 This is another name of Avalokiteśvara.

728 The *Vṛtti* (D3787, fol. 189a.3–5) says that deities here refer to the stream-enterers that are reborn among the six classes of gods in the desire realm and to the nonreturners who are reborn in the form and formless realms, while the statement in other sūtras that the recollection of deities means to recollect the gods in Tuṣita and in the pure abodes of the form realm bears the intention of referring to unique persons who are reborn there. None of Haribhadra's commentaries comment in any way whatsoever on the recollection of deities.

729 PGSD (pp. 273–74) says that, according to Āryavimuktisena, the mahāyāna path of accumulation also constitutes the serial training because it is the training in familiarizing with the aspects of the three knowledges according to their order. According to Haribhadra, the serial training does not exist on the path of accumulation and the first moment of the level of heat because it must arise from the culminating training as its specific cause. Also, since the order of the four trainings represents an order in terms of causes and results, the serial training does not exist at the end of the continuum because there is no gradual familiarization with the aspects of the three knowledges at that point, but one familiarizes with them within a single instant. Therefore, the instances of the serial training consist of the knowledges from the second moment of the level of heat up through the last moment before the end of the continuum. The definition of the serial training in generosity is "the serial training that is the yoga of bodhisattvas of gradually familiarizing with the qualities of generosity by way of their not being recollectable ultimately and recollecting them on the level of the seeming." The same applies for the other five pāramitās. The definition of the serial training in recollecting the Buddha is "the serial training that is the yoga of bodhisattvas of gradually familiarizing with the qualities of the Buddha by way of their not being recollectable ultimately and recollecting them on the level of the seeming." The same applies for the other five recollections. The definition of the serial training in realizing the nature of the lack of entity is "the serial training that is the yoga of bodhisattvas of gradually familiarizing with all phenomena through realizing that they lack any real entity." These thirteen serial trainings can be summarized into three—the consummate application (the six pāramitās), the consummate motivation (the six recollections), and what makes both of these pure (the realization of the nature of the lack of entity). Or they can be summarized into five—the entities of the path (the six pāramitās), the supports of the path (recollecting the three jewels), the branches of the path (recollecting ethics and giving), the witnesses for practicing the path (recollecting the deities), and what makes the path pure (the realization of the nature of the lack of entity). MCG (fols. 150b.1–153a.1) says that, though the complete training in all aspects also familiarizes with all aspects of the three knowledges in a complete manner, it is unlike the serial training in that the latter, by way of being embraced by all of its thirteen elements, entails the certainty of all the aspects of the three knowledges being complete, in their due order, in a single swoop. The six pāramitās are the nature of the path (the consummate application), the six recollections are the supports that make the path special (the consummate motivation), and the nature of the lack of entity is what makes the path pure. As for the pāramitās of generosity and ethics and the recollections of ethics and giving not being repetitious, in the context of the former one mentally engages in them in their actual form, while, in the context of the latter, one does so from the perspective of their fruitions. The recollections of the three jewels and deities are not repetitious either because the former are the supports of the path, while the latter are its witnesses. Though the 173 aspects of the three knowledges ultimately include all aspects of ground, path, and fruition without exception, it is not that the manner of familiarization of the serial training is unique merely by the fact that all

of these aspects together appear in the mind in one swoop (this represents only the distant training), just as the familiarization with entities, paths, and aspects being without arising implicitly includes all phenomena. Rather, the nature of the serial training it is as follows. From the perspective of those who cling to duality, at the time when they familiarize with one phenomenon they do not know how to engage in any others. In order to dispel such ignorance, since each pāramitā includes the others, one is made to understand the manner in which uncontaminated phenomena are included in the special practice of means and prajñā being inseparable and the manner in which all pāramitās include all others, and this is done according to what was explained just above in the section on eliminating the wrong practices in the context of the culminating training of the uninterrupted path. Then, during subsequent attainment, by way of taking all aspects of the three knowledges in their due order or dealing with them separately, one practices without clinging in the manner of all pāramitās being included in even a fraction of something like generosity. During meditative equipoise, through the power of being familiar with the true reality of all phenomena being of one taste, all the practices that are illustrated by the 173 aspects of the three knowledges can be induced and can appear gradually even within a single practice. It is the further and further increase of the experience of, and the certainty about, this special essential point that is called "the serial training." Thus, it consists of the special manner of familiarization that is embraced by the special prajñā of knowing how to, even from within a single dharma, cut through superimpositions with regard to the entire variety of what is to be realized in terms of ground, path, and fruition. Thus, through each nature of the path (the pāramitās) being associated with the six pāramitās, all aspects of the path are included in said one swoop; through the three jewels as the supports of familiarization and the three meritorious activities (recollecting ethics, giving, and deities), the aspects of the path are caused to increase further and further without decline; and, through realizing that, by virtue of the nature of their lack of entity, all phenomena are not different, the clinging to duality is relinquished. Therefore, even a single practice includes everything from cutting through superimpositions with regard to the ground up through the correct path and the fruition (such as the major and minor marks). By virtue of the focal objects and aspects of such practice becoming increasingly clear, they increase infinitely. Ultimately, this is the manner in which prajñāpāramitā, through the power of equality, is able to make the emptiness that is endowed with the supreme of all aspects a living experience. If prajñāpāramitā is able to familiarize, to the clearest degree possible, with all aspects of the three knowledges within a single state of mind, this represents the gauge of accomplishment, which consists of the instantaneous training. If prajñāpāramitā is able to bring up said aspects in this way in a gradual manner, this represents the phase of the serial training. Therefore, as exemplified by the practice of a single pāramitā being able to bring up the others, the serial training refers to the ability to gradually bring up, within the practice of a single swoop, all focal objects and aspects of cutting through superimpositions with regard to the ground, practicing the path, and the fruitions to be attained. Thus, one should not think that it merely refers to having to identify the correct number of aspects and then being able to have said number of aspects appear. For one starts with the aspects of the six pāramitās and then, due to becoming familiar with them, there is an increase up through the 173 aspects of the three knowledges, which then increase further up through the infinite focal objects and aspects of all the limitless kinds of dharma gates without exception. Finally, during the instantaneous training, one perceives the entirety of all uncontaminated phenomena. The suchness of one phenomenon is the suchness of all phenomena, and all phenomena are included in suchness, great equality. Therefore, in accordance with the progression in which the stains of the subject that focuses on this suchness become pure, through perceiving a single phenomenon one is able to perceive all phenomena. To understand that this is the case through the power of the nature of phenomena—the emptiness that is endowed with the supreme of all aspects—is a very important essential point. PVSD (fol. 26a.1–2) says that one does not familiarize with each one of the thirteen elements of the serial training separately, but when one sequentially familiarizes

with all aspects of the three knowledges, one must familiarize with these aspects in the manner of all thirteen elements of the serial training being complete in each one of them. MPZL (pp. 177–79) divides the thirteen elements of the serial training into (1) the vast serial training during subsequent attainment that is endowed with the six pāramitās and (2) the profound serial training of the nature of the lack of entity during meditative equipoise. (1) The actual serial training during subsequent attainment is that one, through the samādhis of subsequent attainment that entail appearances and by way of being embraced by the six pāramitās (the vast means), gradually familiarizes, in the manner of the trainings in nonabiding and nontraining, with the nature of the means (the seeming)—each one of the 173 aspects of the three knowledges—in such a way that their number and order are definite. Thus, the serial training that is endowed with the six pāramitās is to complete, through training one's dexterity in samādhi, the accumulation of merit during subsequent attainment, which entails appearances. As for the six recollections that make the path special, they occur during subsequent attainment, but represent the aids of both the subsequent attainment and the meditative equipoise of the serial training. Through the power of cultivating the serial training over many lifetimes in the manner of alternating meditative equipoise and subsequent attainment, the path becomes special and thus one completes the two accumulations in three incalculable eons and so on. In order to do so, the six recollections are the pith instructions at the time of death of the profound practices of the path of the sūtras, which represent the supreme essential point that is indispensable at the time when one reconnects with other births. Throughout all one's lifetimes, one recollects the three jewels (the Buddha as the cause for having excellent teachers of the path; the dharma as the cause for the excellent nature of the path; and the saṃgha as the cause for having excellent companions on the path) and the three meritorious actions (recollecting ethics as the cause for having excellent physical supports of the path; giving as the cause for having excellent favorable conditions on the path; and one's supreme deity as the cause for excellent backups on the path). (2) During the serial training of the nature of the lack of entity during meditative equipoise, through the samādhi of meditative equipoise that is without appearances and by way of being endowed with the three doors to liberation (profound prajñā), one familiarizes, in the manner of the trainings in nonabiding and nontraining, with the nature of the outcome of the means (the ultimate)—the entities that are the reference points which consist of the phenomena of entities, paths, and aspect as being all contained within the nature of the aspect of their nonarising. Thus, the serial training of the nature of the lack of entity is to complete, through purifying the path, the accumulation of wisdom during meditative equipoise, which is without appearances. Though it lacks any reference points in terms of a serial order, it is still referred to as "serial training" because it is the practice during meditative equipoise in the context of the serial training. In brief, the Buddha said in the sūtras that the serial training represents the progression of mentally engaging in both the actuality of clear realization and the actuality of the essence (emptiness), which happens, from the level of engagement through aspiration up through right before the instantaneous training, in the manner of alternating meditative equipoise and subsequent attainment and by way of familiarizing, through nonabiding and nontraining, with each one of all the aspects of the three knowledges (the vast means) during subsequent attainment and with their being included in the aspect of nonarising (profound prajñā) during meditative equipoise. However, there appear many ways in which others explain the serial training, such as saying that it consists of merely familiarizing with its thirteen elements in a gradual manner. As for its boundary lines, according to Āryavimuktisena it exists from the path of accumulation up through the last moment before the end of the continuum, which bears the intention that it is cultivated in the manner of object generalities induced by studying and reflecting. According to Haribhadra it exists from the level of heat of the path of preparation up through the last moment before the end of the continuum, which bears the intention of having attained a level of familiarization that is a clear illumination.

730 CZ, p. 556.

731 Ibid., p. 563.

732 Except for the words "real" and "ultimately," these two sentences are literally found in the *Vivṛti* (D3793, fol. 131a.3).

733 CZ, p. 565.

734 This passage is an elaborated form of what the *Vivṛti* (D3793, fol. 131a.5–6) says here.

735 CZ, p. 571.

736 PGSD (pp. 275–76) says that "instant" here refers to the smallest moment in time (not to a moment in the sense of the time it takes to complete an action). (1) The instantaneous training in terms of nonmaturation is defined as "the yoga of bodhisattvas of being able to, upon manifesting a single nonmatured uncontaminated type of realization, manifest all the uncontaminated qualities that concord in type with it." As for the manner in which the uncontaminated qualities are combined in one instant, what combines them is the type of realization that, at the end of the continuum, realizes the nonmatured uncontaminated qualities. What is combined are the uncontaminated qualities from generosity up through the eighty minor marks. At the end of the continuum, when a single type of realization that realizes a nonmatured uncontaminated quality is manifested, all the uncontaminated qualities that concord in type with it are manifested. The example for this is a waterwheel crafted by a skilled carpenter that moves in a single moment in its entirety when driven by a single proper step. (2) The definition of the instantaneous training in terms of maturation is "the final yoga of bodhisattvas of being able to, upon manifesting a single matured uncontaminated phenomenon, manifest all the uncontaminated phenomena that concord in type with it." All qualities from the eighth bhūmi onward are instances of matured qualities because they are qualities in which any characteristics of effort have subsided. *Uttaratantra* I.141cd says:

> Similar to an embryo being delivered from this enclosure,
> Nonconceptual wisdom possesses maturation.

Therefore, all qualities up through those of the seventh bhūmi are nonmatured qualities. (3) The definition of the instantaneous training in terms of the lack of characteristics is "the final yoga of bodhisattvas of being able to, upon realizing that a single phenomenon lacks real characteristics, realize that all phenomena that concord in type with it lack real characteristics." (4) The definition of the instantaneous training in terms of nonduality is "the final yoga of bodhisattvas of being able to, upon realizing that a single phenomenon lacks a real apprehender and apprehended, realize that all phenomena that concord in type with it lack the duality of a real apprehender and apprehended." The four instants of the instantaneous training can be summarized into two—the first two yogas of manifesting the qualities and the last two yogas of prajñā knowing what is to be known. MCG (fols. 153a.5–157b.4) says that the instantaneous training represents the single moment of wisdom (in the sense of the time it takes to complete an action) within which all knowable objects appear and are equally complete. Some explain that "nonmatured" refers to the buddha qualities (such as the ten powers) that have not matured before in one's own mind stream, while "matured" refers to the approximately concordant qualities from generosity up through the eighty minor marks that have already matured in one's mind stream, with both being explained as referring to objects. Others say that "nonmatured" refers to the familiarizations with effort up through the seventh bhūmi, while "matured" refers to the wisdom of not needing any effort. Yet others define this distinction as referring to ordinary beings and noble ones, respectively. Here, however, both "matured" and "nonmatured" are explained as being divisions by way of isolates of the cognizing subject that consists of the single instant of the uninterrupted path at the end of the continuum. For "nonmatured"

means that, through understanding the manner in which all uncontaminated phenomena are included by their nature in each one of them (such as generosity) on the paths of learning before, on these paths one has made efforts in becoming familiar with them in a complete and combined manner. Now, through the power of the final familiarity with such efforts, one is free from the mistakenness of apprehending entities one by one. Thus, the earlier nonmatured qualities arose from the serial training that occurred before the uninterrupted path at the end of the continuum, and it is in order to understand this that the instantaneous training in terms of nonmaturation is presented as a case of labeling the result with the name of its cause. Or it is referred to as "the instantaneous training that arises from its nonmatured causes," just like the fruit of a seed. Just as in the example of an expertly crafted waterwheel, through the power of the full completion of one's earlier familiarization that involves effort, one is now able, without any effort, to manifest or perceive all phenomena once one manifests or perceives a single one. However, in its own nature, this present instant of the instantaneous training in term of nonmaturation represents maturation for the following reasons. Since the nature of a single phenomenon is the nature of all phenomena, the unitary nature of phenomena has no differences, and this instant's mind as the cognizing subject of the nature of phenomena familiarizes with it in precisely this way. Also, one is propelled forward through having made efforts and having thought, "May I manifest this in a single instant" on the bhūmis, and one's accumulations have been completed. Through the power of all this, during this instant of the vajralike samādhi at the end of the continuum, in which all the favorable conditions for being able to see the profound nature of phenomena in exactly the way it is are complete, while its antagonistic conditions are absent, there is no gradual progression as in the serial training, but all aspects appear together simultaneously. For as long as one is affected by the latent tendencies of the dualistic appearances of apprehender and apprehended one is not able to see the actuality of the great equality of all phenomena, just as it is. From the perspective of dualistic appearances, since there appear different phenomena, different times, and different natures of these phenomena, it is impossible to see the two realities of all knowable objects together. However, when the wisdom at the end of the continuum, which eradicates the latent tendencies of dualistic appearances, arises, it sees the ultimate actuality of equality. Through this, all phenomena without exception that are included in this equality are seen as being of one taste with it and it is impossible to stray away from this. This is called "seeing the two realities together." Since arising and ceasing are not established within the basic true nature of phenomena, it cannot be presented through reference points in terms of characteristics such as earlier, later, and in-between—its nature is inconceivable. Nevertheless, from the perspective of those to be guided who are affected by dualistic appearances and for whom the three times appear as arising and ceasing, in terms of the self-appearances of knowing, and performing functions with regard to, the mind streams of those to be guided and phenomena that arise and cease, the knowledge of all aspects cannot be apprehended in any other way than appearing as if it were momentary. It is for that reason that the knowledge of all aspects is also presented as being impermanent. Thus, if one debates with childish beings and tīrthikas in whom certainty about the mode of being of suchness has not arisen, one should explain the knowledge of all aspects in this way. When evaluating this through the actuality of the unarisen and unceasing kāya of self-arisen wisdom that, in its own nature, is inseparable from the nature of phenomena, the kāya of the nature of phenomena (the dharmatākāya) is unchanging throughout all three times. Therefore, the wisdom of the knowledge of all aspects is taught in the sūtras as being unconditioned and permanent, and also described like that in the tantras. It exists in this way for the certainty that arises subsequent to having personally experienced the actuality of the profound nature of phenomena. Ultimately, *Mūlamadhyamakakārikā* XXV.13cd says:

> Nirvāṇa is unconditioned.
> Entities and nonentities are conditioned.

Accordingly, both conditioned entities that arise in dependence on other such entities and nonentities, which are conditioned by way of being imputed in dependence on certain entities, are conditioned. Even nonentities are established as conditioned due to their eliminating what is to be negated by them, but they are not established independently of that. Since they thus depend on something else, they are something temporary or conditioned. However, the great nirvāṇa of not abiding in the extremes of either entities or nonentities is of one taste with the nature of phenomena, in which there is nothing to be added or to be removed and which is therefore beyond thought and expression. Thus, the nature of phenomena abides primordially without needing to arise from any causes or be imputed based on any causes. As for nirvāṇa seeming to arise from causes, it is labeled in this way merely by virtue of one's own conceptions of dualistic appearances coming to an end—just as the prajñāpāramitā sūtras say many hundred times that, ultimately, all phenomena are nirvāṇa by nature and primordially luminous. Therefore, what is expressed as the wisdom kāya of a buddha is the great suchness of unity in which all stains have come to an end through the power of the path having eliminated the adventitious obscurations of the actuality of the natural nirvāṇa that is the great equality of saṃsāra and nirvāṇa. Thus, all uncontaminated phenomena are included in the nature of phenomena in that they are not different from, but equal with, it. Accordingly, if the path of manifesting this—the phase of the instantaneous training in terms of nonmaturation—has not been generated, its result—the instantaneous training in terms of maturation—does not arise. You may think, "No matter how much one is familiar with nonmaturation, one is not able to give rise to the wisdom of maturation of seeing all knowable objects in a single instant." If all phenomena were really established as being different by way of their characteristics, it would not be established that, through manifesting or perceiving one of them, all are manifested or perceived. However, since all phenomena share the same mode of being within the dhātu of the lack of characteristics, the suchness of the lack of characteristics is seen once it, through the path, has become free from the stains that obscure it. There is nothing that could be called "an appearance that is other than suchness"—what is referred to as suchness is the unity of appearance and emptiness. Also, the single mode of being within the dhātu of great equality is something to be experienced personally by nondual wisdom, but is not something that apears from the perspective of those who cling to dualistic appearances. In this way, within the actuality of the nondual nature of phenomena (great equality), the wisdom that eradicates the latent tendencies of the clinging to duality is of the great equal taste of nonduality without subject and object. Consequently, what is called "the knowledge of all aspects" is the nature of the emptiness that is endowed with the supreme of all aspects, the fruitional mother, the wisdom kāya that is all-pervading like space and beyond being made up by parts in terms of material particles or time. Here it is good to understand nonmaturation and maturation in terms of the existence and nonexistence, respectively, of causes—both the causal instant of nonmaturation of being propelled by previous familiarizations and the instant of maturation of phenomena and the nature of phenomena being one by their nature, which does not depend on any causes or efforts, represent divisions of the cognizing subject by way of isolates. Since all phenomena are nondual by nature, they are included in each other, and this fact is said to have "matured" in terms of the consummate familiarity with it. Even from the perspective of dualistic appearances and, naturally, by virtue of the lack of nature, there is no fragmentation in it and this equality of appearance and emptiness is the object of the instantaneous training. When the nondual wisdom that is of one taste with this object is attained, all knowable objects are seen together by virtue of the nature of phenomena. You may wonder, "How are they realized by a single state of mind?" It is in the manner of subject and object not being two. Ultimately, it is by virtue of the nature of the emptiness that is endowed with the supreme of all aspects and the wisdom of awareness (its subject) being inseparable, which is revealed in the manner of equality through the manifestation of the path that terminates the adventitious stains of dualistic appearances. SZB (p. 333) says that the instantaneous training is equivalent to the culminating training of the uninterrupted path. Through realizing the

equality of appearance and emptiness, the first two divisions of the instantaneous training are in terms of the isolates of simultaneously accomplishing the two accumulations without alternating them. The last two are in terms of the isolates of all objects being equality and the subject operating in the mode of dualistic appearances having vanished. It is by virtue of clinging to the two realities of appearance and emptiness in this context being contradictory that some people entertain the sixteen qualms in terms of attempting to refute the ultimate through the seeming and vice versa as presented in V.40–42.

737 III.12.

738 Verse 60.

739 III.1ab.

740 PGSD (pp. 277–78) says that the chapter on the dharmakāya is explained subsequent to the one on the instantaneous training because these two are connected as direct cause and result. The four points that define the dharmakāya can be summarized into two—(1) the dharmakāya (one's own welfare) and (2) the rūpakāyas (the welfare of others), or (1) the kāya of the nature of phenomena and (2) the kāyas that bear this nature. (1) The first one is again twofold in terms of relinquishment (the svābhāvikakāya) and realization (the wisdom dharmakāya). (2) The rūpakāyas are twofold in terms of appearing solely for pure beings to be guided (the sāmbhogikakāya) and appearing for all kinds of pure and impure such beings (the nairmāṇikakāya).

741 IX.65.

742 II.43.

743 Though this text says that the sāmbhogikakāya only appears to bodhisattvas on the tenth bhūmi (D3796, fol. 96a.6), said divisions into five kāyas are explicitly said to be the positions of others (ibid., fol. 101b.1–3).

744 D3794, fol. 251a.4–5. This text presents the division into five by quoting the *Mañjuśrīnāmasaṃgīti* and also mentioning the matured nairmāṇikakāya, but says that it does not contradict the division into four.

745 *Mañjuśrīnāmasaṃgītiṭīkā* (D2534, fol. 202b.4–5).

746 These five are mentioned throughout this author's *Mañjuśrīnāmasaṃgītivṛtti* (D2533).

747 PGSD (p. 282) explains that (2) refers to the inseparability of dhātu and wisdom; (3), to the relinquishment of clinging to the two extremes of the reference points of identity and identitylessness; and (5), to the nature of the stainless and nonconceptual dharmadhātu. The definition of the svābhāvikakāya is "the result of freedom that is the dharmakāya (one's own welfare) and represents the nature of phenomena that is the final relinquishment." As for the meaning of final realization and relinquishment being inseparable, it is the very factor of freedom of the final realization being free from adventitious stains that represents the final realization. These two can only be divided mentally, but, ultimately, their nature is not different. In brief, the nature of phenomena that is endowed with twofold purity is the svābhāvikakāya because it is the kāya of the nature of phenomena that is endowed with twofold purity in the manner of being endowed with the qualities such as the powers and fearlessnesses. MCG (fol. 158a.4–158b.4) says that the aspect of appearance (the uncontaminated phenomena such as the ten powers that have the nature of the wisdom of realization) and the aspect of emptiness—the dhātu (the nature of phenomena of the unity of appearance and emptiness, which is primordially free from meeting and parting and has the character of manifesting as being pure of adventitious stains)—are what is called "svābhāvikakāya." This is the ultimate wisdom kāya of tathāgatas. This kāya is not merely the aspect of emptiness or the dhātu—at the time of the

ground, the sheer aspect of emptiness is not the ultimate nature of phenomena, nor is it the buddhahood at the time of the fruition. For the explanation by the scholars of the past that not even an atom of buddha qualities (such as knowledge) exists in a mere nonimplicative negation concords with the facts, while the svābhāvikakāya is connected to the realization of a buddha. Also, a nonimplicative negation is by definition not suitable as a cognition, let alone the one of a buddha. As *Bodhicaryāvatāra* IX.68cd says:

> However, if it is cognizing because it possesses mind,
> It follows that its lack of cognizing is invalidated.

This is called "the svābhāvikakāya of the nature of phenomena" or, in other sūtras, "the vajra-like wisdom kāya," which is the result of freedom that serves as the basis of all uncontaminated qualities.

748 PGSD (pp. 277–78 and 283–85) says that the dharmakāya has five distinctive features. (1) Its nature is to consist of the minds and mental factors without the duality of apprehender and apprehended—the *Ālokā* (D3791, fol. 318a.1) and the *Vivṛti* (D3793, fol. 133a.5) say that it arises from nondual minds and mental factors. (2) Its feature of being the total change of state is that it is free from all contaminations that consist of the factors to be relinquished—the *Ālokā* (ibid., fol. 317b.1–2) and the *Vivṛti* (ibid., fol. 133a.1) say that everything that operates by virtue of the change of state is designated as the dharmakāya. (3) Its feature of activity is that, through the unceasing appearance of the two rūpakāyas as appearances of others, the welfare of sentient beings is promoted—the *Ālokā* (ibid., fol. 323b.3–4) and the *Vivṛti* (ibid., fol. 138a.5) say that, on the level of seeming reality, the appearances of the sāmbhogikakāya and so on are generated by wisdom alone. (4) The feature of whose object it is means that it is the unique and direct experiential sphere of buddhas alone—the *Ālokā* (ibid., fol. 16b.4) and the *Vivṛti* (ibid., fol. 131b.4–5) say that the presentation of how it represents the experiential spheres of buddhas, bodhisattvas, śrāvakas and so on is given due to their respective manners of aspiring for the ultimate nature of phenomena on the level of the seeming. (5) As for the feature of its causes, its general cause is the accumulation of wisdom. Its specific causes are the causes of the four wisdoms as in *Mahāyānasūtrālaṃkāra* IX.76—retaining (mirrorlike wisdom), equanimity (wisdom of equality), elucidating the perfect dharma (discriminating wisdom), and accomplishing activities (all-accomplishing wisdom). The definition of the dharmakāya is "the final knowledge of directly realizing all knowable objects." This is equivalent to the knowledge of all aspects, omniscience, and buddha wisdom, and it is divided into the above four wisdoms. The definition of mirrorlike wisdom is "the final wisdom of directly realizing that all phenomena appear, but lack any nature of their own, just like reflections appearing in a mirror." The definition of the wisdom of equality is "the final wisdom of directly realizing that all phenomena of saṃsāra and nirvāṇa are equality in that they lack real existence." The definition of discriminating wisdom is "the final wisdom of directly and distinctly realizing all phenomena in their entirety without mixing them." The definition of all-accomplishing wisdom is "the final wisdom of accomplishing the welfare of all sentient beings without exception." Therefore, they are one in nature and only divided by way of isolates. As for the manner in which the dharmakāya cognizes knowable objects, buddha wisdom simultaneously knows all past, present, and future phenomena in terms of both suchness and variety. In brief, the twenty-one sets of uncontaminated buddha wisdom are the wisdom dharmakāya of realization because it is the final wisdom of the change of state of everything contaminated having become uncontaminated. As for the dharmakāya being all-pervading, it may be objected, "It follows that the dharmakāya functions as the dominant condition for buddhakāyas appearing for all sentient beings because it is always endowed with the great loving-kindness and compassion of promoting the welfare of sentient beings." The answer to that is taught through the reason why it appears only for those with the appropriate karmic fortune (AA VIII.9) and the example for it not appearing to those who lack said fortune (AA VIII.10). As for the dharmakāya being both all-pervading and permanent,

it may be objected, "It follows that it is not suitable to describe the dharmakāya as 'all-pervading' because it exists only in the distinct mind streams of certain yogins such as Buddha Śākyamuni. Nor is it suitable to be described as 'permanent' because it perishes in a momentary manner." The answer to that is given in AA VIII.11. MCG (fols. 158b.6–6 and 167b.4–168a.2) says that the aspect of buddhahood that is the single wisdom of the knowledge of all aspects in all its aspects represents the wisdom dharmakāya, which is divided into the twenty-one sets of uncontaminated qualities. When the dharmakāya and the svābhāvikakāya are taken to be one, in terms of the aspect of liberation that is endowed with twofold purity, the kāya of wisdom and dharmadhātu being nondual is the svābhāvikakāya. In terms of the isolate of its aspect of knowledge (the twenty-one sets of uncontaminated qualities), it is presented as the dharmakāya. Apart from that, ultimately, there is no difference in the sheer wisdom kāya of the unity of dhātu and wisdom that is endowed with twofold purity. Therefore, there is also the assertion that the four points that define the dharmakāya as the eighth topic of the AA consist of dharmakāya, sāmbhogikakāya, nairmāṇikakāya, and enlightened activity. However, since enlightened activity is the enlightened activity of the dharmakāya, both realization and enlightened activity represent the buddhadharmas of the effortless welfare of oneself and others. Therefore, here, without counting enlightened activity separately, it is the very four kāyas that are explained as representing the four points that define the topic of the dharmakāya.

749 II.51–52.

750 D3804, fol. 239b.5.

751 According to JNS (vol. 2, p. 471), the conventional expression of the sāmbhogikakāya being endowed with "the five certainties" (see below) was coined by way of inferring them from the meaning of *Madhyamakāvatāra* XI.18ff. PGSD (pp. 291–92) explains the five distinctive features of the sāmbhogikakāya in terms of body, speech, mind, activity, and way of appearing according to *Uttaratantra* II.40. In due order, they refer to possessing a body of light rays with the major and minor marks, enjoying all kinds of mahāyāna dharmas, possessing the compassion of liberation that makes efforts for the welfare of others, its activity being effortless (just like a wish-fulfilling gem), and appearing as all kinds of colors and shapes, but not being established as these characteristics. The definition of the sāmbhogikakāya is "the ultimate rūpakāya that is endowed with the five certainties." The five certainties are the certainties of (1) nature [usually referred to as "body"] (being adorned with the major and minor marks), (2) dharma (teaching only the mahāyāna), (3) retinue (solely bodhisattvas on the ten bhūmis), (4) place (soley the pure buddha realm of Richly Adorned Akaniṣṭha), and (5) time (remaining until saṃsāra is emptied). The sāmbhogikakāya is twofold—the mere sāmbhogikakāya that appears to all bodhisattvas on the bhūmis and the fully qualified one that is the sphere of those from the tenth bhūmi onward. Note that, in general, there are three kinds of Akaniṣṭha—(a) the ultimate Akaniṣṭha (the formless state of the dharmakāya), (b) the Richly Adorned Akaniṣṭha (the sphere in which the sāmbhogikakāyas manifest), and (c) the highest pure level of the form realm (a natural sphere of nairmāṇikakāyas). On this, PGSD (pp. 293–94) says that, in terms of the conventional presentation, the location in which bodhisattvas on the last bhūmi become buddhas is known as (b) "the Great Mighty Akaniṣṭha." It is located at a place twice as high from the earth as the Akaniṣṭha in the form realm. In terms of the actual true nature, once bodhisattvas at the end of the tenth bhūmi manifest the sāmbhogikakāya, through all impure mistaken appearances ceasing the very realm in which they are becomes a pure realm, and it is just this which is called "Akaniṣṭha." Therefore, the Akaniṣṭha that was just described as existing above the Akaniṣṭha among the pure abodes of the form realm is the Akaniṣṭha that is the pure abode in which the reality of the first bhūmi is seen, whereas the actual "location" in which one becomes a buddha is said ultimate Great Akaniṣṭha. Therefore, it is with the intention of these Akaniṣṭhas having to be manifested progressively that the presentation of higher and lower ones is made.

752 PGSD (pp. 294–95) says that, according to *Uttaratantra* II.41, the nairmāṇikakāya has four distinctive features. First, it introduces those to be guided into the path to nirvāṇa. Then, it matures them in the mahāyāna. Finally, it prophesies their enlightenment. In order to do all this, its enlightened activity is uninterrupted. The definition of the nairmāṇikakāya is "the ultimate rūpakāya that directly promotes the welfare of sentient beings by way of all kinds of physical forms in all kinds of worldly realms." Some texts say that the rūpakāyas represent buddhahood, while the *Suvarṇaprabhāsasūtra* explains that they do not. Certain other sources say that buddhahood does not exist. These positions represent the expedient meaning, the temporary definitive meaning, and the final definitive meaning, respectively. In due order, they mean that, on the level of seeming reality, the rūpakāyas are the kāyas that promote the welfare of sentient beings; actually, also the rūpakāyas have the nature of wisdom; and, ultimately, what are called "buddhas" and "sentient beings" are not observable as different.

753 D275, fol. 37a.5–6. Originally, the teachings of the sūtrayāna proper presented the pure dharmadhātu and said four wisdoms. The fifth wisdom ("dharmadhātu wisdom") belonged originally to the fivefold classification of wisdom in the vajrayāna, which eventually also became incorporated in the sūtrayāna.

754 IX.67.

755 IX.68.

756 IX.69.

757 *Mahāyānasūtrālaṃkāraṭīkā* (D4029, fol. 74b.2–3).

758 IX.70–71ab.

759 IX.72.

760 IX.74.

761 IX.76.

762 See TOK, vol. 3, p. 607 (Appendix VI in Brunnhölzl 2011).

763 D3801, fol. 203b.1.

764 As explained above, this refers to qualities (13)–(15) among the eighteen unique buddha qualities (D3791, fol. 182a.6–7; D3793, fol. 107b.5).

765 PGSD (pp. 298–300) defines enlightened activity as "the pure actions that arise from buddhahood as their dominant condition." It can be divided in four ways. When divided by way of its objects, the twenty-sevenfold enlightened activity that is taught in the AA is threefold in terms of establishing those to be guided in the support of the path, the path itself, and the fruition of the path. When enlightened activity is divided in terms of examples, according to *Uttaratantra* IV.13ff., it is ninefold—the display of bodies resembles the one of Indra and Brahmā; the excellent instructions of speech, the great drum of the gods; the mind being pervaded by knowledge and compassion, a cloud; the display of physical emanations, the one of Brahmā; the radiating of wisdom, the sun; the secret of the body, a gem; the secret of speech, an echo; the secret of mind, space; and the manner in which compassion operates, the earth. In brief, enlightened activity consists of the activities of body, speech, and mind. When divided in terms of supports, it is twofold—the enlightened activity that exists in its agent corresponds to the knowledge of a buddha and the one that exists in its recipients or objects corresponds to the roots of virtue of those sentient beings who have confidence in the buddhas. When divided in terms of its manners of engagement, it is twofold—effortless and uninterrupted. According to *Uttaratantra* IV.1, it is effortless by way of five distinctive features because it effortlessly engages in knowing all the divisions of the constitutions of those to be guided, knowing the means to

guide them, establishing them in higher realms and nirvāṇa (the activities of guiding them), and arriving at the appropriate places and times in order to guide them. According to *Uttaratantra* IV.12, enlightened activity engages in an uninterrupted manner for three reasons—during the paths of learning before, having taken the vow to promote solely the welfare of others; seeing that oneself and all sentient beings are equal in possessing the sugata heart; and enlightened activity not being fully completed until the saṃsāra of those to be guided has been emptied. In brief, according to *Uttaratantra* I.76, enlightened activity engages by way of having four distinctive features. Its nature is to do whatever benefits whatever beings are to be guided; its aspect, to be effortless (without any characteristics of effort); its time, to last until saṃsāra has been emptied; and its vastness, to pervade all sentient beings throughout the reaches of space.

766 XV.2ab.

767 This refers to the Sanskrit *ca* (Tibetan *dang*) at the end of this line, which is simply a verse filler. However, it is not uncommon in the Tibetan tradition to read all kinds of things into this kind of "and." As explained below, "the two knowledges" refers to the knowledges of entities and the path.

768 D4049, fol. 112b.5–6.

769 VIII.36ac.

770 Originally, as indicated under 5da) below, the last one refers to light.

771 D3787, fol. 193b.2–5.

772 From here on, the presentation of the totalities is based on the explanations in the *Vṛtti* (D3787, fols. 193b.5–196a.1).

773 As explained below, most commentaries on the AA do not mention any specifics about the totality of earth. PGSD (p. 287) says that its focal object can be something like a bridge in a lake or ocean. Traditional abhidharma sources speak of using a disc made of clay as one's focal object.

774 The *Vṛtti* speaks of these two places as unsuitable places, which makes more sense.

775 This means that one takes the respective physical focal object as one's model, looking at it for a while. Then, one visualizes it internally, gradually imagining that the entire world appears like that. As an aid to focusing on the physical and the mental image, one also repeats the name (or one of the epithets) of the respective object. Some sources also include the step of closing one's eyes and focusing on the retinal image that occurs after having looked at the outer object for an extended period.

776 Note that the last two signs, in due order, refer to light/consciousness and space.

777 D4035, fol. 142a.3.

778 Ibid., fol. 141b.6–7.

779 Ibid., fols. 141b.7–142a.1.

780 Such a statement is not found in the *Abhidharmasamuccaya*. The only phrase that could be interpreted that way (and seems to be so in the Chinese version) is D4049, fol. 112b.7.

781 D3787, fol. 196a.1.

782 PGSD (pp. 286–89) defines the totalities as "the samādhis with their congruently associated factors that rely on either the actual dhyānas or formless absorptions as their dominant condition and are able to pervade all knowable objects with their respective primary focal objects." In terms of their focal objects, they can be summarized into four since the first four focus on the āyatana of tangible objects; the next four, on the āyatana of form; and the last two,

on the āyatanas of phenomena and consciousness, respectively. The reasons for presenting the āyatanas of tangible objects and form as totalities are that they pervade everything in terms of oneself and others and that one is able to make them pervade all realms that have form. In particular, the four elements are presented as totalities because, without the elements as the supports, one cannot pervade everything with elemental derivatives (the supported). Within the āyatana of phenomena, space is presented as a totality because it pervades everything animate and inanimate. Consciousness is presented as a totality because it is the cognizing subject of all knowable objects and represents the types of mind that have a continuum. The five sense faculties are not presented as totalities because they cannot be caused to pervade everything external and are not subjects that are able to apprehend other phenomena. Smell and taste are not presented as totalities because they cannot be caused to pervade the two higher realms since they are included in the desire realm alone. Sound and mental factors are not presented as totalities because they lack a continuum. Among the signs of not yet having accomplished the totalities, earth appears to be split into lumps. The four colors appear as mutually exclusive, that is, in multicolored objects such as flowers only the color on which one focuses in the respective totality appears. Consciousness appears to be obstructive like a maṇḍala made of earth (the others are as above). As for the signs of accomplishment, one is able to cause earth to pervade everything in an unfragmented manner; water, to be unmoving and pervade other things; fire, to pervade other things like a round red moon in the sky; the four colors, to pervade other things like a fan of gems; space, to pervade everything like the expanse of the sky; and consciousness, to illuminate everything that has form with a vast mass of light (wind is as above). In due order, the functions of having cultivated the totalities of water, fire, and consciousness, respectively, are to be able to walk on water, emanate the fire that is able to burn the palaces of māras, and make heavy forms light and distance oneself from sleep and dullness (the others are as above).

783 The following is based on the *Abhidharmakośabhāṣya* on VIII.35a. See also the eight liberations as explained above under "the path of manifesting" and "the path of blissfully abiding" in 2.2.2.2.1.2.2.1.1.1.1.2.3.2.2. Instruction on the aspects of the knowledge of the path.

784 CZ, p. 654.

785 I could not locate this in any of the two *Bṛhaṭṭīkās*. According to CZ (pp. 653 and 654), the section on the āyatanas of overpowering is missing in the sūtra in eighteen thousand lines, while the one as described here is from the sūtra in twenty-five thousand lines. PGSD (pp. 289–91) defines the āyatanas of overpowering as "the samādhis with their congruently associated factors that rely on the actual dhyānas as their dominant condition and are able, through the power of being preceded by the liberations with form, to overpower other phenomena with the forms that represent their respective focal objects." Just as in the case of the corresponding among the eight liberations above, the inner looker entertaining the notion of having or not having form means that, from the perspective of others, the yogins who emanate certain objects appear or do not appear, respectively. As for the differences between the eight liberations, the eight āyatanas of overpowering, and the ten totalities, during the first, one regards one's focal objects as being all kinds of beautiful and ugly objects. During the second, one is additionally able to overpower other phenomena through these objects. During the third, one is able to cause a single specific focal object to pervade all phenomena. Therefore, according to the *Abhidharmakośabhāṣya* (D4091, fols. 80b.7–81a.1) the respectively latter arise on the grounds of the respectively former.

786 PGSD (p. 291) defines the samādhi of dispassion as "the samādhi of nonlearners with its congruently associated factors that relies on the actual dhyānas as its dominant condition and relinquishes the afflictive obscurations." It is twofold—the samādhi of dispassion of śrāvakas is said samādhi in the mind streams of śrāvakas who are nonlearners, such as the knowledge in the mind streams of arhats who are liberated through both prajñā and samādhi. The samādhi of dispassion of buddhas is said samādhi in which both obscurations and their latent tendencies

have been relinquished, which corresponds to the knowledge of all aspects. Thus, the latter is superior to the former because it is the final samādhi that eradicates the afflictions in the mind streams of others to be guided.

787 Due to the structure of Tibetan sentences, LSSP/PSD say "at the end."

788 As mentioned above under the six unique qualities of a buddha in terms of conduct, arhats still may show such forms of conduct since they have not relinquished all latent tendencies of the afflictions.

789 Both the *Ālokā* (D3791, fol. 317b.1–2) and the *Vivṛti* (D3793, fols. 132b.7–133a.1) present this as the position of some (according to LSSP, mainly Haribhadra's teacher Vairocanabhadra) and then support it versus the more literal reading of AA VIII.2–6 by others which takes the uncontaminated qualities as belonging to the svābhāvikakāya (see right below).

790 This paragraph is based on the *Ālokā* (D3791, fols. 317b.5–318a.6) and the *Vivṛti* (D3793, fol. 133a.1–7), which refer to the *Vṛtti* and others as asserting three kāyas.

791 PGSD (pp. 296–98) adduces the *Kāyatrayasūtra* and *Uttaratantra* II.43 as the scriptural supports for asserting three kāyas, with the former speaking of the dharmakāya as the naturally pure buddhakāya; the sāmbhogikakāya as the pure samādhi of a buddha; and the nairmāṇikakāya as the pure conduct of a buddha. As for the manner in which the AA teaches three kāyas, it teaches each one of them by way of a brief introduction and a detailed explanation. Accordingly, the nature of the svābhāvikakāya is taught briefly through VIII.1 and the details of its uncontaminated qualities, through VIII.2–6. The nature of the sāmbhogikakāya is taught briefly through VIII.12 and the details of the major and minor marks, through VIII.13–32. The nature of the nairmāṇikakāya is taught briefly through VIII.33 and the details of its enlightened activity, through VIII.34–40. Following Āryavimuktisena, this is what Yagtön, Rongtön, and others hold. As for the scriptural support for there being four kāyas, PGSD curiously adduces the above quote from the *Buddhabhūmisūtra* (D275, fol. 37a.5–6) on buddhahood consisting of five dharmas—the completely pure dharmadhātu, mirrorlike wisdom, the wisdom of equality, discriminating wisdom, and all-accomplishing wisdom, which is said to be further explained in the *Mahāyānasūtrālaṃkāra* (see above). Even more curious as a scriptural support for four kāyas is PGSD's citation of *Mahāyānasūtrālaṃkāra* IX.60, which describes "the manner in which the dhātu exists as three":

> The svābhāvika[kāya], the sāmbhogikakāya,
> And the other one, the nairmāṇikakāya,
> Are the divisions of the kāyas of the buddhas.
> The first one is the foundation of the [other] two.

PGSD continues by saying that the existence of four kāyas also represents the position of master Haribhadra since his *Ālokā* (D3791, fol. 316a.6) and *Vivṛti* (D3793, fol. 131b.1) say that buddhahood is fourfold, such as the svābhāvikakāya. Also, the *Vivṛti* (ibid., fols. 131b.6 and 138a.2) says that the dharmakāya is taught as the second kāya after the first one and that the nairmāṇikakāya is taught as the fourth one after the other three kāyas. Thus, following Vairocanabhadra, many scholars assert four kāyas. As for which of these two positions is tenable, in terms of the conventional presentation, four kāyas are tenable because the dharmakāya as one's own welfare is twofold (relinquishment and realization) and the rūpakāya as the welfare of others is also twofold (sāmbhogikakāya and nairmāṇikakāya). However, in terms of the actual way of being, three kāyas are tenable because the dharmakāya has three aspects—the aspect of being pure of all adventitious stains without exception, the aspect of appearing as the sāmbhogikakāya solely from the perspective of pure beings to be guided, and the aspect of appearing as all kinds of physical manifestations from the perspective of all kinds of beings to be guided. It is by virtue of this that it is presented as three kāyas. Consequently, in this system, also the two rūpakāyas must

be accepted as having the nature of wisdom for the following reasons. *Mahāyānasūtrālaṃkāra* IX.69 explains the sāmbhogikakāya as mirrorlike wisdom:

> Since it is the cause of all wisdoms,
> It is like a great jewel mine of wisdom.
> It is the sambhoga-buddhahood
> Since the reflection of wisdom arises.

Dharmamitra explains the nairmāṇikakāya as all-accomplishing wisdom and the *Ālokā* (D3791, fol. 323b.3–4) and the *Vivṛti* (D3793, fol. 138a.5) say that, on the level of seeming reality, the appearances of the sāmbhogikakāya and so on are generated by wisdom alone. In brief, if one divides the buddhakāya, it is definite as being threefold because it is definite as being the dharmakāya, the sāmbhogikakāya, and the nairmāṇikakāya.

792 CZ, p. 653.

793 II.98.

794 This is the Indian fig tree, also called banyan tree.

795 LSSP (fols. 247b.6–248a.1) says, "the five of his belly being slender, unmarred, and round, and his navel being deep and winding to the right."

796 D3903, fol. 286a.4–5.

797 Ibid., fol. 286a.5.

798 Note that the *Munimatālaṃkāra* (ibid., fol. 286a.6) says something different: "When the entire sole is taken as being four parts, the foot is three parts and the heel is one part, thus being well proportioned."

799 D3787, fol. 200b.5 and D3788, fol. 170a.2.

800 Ordinary humans are said to be three-and-a-half cubits tall (one cubit being the span between one's own elbow and fingertips).

801 D3796, fol. 87b.7. This term originally referred to a kind of deer and, later, to a fabulous animal with eight legs that inhabits the snowy mountains and is stronger than a lion and an elephant. Often, it is said to be an eight-legged lion.

802 The all-knowing steed is an Indian mythical figure, being one of the seven precious items of a cakravartin.

803 The *Munimatālaṃkāra* has *'bras bu*, while LSSP/PSD have *'bru* ("kernel"), which seems to be a mistaken contraction.

804 D3903, fol. 286b.2–3.

805 Ibid., fol. 286b.4.

806 Ibid., fol. 286b.4.

807 D3801, fol. 196a.1.

808 D3903, fol. 287a.3.

809 This is an epithet of Brahmā, who is said to have been born from a golden egg, resplendent as the sun, which formed out of the seed that was deposited in the waters when they were produced as the first creation of the self-existent brahma. Thus, Brahmā is regarded as a manifestation of the self-existent brahma.

810 These are just a selection from among the sixty aspects of Brahmā's melodious voice. For details, see the *Mahāvyutpatti* (section 20, nos. 445–504, which are explained in detail in the *Munimatālaṃkāra*) and TOK, vol. 3, pp. 625–26 (see Appendix VI in Brunnhölzl 2011).

811 D3903, fol. 287a.4–6.

812 D3801, fol. 196a.6.

813 D3803, fol. 209a.5 (in addition, the *Sārottamā* also speaks of "magnificent bull") and D3903, fol. 287a.6.

814 D3796, fol. 102b.1–2.

815 CZ, p. 662; D3787, fol. 203b.3–4; and D3788, fol. 173a.1–2.

816 D3791, fol. 320b.6 and D3793, fol. 136b.2.

817 The Sanskrit versions of AA VIII.25c, the *Ālokā*, and the *Vivṛti* have *kukṣi* throughout, which clearly means "belly" and not "waist." The Tibetan version of AA VIII.25c (D3786, fol. 12b.2) has *dku*, which can refer to the waist, the area between the navel and the hips, the area between the ribs and the hips, the hips, or the belly. The Tibetan of the *Ālokā* (D3791, fol. 321a.6) and the *Vivṛti* (D3793, fol. 137a.2–3) has *dku* in connection with "round," "slender," and "umarred," but *phyal* ("belly") in relation to "smooth." This wording is followed by LSSP/PSD, but *dku* is taken to refer to the waist (*rked*) as opposed to the belly.

818 The Sanskrit *bimba* can refer to both the plant *Momordica monadelpha* and its red berries. It can also mean "image" or "reflection."

819 D3787, fol. 204a.6.

820 D3801, fol. 197b.1 (in fact, this text says literally the same as the *Vṛtti*).

821 In addition to this set of nine fetters, there are the two sets of three and five fetters. The three fetters, which are the afflictive factors to be relinquished through seeing, are the views about a real personality, the views that hold ethics and spiritual disciplines as paramount, and doubt. Through the first one, one is afraid of liberation and thus fettered by not wanting to proceed on the path. Through the second one, one takes what is not the path to be the path and thus is fettered by taking the wrong path. Through doubt about the path, one obstructs liberation too. The five fetters consist of two sets—those in accordance with the desire realm (the above three fetters plus striving desire and malice) and those in accordance with the two higher realms (desire in the form realm and desire, agitation, dullness, and pride in the formless realm).

822 These are a mirror, yogurt, *Panicum dactylon* grass, wood-apple fruits, a right-coiling conch shell, elephant bile, vermilion powder, and white mustard.

823 III.2–8. The last verse is only found in the Tibetan version of the *Ratnāvalī*, not in the Sanskrit one. PGSD (pp. 292–93) says that the general cause of the major and minor marks is the vast accumulation of merit that consists of generosity and ethics. Their proximate cause is to consummately render services and honor to those who proclaim the dharma. The definition of the major and minor marks is "the qualities with form that arise in dependence on the consummate causes of either the major or the minor marks and point out the persons who possess them as primarily being buddhas." The difference between the major and minor marks is that the former are the main factors that beautify the body, while the latter are their details or retinues.

824 IX.64.

825 The Buddha once manifested as a masterful vīnā player in order to guide Pramudita, the king of the celestial gandharvas, who was very proud of his skills in playing the vīnā. Usually, the nairmāṇikakāya is classified as threefold—supreme, artistic, and incarnate, with the latter

appearing as anything beneficial for beings, be it animate or inanimate (such as animals or medicine). LNG (fols. 18b.6–19a.5) classifies the nairmāṇikakāya as fourfold, saying that the incarnate type is exemplified by someone like the god Śvetaketu in the heaven of Tuṣita before he was born as Buddha Śākyamuni in his next existence. The supreme nairmāṇikakāya is someone like Buddha Śākyamuni who performs the twelve great deeds of a buddha. The variegated nairmāṇikakāya appears as all kinds of beings, ranging from Indra to little girls. The artistic nairmāṇikakāya may appear as beings like said vīnā player, palaces, pleasure groves, bridges, islands, and so on.

826 CZ, pp. 653–54.

827 Verse 12. The last two lines in PSD/LSSP read *don spyod pa yis bag phab nas/ don mthun gros chen nges par gdab*, thus giving the third and fourth means of attraction in their normal order.

828 XVI.75.

829 The presentation of point 6a comes from the *Daśabhūmikasūtra*. For more details, see the Third Karmapa's commentary on verses 92cd–93 of the *Dharmadhātustava* (translated in Brunnhölzl 2007, p. 290).

830 For the numbering of these twenty-seven, see the corresponding section in PBG. MCG (fol. 170a.3–170b.6) summarizes the eighth chapter as follows. The spontaneous presence of the four kāyas and enlightened activity represents the path of liberation of the vajralike samādhi. Through having attained this ultimate change of state, the wisdom kāya in the utterly pure realm of Akaniṣṭha—the immeasurably vast palace of the dharmadhātu—abides as the sāmbhogikakāya with the major and minor marks, which takes care of the sentient beings with the purest mind streams (the bodhisattvas on the tenth bhūmi) through maturing them with the mahāyāna dharma. The nature of this is the mind stream of a buddha—the svābhāvikakāya of dhātu and wisdom being inseparable. It holds the nature of the wisdom kāya, whose nature is to not be different from all the buddhas in the three times, and it displays all kinds of nairmāṇikakāyas that guide beings as appropriate. Thus, it takes care of all the saṃghas of those who have the dispositions of the three yānas. This vajralike wisdom kāya accomplishes all saṃsāric and nirvāṇic benefits of sentient beings through its twenty-sevenfold enlightened activity in an effortless and nonconceptual way.

831 D3801, fol. 203b.4–5.

832 D3791, fol. 339b.1–2. Note that the *Vṛtti* (D3787, fol. 210a.4) and the *Vārttika* (D3788, fol. 179b.2) also say that "cause" in AA XI.2a refers to "the four trainings" in VIII.2b. However, Haribhadra's *Vivṛti* (D3793, fol. 140a.1) links "the threefold object" in AA XI.2a with "cause," which is followed by most Tibetan commentaries (including PGBG, MCG, and MPZL) and also suggested by the most straightforward reading of VIII.2ab (though the Sanskrit and the Tibetan are not entirely unambiguous on this point). Moreover, since said lines appear in exactly the same way in all of the above texts, the issue of whether "cause" is matched with "object" or "training" is obviously not a translation problem (which thus would also apply to the *Vivṛti* as the otherwise unquestioned authority in Tibetan commentaries), but a matter of different interpretations. Note that, right below in LSSP/PSD and differing from what they say here, the three knowledges are described as the causes of the dharmakāya.

833 This is the name that is found in the Taipei edition of LSSP. The blockprint has *zhing g.ye*, while PSD reads *zhing g.yo ba*, neither of which makes sense as they stand, but they might refer to an early Kadampa master called Shang Yewa (Tib. zhang g.ye ba).

834 Tib. ska ba pal brtsegs.

835 PBG does not contain any section that corresponds to this heading, but see the end of PSD.

836 PGBG (pp. 310–11) says that the AA is called "prajñāpāramitā" because it is an instance of scriptural prajñāpāramitā and its main subject matter consists of path prajñāpāramitā and fruitional prajñāpāramitā. It is called "pith instruction" because it makes one understand this subject matter swiftly and makes one realize the vast meaning of the sūtras in an easy way through a few words. It is called a "treatise" because, upon being studied and reflected on, it is able to restore the afflicted mind streams of those to be guided and protect them from the lower realms. It is called "clear realization" because the eight topics of facing true reality and realizing it, just as it is, represent its main subject matter. Also, it is both a clearly illuminating and a beautifying ornament because it clearly illuminates the words and the meanings of the prajñāpāramitā sūtras and beautifies all the meanings of these sūtras.

837 Lines 2bd.

838 PGBG (p. 311) says that the purpose of providing the Sanskrit title is to demonstrate that this text has a noble source, create imprints of this language, and make blessings enter the mind stream. The purpose of providing the title in Tibetan is to show that it is equivalent to the Sanskrit, understand that the translators and paṇḍitas were both scholars and siddhas since they translated it without mixing it up, and remember the kindness of the translators who rendered what is difficult to understand in Sanskrit into Tibetan in a manner that is easily understandable. The purpose of the homage by the translators is to be able to complete the translation.

839 The translation of the stanzas of the AA follows the Sanskrit, with the occasional significant differences to the Tibetan version being indicated in the endnotes. Here the Tibetan has "being endowed with her" (*gang dang yang dag ldan*).

840 At the beginning of each section of explaining the verses of the AA, PBG usually only adduces a few of the respective beginning and concluding syllables or says that this section is taught through so and so many verses, beginning with ". . ." In order to facilitate following the subsequent commentary, the translation provides the respective lines of the AA in their entirety.

841 This is another word for nirvāṇa.

842 PGBG (p. 312) and MCG (fol. 6a.6) identify the two types of the utter peace of śrāvakas and pratyekabuddhas as the nirvāṇas with and without remainder. PGBG concludes that there is a reason for Maitreya paying homage to the mother as the three knowledges because it is the mother in the form of the three knowledges who accomplishes all that her four children desire.

843 The AA contains many very terse, ambiguous, and cryptic verses, with the Sanskrit and Tibetan versions moreover differing at times. In these two verses, I attempted to mirror the order of the lines in Sanskrit, but since the commentary is based on the Tibetan, I largely adopted the meaning of the Tibetan (that these verses can be read in several ways is amply highlighted by the many different ways in which both Indian and Tibetan commentaries explain them). The main difference here lies in lines I.2a–c, where the Sanskrit says, "Having committed to memory the meaning of the sūtras, may they easily progress in the tenfold practice of the dharma" (*smṛtau cādhāya sūtrārthaṃ dharmacaryāṃ daśātmikām/ sukhena pratipatsīrann iti*).

844 MCG (fol. 7b.3–4) explains the implicitly taught connection as the fact that the realization of the knowledge of all aspects depends on knowing the meaning of the mother, which in turn depends on this treatise.

845 For MCG's and MPZL's definitions of the eight points and the seventy topics, which represent their respective glosses on AA I.3–17, see Appendices VII and VIII.

846 According to MPZL (p. 19), the generation of bodhicitta consists of the special means and prajñā that are endowed with the two welfares—it is the desire for completely perfect enlightenment (which comes about through prajñā) for the welfare of others (which comes about through the means that is compassion). This generation of bodhicitta is expressed according to the sūtras—in brief, by way of its definition and, in detail, by way of its instances and their examples.

847 It is not clear what PBG means by "the five special paths." Based on the *Ālokā*'s (p. 26) statement that the order of the twenty-two generations of bodhicitta represents the order in which true actuality is realized, LSSP (fol. 111b.3–4) asserts that (15)–(19) refer to the special path of the tenth bhūmi alone. However, when commenting directly on (15)–(19), the *Ālokā* (p. 26) does not specify the tenth bhūmi—all that it says is that "these five consist of the special paths among the bodhisattvabhūmis."

848 As LSSP (fols. 140b.4–141a.4) elaborates, the aspect of practice consists of its nature; its object, of the four realities; its foundation, of the three jewels; and its causes, of relinquishing adverse conditions (the three kinds of vigor) and bringing about favorable conditions (the visions, the supernatural knowledges, and the paths of seeing and familiarization). MPZL (p. 23) glosses the three types of laziness above as the adverse conditions for entering the path in the beginning, practicing it in the middle, and completing it at the end, respectively. The six supernatural knowledges and the five visions represent the common and uncommon aids of the path, respectively. The path of seeing is the direct seeing of the actuality of the basic nature not seen before and the path of familiarization represents the repeated familiarization with the actuality of this nature that was seen already.

849 The last six lines in Tibetan are somewhat different:

> A protecting bodhisattva's
> Character of heat and so on accordingly
> Is based on being associated with the four conceptions.
> [Its] lesser, medium, and great [degrees]
> Are more distinguished than
> Those of śrāvakas and rhinolike ones.

850 Following the *Vivṛti*, like most other commentaries, PGBG (p. 320), MCG (fol. 27a.2–27b.4) and MPZL (pp. 29–30) speak of only the first five distinctive features of the path of preparation listed here. MCG glosses the four realities in (1) as being illusionlike and explains (2) as the phenomenal identitylessness of cutting through clinging to these four realities and being free from the thirty-two superimpositions (such as impermanence and permanence) onto them. According to MPZL, (1) the focal objects represent what is to be realized—the two types of identitylessness in their entirety (all phenomena and their nature that are contained within the four realities), which are the root of all common and uncommon focal objects. (2) The aspects are the remedies—the entirety of remedial clear realizations in which all aspects of realizing identitylessness are complete, which are the root of all paths to liberation and omniscience. (3) The path of preparation's being a cause refers to its functioning as the cause of the result that is the path of seeing, which includes all types of realization of the three yānas. (4) Being mentored consists of the inner and the outer mentor protecting one in all situations of saṃsāra and nirvāṇa and representing the root of all clear realizations that put an end to the extremes of saṃsāra and nirvāṇa. (5) The conceptions refer to the entirety of the factors to be relinquished that consist of the two types of clinging to identity, which are the root of all afflictive and cognitive obscurations.

851 In the above, MCG (fols. 28a.3–29a.2) glosses "understanding" as "understanding that their respectively own natures are empty"; "rising" as "affirmation by virtue of the mental

engagement of aspiration"; and "falling" as "negation by virtue of the mental engagement of true reality." Lacking "nonabiding" and "abiding" respectively means to lack clinging to specifically characterized phenomena as being objects of expression and that generally characterized phenomena do not exist as objects of expression either. Even conventionally, dialecticians assert that specifically characterized phenomena do not exist as objects of expressions, while the clinging to names expressing something refers to mere imputations, which do not exist ultimately. Therefore, in brief, objects of expression do not exist because all names (the means of expression) do not exist. MPZL (p. 31) says that the focal objects of lesser heat are the sixteen aspects of personal identitylessness that consist of being free from the sixteen superimpositions as the common distinctive features of the four realities (such as form). Its aspect is the realization that since there are no reference points of such focal objects, all clinging to them does not exist either. The focal objects of medium heat are the sixteen aspects of phenomenal identitylessness that consist of being free from rising and falling (affirmation and negation) as the uncommon distinctive features of the four realities (such as form). Its aspect is the realization that since there are no reference points of names, one does not cling to anything as nonabiding (impermanent), abiding (not being impermanent), and so on. The focal objects of great heat are the illusionlike unreal phenomena of seeming appearances that are the bearers of the nature of the four realities (such as form)—mere conventional designations that are imputations. Its aspect is the realization that since there are no reference points of being virtuous and so on, nothing is expressible through names and designations.

852 MCG (fol. 30a.1–2) glosses the aspect of great peak as all phenomena being unobservable as characteristics or lacking characteristics. According to MPZL (p. 32), the focal object of lesser peak consists of the lack of nature of ultimate emptiness—the true nature of the four realities (such as form)—being what does not abide in any extremes of reference points. Its aspects are the realizations of form and so on not even being conceived as not abiding as impermanent and such because they have a common nature—being empty. The focal object of medium peak is the single inseparable nature of the unity of appearance and emptiness—the true nature of the four realities (such as form). Its aspect is the realization of not even grasping at phenomena's nature being said unity because the reference point of unity has subsided. The focal object of great peak is that equality free from extremes—the true nature of the four realities (such as form)—is not seen as the referential characteristics of being one or different. Its aspect is the realization that the investigation of characteristics is unobservable by the prajñā of realizing the lack of characteristics.

853 PGBG (p. 322) explains the aspect of lesser poised readiness as the realization that the nature of form and so on consists of their not being real. The aspect of medium poised readiness is the realization that the body, speech, and so on of the level of medium poised readiness represent the causes for the purity of adventitious stains at the buddhabhūmi. According to MPZL (pp. 32–33), the focal object of lesser poised readiness is the nature that is emptiness (being without a nature of characteristics)—the true nature of the four realities (such as form). Its aspect is the realization of not even grasping at form and so on as said true nature—their nature of emptiness—being the nonbeing of a nature. The focal object of medium poised readiness is that the equality of saṃsāric existence and peace (results being wishlessness)—the true nature of the four realities (such as form)—is without arising and without final deliverance. Its aspect is the realization of not even grasping at the nature of form and so on being purity by virtue of the equality of saṃsāric existence and peace. The focal object of great poised readiness is that the equality of what is to be adopted and to be rejected (causes being signlessness)—the true nature of the four realities (such as form)—lacks general and specific characteristics. Its aspect is the realization that, through not dwelling on the reference points of characteristics, there are no aspiration for characteristics and no characteristics of discrimination.

854 PGBG (p. 323) says that the focal objects of the lesser supreme dharma consist of samādhis such as the heroic stride. The focal objects of the medium supreme dharma consist of the samādhis of the supreme dharma that serve as the causes for being prophesied by the buddhas. The aspect of the great supreme dharma is to not conceive of samādhi as possessing the three spheres. According to MPZL (p. 33), the focal object of the lesser supreme dharma consists of the unborn nature of the cognizing subjects of the four realities (such as form)—the samādhis such as the heroic stride, which are endowed with the three doors to liberation. Its aspect is the realization of not even grasping at the function of this nature (said samādhis) as being spontaneously present. The focal object of the medium supreme dharma is the distinctive feature of the result of said subjects of the four realities—those who possess such samādhis being prophesied by the buddhas and so on. Its aspect is the realization that any conceit about resting in meditative equipoise in said samādhis with special results is terminated. The focal object of the great supreme dharma is that, in terms of such samādhis as the subjects of the four realities, the three of agent, action, and object (the nature of characteristics) have a common nature. Its aspect is nonconceptuality even within the samādhi of phenomena with characteristics that are its cause.

855 MCG (fol. 31a.3–31b.2) also reports this explanation, but says that the focal objects and aspects of the path of preparation are taught from the perspective of their nature and, in various other sources, by way of their functions, their results, and their supports (such as samādhis). However, ultimately, to familiarize with prajñāpāramitā during all four levels of the path of preparation means that, through focusing on suchness free from all reference points, also the aspects that represent the modes of apprehending this suchness lack the nature of any extremes or reference points. Therefore, they are described from the perspective of eliminating their respective factors to be ceased. However, without understanding this essential point, through thinking of them as having temporary modes of apprehension, it is very difficult to realize even a fraction of the profound intended meaning of prajñāpāramitā. MPZL (pp. 33–34) says that the twelve levels of the path of preparation are divided through their distinct focal objects and aspects, which are distinguished by the various aspects of phenomena and their nature in terms of cause, result, and nature. Thus, said levels are taught by way of their primary manner of putting an end to clinging. During lesser and medium heat, one puts an end to the clinging to the common and uncommon distinctive features, respectively, of the four realities. During great heat and lesser, medium, and great peak, in due order, one puts an end to the fourfold clinging to appearance, emptiness, their unity, and equality (however, this should not be conflated with the fourfold progression of the dawning of Madhyamaka). During lesser, medium, and greater poised readiness, in due order, one puts an end to the clinging to the distinctive feature of equality—the equality of the basic characteristic (emptiness), saṃsāric existence and peace, and the characteristics of what is to be adopted and to be rejected (the three doors to liberation as the object). During the lesser, medium, and great supreme dharma, one puts an end to the clinging to being endowed with the three doors to liberation in terms of cause, result, and nature (the subject).

856 I could not locate this paragraph in LSSP. In its general presentation of the four factors conducive to penetration, LSSP/PSD say that the first three refer to realizing the lack of something apprehended, while only the last one realizes the lack of an apprehender (see PSD, pp. 96–97).

857 MCG (fols. 32a.4–33a.2) agrees with the above, but adds some further glosses. Under (a), (1) is the ignorance that consists of the imaginations which mistakenly apprehend in discordance with the nature of phenomena and obscure true reality, (3) expands the primary and secondary afflictions, (5) is the lack of confidence, (6) is laziness, and (7) means to focus on all phenomena of suffering in a mistaken way. Under (b), (5) refers to the eighteen emptinesses free from reference points. According to MPZL (pp. 35–36), under (a), the general manners

of conceiving of entities refer to (1) ignorance as the phenomenon that is the cause of afflicted phenomena and (2) the skandhas as the phenomena that are the results of afflicted phenomena. The particular manners of conceiving of the nature of afflicted phenomena mean to cling to (3) the bases of afflicted phenomena as name and form and (4), to the features of these bases as the two extremes. The particular manners of conceiving of the causes of afflicted phenomena refer to (5) the distinctive feature that is the cause of afflicted phenomena (not knowing the flaws and qualities of afflicted and purified phenomena, respectively); (6) the shortcoming of such not knowing (not abiding on the path of the noble ones); and (7) observing the three spheres to be relinquished. The particular manner of conceiving of the results of afflicted phenomena refers to (8) conceiving of the saṃsāric existences of oneself and others. The specific manner of conceiving of the phenomena to be rejected means (9) to conceive of limited forms of purity as the phenomena that are to be produced. Under (b), the general manners of conceiving of purified phenomena consist of (1)–(3) as above, with (2) being the dominant conditions and (3), the substantial cause. The specific manners of conceiving of the purified phenomena of the ground are (4)–(5) as above, with (4) conceiving of the phenomena of the seeming and (5), of the phenomena of the ultimate. The specific manners of conceiving of the purified phenomena of the path are (6)–(8) as above, with (6) being the conduct and (7)–(8), the nature of the path. The specific manner of conceiving of the purified phenomena of the fruition is (9).

858 According to MPZL (pp. 36–37), under (a), the manner of conceiving of the basis of the features of a person is (1) as above. The manners of conceiving of the features of a person in general consist of (2) as above and (3)–(4) conceiving of the self as the cause that is an agent and the cause that is the experiencer of objects. The manners of conceiving of the features of a person in particular (being the support of being bound in saṃsāra and being liberated in nirvāṇa) consist of (5)–(6). The manners of conceiving of the features of a person in specific (being the support of the supramundane path) consist of (7)–(9). Under (b), the manners of conceiving of the basis of the features of a person consist of (1)–(3) conceiving of a person that is imputed onto the skandhas, āyatanas, or dhātus. The manners of conceiving of the features of a person (being the support of being bound in saṃsāra and being liberated in nirvāṇa), in general, consist of conceiving of a person that is imputed onto (4) the self being bound—the phenomena of cycling in saṃsāra in the manner of the twelve links of dependent origination—and onto (5) the self being liberated—the purified phenomena of nirvāṇa. The manners of conceiving of the features of a person in this way in particular consist of conceiving of a person that is imputed onto (6)–(9) the path of seeing, the path of familiarization, the special path, and the path of nonlearning.

859 PGBG (p. 324) says that a supreme nirmāṇakāya who teaches those to be guided the lack of nature of phenomena by way of not intimidating their minds and so on and who has abandoned the antagonistic factors (such as miserliness) of that is the mentor of bodhisattvas on the path of preparation in every way because he is the spiritual friend who always teaches the dharma to these bodhisattvas. MCG (fols. 34a.4–35a.2) explains that the arising of the path of preparation as described above depends on the outer and the inner mentors. Under the second one among the above-mentioned three distinctive features of the outer mentor (the spiritual friend), MCG adds the pāramitās, bodhicitta, and dedication as what is to be taught. The third feature—relinquishing adverse conditions—means to abandon the antagonistic factors of wisdom (māras and evil companions who make one give up the mahāyāna), the antagonistic factors of the pāramitās (such as miserliness), any mental engagement in inferior paths, and so on. The inner mentor consists of special means and prajñā—through mentally engaging in the knowledge of all aspects, one engages in the means (great compassion and the six pāramitās) and through prajñā, all phenomena are not observable as the three doors to liberation. MPZL (pp. 39–40) says that the inner mentor (the cause) and the outer mentors (the conditions) are what is to be relied upon. The inner mentor consists of special means and prajñā—through prajñā, one's

mind is not intimidated and so on by profound emptiness and, implicitly, through compassion (the means), one engages in the vast welfare of others without being afraid. The outer mentors possess the feature of prajñā (teaching the lack of nature) and, implicitly, the feature of means (not being separated from the means that is compassion). Thus, they teach special means. To relinquish the adverse conditions of these two types of mentor means to abandon any internal lack of means and prajñā and to give up those external friends who are māras.

860 MCG (fols. 35b.4–36a.2 and 37a.6–37b.4) agrees with the above, but further glosses (8) as the relinquishment of the afflictive obscurations; (10) as the foundation for the path of liberation of the eighth bhūmi; (11) as the fourfold wisdom of discriminating awareness on the ninth bhūmi; (12) as accomplishing the welfare of others through the intentions and indirect intentions; and (13) as referring to the tenth bhūmi. In brief, from heat up through the effortless operation of wisdom, through focusing on the dharmadhātu (suchness), the clinging to real entities is cut through in a progressive manner. Finally, all clinging to any knowable objects is eradiçated at the root and one is propelled onto the buddhabhūmi. All this is due to the dharmadhātu—the naturally abiding disposition because suchness is what exists primordially as the basic nature, and the relinquishment of the obscurations is accomplished through focusing on it. MPZL (pp. 40–41) says that (1)–(6) represent the general division of the dharmadhātu—the naturally abiding disposition—by way of the dharmas that are the nature of practice. (7)–(9) make up the particular division by way of the dharmas that are the factors to be relinquished and their remedies, with (7)–(8) being the uninterrupted path that consists of the wisdom of realizing identitylessness, which functions as the actual remedy for the factors to be relinquished, and the relinquishment of the two obscurations by the power of that. (9) is the path of liberation of both the factors to be relinquished and their remedies having been completely consumed. The specific division by way of the dharmas of realization consists of (10) the nature of realization (prajñā with compassion), (11) the distinctive feature of realization (the clear realization of such means and prajñā not being in common with śrāvakas and so on), and (12)–(13) the functions of realization (the temporary function of promoting the welfare of others through the four expedient intentions and indirect intentions and the ultimate function of the wisdom of the dharmakāya as one's own welfare operating effortlessly for the welfare of others).

861 MCG (fols. 37a.5–38a.1) says that, though a jar is a single thing, it can be differentiated by virtue of its varying contents (such as honey and sugar). Likewise, the disposition is not presented as threefold from the perspective of the dharmadhātu, but its divisions are expressed by virtue of the divisions of the various manners of the mind focusing on, or realizing, the dharmadhātu, which are founded on the dharmadhātu.

862 PGBG (p. 325) and MCG (fol. 38a.1–3) say that the focal object of mahāyāna practice consists of all phenomena because they are the bases with regard to which superimpositions are to be cut through. According to MCG, (1)–(3) are the general focal objects and (4)–(11), the specific ones. MPZL (p. 42) glosses (4) and (5), respectively, as the temporary and ultimate objects to be adopted, and (8) and (9) as the spheres of temporary consciousness and ultimate wisdom, respectively.

863 PGBG (p. 326) glosses "the self-arisen ones" as "the bodhisattvas who bear the name buddhas." MCG (fol. 39a.2) glosses "great mind" as "nonreferential compassion." MPZL (p. 43) glosses "the self-arisen ones" as "the perfect buddhas"; "great mind" as "great compassion, the distinctive feature of means"; "great relinquishment" as the svābhāvikakāya; and "great realization" as the wisdom dharmakāya. Said three greatnesses are to be known in the manner of not observing. As the knowledge of all aspects to be accomplished (the object), the three greatnesses exist on the buddhabhūmi, while the causal knowledge of all aspects (the means to accomplish the realization that it is not observable) consists of the paths of learning.

864 MCG (fol. 40a.3–4) explains that, through the armorlike practice of the above combinations of each one of the six pāramitās (the vast practice), bodhisattvas cultivate the armorlike practice that is the vast motivation for promoting solely the welfare of others.

865 MCG (fol. 40a.4–40b.5) says that, among the nine objects of the practice of engagement, (1)–(8) refer to the path and (9) to the fruition. It further glosses (1) as calm abiding—the foundation of the path; (2) as the means to attain realization (one's own welfare); (3) as the means to attain relinquishment; (4) as the means to accomplish the welfare of others; (5) as the means to purify the welfare of others during the superior insight of meditative equipoise; (6) as the subsequent attainment of the mahāyāna path; (7) as transforming roots of virtue for the aim of the three greatnesses; (8) as representing the feature that is the power of swiftly completing the accumulations; and (9) as engaging through focusing on the knowledge of all aspects (the fruition). According to MPZL (pp. 44–45), (1)–(6) refer to the path, with (1) being the engagement in the mundane paths and (2)–(6), the engagement in the supramundane paths. Among the latter, (2) represents the supramundane path in general; (3), the particular nature of the supramundane path; (4), the specific feature of means; and (5)–(6), the specific feature of prajñā (the samādhi of being without appearances—focal objects of reference points—during meditative equipoise and the samādhi with appearances during subsequent attainment). (7)–(9) refer to the fruition, with (7) being the fruition in general and (8)–(9), the specific features of great realization (the common powers and the uncommon qualities of the wisdom of the knowledge of all aspects).

866 MCG (fols. 42a.3–43b.4) says that, in general, the equipments (or accumulations) are divided into two (merit and wisdom), which are then subdivided into the seventeen practices of the equipments. (8) is the one-pointed mind that arises from the causes of having relinquished the five flaws of samādhi (such as laziness) and having relied on the eight applications (such as striving). (9) is the unerring seeing of true actuality through the prajñā of distinguishing the general and specific characteristics, the nature, and the distinctive features of the actualities of suchness and variety. (12) consists of the wisdoms of realizing the eighteen emptinesses. (13) Generally, merit consists of all virtuous karmas, but here it refers to uncontaminated karmas and specifically to the samādhis (such as the heroic stride and the jewel mudrā) that possess the power to accomplish infinite merit without difficulty in each moment. MPZL (pp. 46–47) explains that (1)–(7) are the general instructions on the equipments in terms of (1) motivation and (2)–(7) application. (8)–(13) are the particular instructions on the nature of the two equipments of (a) wisdom and (b) merit. (a) The equipment of wisdom consists of the pāramitās of prajñā and dhyāna, with (8) being the foundation of samādhi; (9), the prajñā of realizing identitylessness, which is superior to the mundane paths; (10), its being in union with great compassion, which is superior to the inferior yānas; (11), superior to bodhisattvas who lack skill in means; and (12), the clear realizations of identitylessness that entail the above features. (b) The equipment of merit consists of (13) the first four pāramitās. As for the specific features of accomplishing the two equipments of merit and wisdom, (14) refers to the nature of the path—the paths of seeing and familiarization that are the basic foundations for accomplishing the two equipments; (15), to the qualities of the path that make the two equipments (its causes) inexhaustible; and (16)–(17), to the practice of the path (accomplishing the equipments of merit and wisdom, respectively, by way of relinquishing the impregnations of the negative tendencies of the obscurations during subsequent attainment and the seeds of the obscurations during meditative equipoise).

867 As for the question of whether said purifications make one attain a bhūmi that one has not attained yet or purify a bhūmi that one has attained already, SZB (pp. 313–14) says that, due to the intentions of the sūtras and the AA forming a pair without contradiction, the purifications function in both ways. According to the sūtras' explicit teaching (CZ, pp. 163ff.), they make an already attained bhūmi special and, according to the hidden meaning of this as

expressed in AA I.48ab, they make one attain a bhūmi that one has not attained yet. As for the manner of purification, what is to be purified consists of the purifications of the individual bhūmis (the nature of vast means), while what purifies them is the realization that they are not observable as the three spheres (profound prajñā). The purifications occur through perfecting the dexterity in the samādhi with appearances during subsequent attainment, in which these two (means and prajñā) are in union. Therefore, it is said in the *Madhyamakāvatāra* and so on that the pāramitās are only mundane if they are observed as the three spheres, whereas they are supramundane if they are embraced by not observing the three spheres. In due order, this is explained as being and not being affected by cognitive obscurations. Thus, through the purifications of each bhūmi, that bhūmi as well as its corresponding pāramitā are perfected. PGBG (p. 328) says that the above purifications should be understood as purifications on the level of seeming reality by way of not observing any nature of theirs ultimately. MCG (fol. 46a.4–6) explains that, in general, the purifications of the ten bhūmis are purifications from the point of view of relinquishing the obstructions of the special ten pāramitās (such as generosity) that are respectively perfected on these bhūmis. Through these purifications, prajñāpāramitā and the wisdoms of the respectively purified bhūmis are accomplished. When said purifications have been perfected within a state of compassion and the prajñā of realizing their being empty of real existence, the respective bhūmi has been perfected, which also constitutes the respective main pāramitā on this bhūmi. MPZL (pp. 48–50) says that the passages in the prajñāpāramitā sūtras explicitly speak of the purifications as the distinctive features that make already attained bhūmis perfect. According to the intention of the hidden meaning of these passages, the AA explicitly speaks of the purifications as being what makes one attain the bhūmis that one had not attained. In brief, said purifications represent the purifications of the respective bhūmis by way of both being what makes one attain the bhūmis that one had not attained and what makes already attained bhūmis perfect. Those who exclusively cling to either one of these two do not see the meaning of the text fully. The nature of the purifications of the first nine bhūmis consists of the special means and prajñā of perfecting the relinquishment and realization of merit during their respective subsequent attainments. The purifications of the first bhūmi are threefold in terms of the generosity of (a) material things, (b) dharma, and (c) protecting from fear. (a) consists of (1) a pure unwavering intention toward all sentient beings (the feature of the motivation of generosity), (2) pure things that are beneficial for the respective purpose (the feature of the things to be given), (3) pure objects by virtue of an equal mind toward all friends and enemies (the feature of the objects of generosity), and (4) pure giving—giving away all material things by way of the three kinds of giving (the feature of the application of generosity). (b) consists of (5) serving spiritual friends (the dominant condition for the explanation of the dharma), (6) searching for the genuine dharma of the three yānas (the substantial cause), (7) being endowed with the ethics of leaving one's home (the cooperating condition), (8) longing for attaining the dharmakāya of a buddha as what is to be accomplished ultimately (the focal object), and (9) teaching the genuine dharma in this manner (the feature of application). (c) means to protect others from the fears related to water, fire, and so on through uttering words of truth. Through knowing how to explain the purifications of the first bhūmi in this way, one understands how the purifications of each bhūmi primarily teach their respectively corresponding pāramitās (such as the above ten purifications primarily teaching the pāramitā of generosity), which is the intended meaning asserted by Indian and Tibetan scholars. In particular, one will also understand the essential intended points such as that there are various progressive stages of practice (such as the pāramitās) on the respective bhūmis, but that, on the first bhūmi, the distinctive features of superior generosity are taught. As for the manner in which said purifications of the first bhūmi purify, if they entail any clinging to characteristics in terms of the three spheres, they are only mundane pāramitās, but do not become supramundane ones. Therefore, what relinquishes the manifest clinging to characteristics and so on is the samādhi with appearances during subsequent attainment that entails said ten features of generosity (the aspect of means

as what is to be embraced) and the realization that they are unobservable as the nature of the three spheres (the aspect of prajñā as what embraces these features). This is to be understood as constituting the purifications of the obscurations that are the impregnations of negative tendencies of this bhūmi.

868 PGBG (p. 328) says that (4) refers to the utter joy about practicing virtuous dharmas. Both it and MCG (fol. 47a.2–5) agree that (5) means love and compassion for all sentient beings and, under (7), add "and practicing it accordingly." MCG further glosses the first type of ethics under (1) as being free from the stains of corrupt ethics, mental engagement in one's own welfare, and effort. According to MPZL (p. 50), (a) the ethics of promoting the welfare of sentient beings consists of (1) the pure ethics of doing so (the feature of its nature), which promotes their welfare by way of (2) (the feature of its objects) and (3). Its feature of application is (4) to engage in it with utter joy about the welfare of sentient beings and its feature of motivation is (5) to be endowed with love and compassion for them. (b) The ethics of controlling flawed conduct consists of (6) paying respect to the gurus (such as preceptors and masters) through rendering services to them (the feature of the dominant condition) and (7) listening to what they teach and guarding all points to be trained in (the feature of the trainings). (c) The ethics of gathering virtue consists of (8).

869 PGBG (p. 328) says that (4) means that seeing the shortcomings of saṃsāra does not make one weary. MCG (fol. 47a.6) says that the third bhūmi is The Illuminating One, which shines the light of the dharma onto oneself and others. According to MPZL (pp. 50–51), the purifications of patience on the third bhūmi are threefold in terms of (a) certainty about the dharma, (b) taking suffering upon oneself, and (c) not retaliating upon being harmed. (a) consists of (1) reflecting about the dharma with the insatiable desire of studying by way of being patient with regard to the meaning of the profound dharma and (2) giving the dharma to others without expecting any reward by way of being patient toward hardships for the sake of the dharma. (b) consists of (3) generating, by way of taking suffering upon oneself, the state of mind of purifying pure realms so that all buddha realms are without suffering and (4) not being weary by virtue of being patient toward the suffering of the wrong saṃsāric engagements of other impure realms. (c) consists of (5).

870 The Tibetan of both I.54c and PBG has "nirvāṇa."

871 More literally, the Tibetan in both line I.54d and PBG has "no views."

872 MCG (fol. 47b.4–5) says that the fourth bhūmi is the one that radiates the light of the fire of the prajñā of the thirty-seven dharmas concordant with enlightenment consuming the two obscurations. According to MPZL (pp. 51–52), the purifications of the fourth bhūmi are threefold in terms of vigor (a) being armorlike, (b) gathering virtue, and (c) benefiting others. (a) consists of (1) the armor of staying in secluded places, (2) little desire for what is not obtained (the armor of few daily necessities), (3) as above, and (4) as the armor of controlling one's conduct. (b) consists of (5) collecting virtuous dharmas to be adopted (the training) without abandoning them and (6) despising and relinquishing sense pleasures as the antagonistic factors of the training that are to be relinquished. (c) consists of (7) establishing in nirvāṇa (the ultimate benefit for others), (8) renouncing all there is (the temporary benefit for others), (9) being uncowed with regard to practicing the welfare of others in this way, and (10) disregarding the entities of accomplishing one's own welfare.

873 MCG (fol. 48a.5) says that the fifth bhūmi performs the two difficult activities of maturing sentient beings and one's own mind not becoming afflicted through that. According to MPZL (pp. 52–53), the purifications of the fifth bhūmi are twofold in terms of (a) the branches of dhyāna and (b) the nature of dhyāna. (a) consists of (aa) the body being secluded from crowds and (ab) the mind being distant from conceptions. (aa) consists of relinquishing (1) intimacy

with the group of one's friends (the basis of attachment), be they ordained or lay persons, (2) jealousy in terms of the group of those who are perceived as antagonistic due to one's taking faithful sponsoring families as being "mine" (the basis of hatred), and (3) places that invite crowds, where many distracted people gather. (ab) consists of (4)–(5) relinquishing thoughts of wishing to praise oneself and disparage others. Under (b), the dhyānas of childish conduct refer to (6) the samādhis of calm abiding that relinquish the ten paths of nonvirtuous actions. The dhyānas of the virtue of tathāgatas consist of the samādhis of superior insight that relinquish (7) conceit and arrogance by thinking, "I intend" and (8) the mistaken discriminations of regarding the body, feelings, mind, and phenomena as pure, happiness, a self, and permanent, respectively. The dhyānas of discriminating actuality consist of those that relinquish (9) deficient views and (10) any tolerance for the afflictive obscurations.

874 PGBG (pp. 329–30) says that (1)–(6) constitute the purifications of practicing what is to be adopted, while (7)–(12) are the purifications of being free from the factors to be relinquished. MCG (fols. 48b.5 and 49a.4) says that the sixth bhūmi is the one of facing not abiding in saṃsāra or nirvāṇa due to the pāramitā of prajñā. Its twelve purifications are described as the six factors of generating the path and the six factors of relinquishing what is not the path, respectively. According to MPZL (pp. 53–54), the purifications of the sixth bhūmi consist of (a) the perfection of the nature of prajñā and (b) the perfection of its functions. (a) The first five pāramitās are perfected on the first through fifth bhūmis, respectively, so what is perfected here are these five pāramitās as they are contained in the pāramitā of prajñā as its branches. Thus, one should not conflate the perfection of each one of the pāramitās and the perfection of their collection. Under (b), the function of accomplishing the causes of the dharmakāya (one's own welfare) consists of relinquishing (7) and (8) through means and (9) through prajñā. The function of accomplishing the causes of the rūpakāyas (the welfare of others) consists of (10)–(12), which respectively refer to the beginning, the middle, and the end of one's practicing generosity.

875 The Tibetan in I.63b literally says, "teaching/displaying [all] dharmas as the single aspect of the nonduality of apprehender and apprehender."

876 MCG (fols. 49a.5–51a.4) says that the seventh bhūmi, by virtue of being joined with the path of single progress, has gone far beyond any clinging to characteristics. It explains flaw (4) as clinging to the mind with all seeds as being a person. The dhātus under (10) are glossed as having the meaning of cause, disposition, and seed, while the āyatanas under (11) refer to the gates for the arising and expanding of consciousness toward its objects by virtue of apprehender and apprehended. (12) The containers of the three realms arise from the respectively general collective karmas and afflictions of the beings in them and the contents, from their individual karmas and afflictions. (17)–(18) refer to conceiving of the three jewels and ethics in terms of the three spheres due to being conceited about them and (19), to clinging to all phenomena as being really existent. (20) means that, due to taking emptiness as having characteristics, being an entity, and so on, one regards dependent origination as being opposed to it, that is, one does not realize the union of emptiness and dependent origination as the equality of appearance and emptiness. The seventh bhūmi is attained through eliminating these twenty flaws, just as expelling some thieves and closing the door behind them. Remedy (11) is glossed as the single flow of the means of the mahāyāna since all dharmas lack the duality of apprehender and apprehended. The discriminations under (13) refer to the four mistakennesses of regarding phenomena as pure, happiness, a self, and permanent. The retinues under (20) are glossed as śrāvakas, pratyekabuddhas, and gods such as Indra and Brahmā. According to MPZL (pp. 54–58), the nature of the clinging to characteristics that represents the factors to be relinquished here consists of (a) the clinging to phenomena and persons and (b) not being skilled in means (the flaw of such clinging). (a) consists of clinging to (aa) persons and (ab) phenomena. (aa) consists of clinging to (aa1) the person as the basis of certain features and (aa2) its features as the two extremes. (aa1) consists of clinging to (1) the nature of a self, (2) sentient beings as having characteristics,

(3) the character of a soul, and (4) a person who is an agent. (aa2) consists of clinging to (5) the continua of sentient beings becoming extinct and (6) their being permanent entities. (ab) The clinging to phenomena consists of clinging to (ab1) their nature (characteristics of reference points) and (ab2) their distinctive features. (ab1) consists of (7) clinging to all phenomena as having characteristics of reference points. (ab2) consists of clinging to (ab2a) causes (producing phenomena), (ab2b) their natures (divisional phenomena), and (ab2c) their distinctive features (the phenomena of saṃsāra and nirvāṇa). (ab2a) consists of (8) clinging to various types of causes. (ab2b) consists of clinging to (9) the five conditioned skandhas; (10) the eighteen conditioned and unconditioned dhātus; and (11) the āyatanas of knowable objects in terms of subjects and objects. (ab2c) consists of clinging to (ab2ca) saṃsāric phenomena to be relinquished and (ab2cb) nirvāṇic phenomena to be relied on. (ab2ca) consists of clinging to (12) dwelling in the three realms (resultant saṃsāric phenomena), (13) the afflictions such as attachment (causal afflictive phenomena), and (14) one's mind being cowed with regard to the correct path (the phenomenon that represents the flaw of the above). (ab2cb) consists of clinging to (15)–(17) the Buddha (the fruition of nirvāṇa), the dharma (its cause), and the saṃgha (its support). Finally, (b) not being skilled in means as the antagonistic factors of the means (the functions of the above kinds of clinging) consists of (18) clinging to the means contained in ethics (the nature of not being skilled in means), (19) disputing the object that is profound emptiness (the function of not being skilled in means), and (20) being opposed to this profound reality (the flaw of not being skilled in means). As for the remedies of these twenty factors to be relinquished, they consist of (a) their nature (the purifications of realizing identitylessness) and (b) their functions (the pāramitās that are the means). (a) consists of the purifications of realizing (aa) personal identitylessness and (ab) phenomenal identitylessness. (aa) consists of (aa1) their nature (the wisdoms of personal identitylessness) and (aa2) their distinctive features (the purifications of being free from the two extremes). (aa1) consists of (1)–(3) the doors to liberation of the nature being emptiness, causes being signlessness, and results being wishlessness by virtue of respectively having relinquished the clingings to the nature of an identity, the characteristics of sentient beings, and the aspiring for the character of a soul. (4) Being pure of the three spheres is due to not clinging to a person who is the meditator. (aa2) consists of (5) the effortless arising of compassion (the means) due to not clinging to sentient beings as becoming extinct and (6) having no conceit about prajñā and emptiness due to not clinging to sentient beings as being permanent entities. (ab) consists of (ab1) their nature (the wisdom of the equality of phenomenal identitylessness) and (ab2) the purifications that are its distinctive features. (ab1) consists of (7) realizing the equality of the identitylessness of all phenomena due to not clinging to phenomena as having characteristics. (ab2) consists of (ab2a) its cause (the feature of signlessness), (ab2b) its nature (the feature of nonarising), and (ab2c) its result (the features of relinquishment and realization). (ab2a) consists of (8) knowing the single principle of the mahāyāna (the cause) due to not clinging to causal characteristics. (ab2b) consists of (9) knowing the nature to be nonarising due to not clinging to the conditioned skandhas, (10) knowing the poised readiness for the actuality of profound nonarising due to not clinging to the dhātus of phenomena, and (11) the single flow of the nonduality of all dharmas of apprehender and apprehended due to not clinging to the āyatanas. (ab2c) consists of the purifications of (ab2ca) relinquishing the obscurations to be relinquished and (ab2cb) the remedial calm abiding and superior insight. (ab2ca) consists of (12) overcoming the conceptions of improper mental engagement (the cause) due to not clinging to the three realms that represent the reality of suffering and (13) relinquishing the cognitive obscurations (discriminations of characteristics) and the obscurations of views and afflictions due to not clinging to their causes (attachment and so on). (ab2cb) consists of (ab2cb1) their natures and (ab2cb2) their functions. (ab2cb1) consists of (14) familiarizing with calm abiding (the support) due to one's mind not being cowed and (15) being skilled in superior insight—the actuality of realizing identitylessness—due to not even clinging to the fruition of buddhahood. (ab2cb2) consists of (16) the function of calm abiding as the

support—the mind (conceptions) being tamed due to not even clinging to the dharma as the causes of conceptions and (17) the function of superior insight as the supported—the wisdom of unobstructedly seeing the manner in which form and so on appear due to not even clinging to the saṃgha (its support). (b) The pāramitās that are the means consist of (18) the skill in means of realizing that, due to lacking the clinging to views about ethics, it is not a ground for being attached to the two extremes and (19)-(20) the functions of this—going simultaneously everywhere as one pleases in the manner of having the same fortune as the bodhisattvas in the pure realms due to not disputing prajñā and emptiness, and displaying, for the welfare of others, one's own being everywhere in the worlds of those to be guided due to having relinquished any conduct that is opposed to such means. Thus, the purifications of the seventh bhūmi are the special means and prajñā that consist of these twenty remedies, which are implied by being free from their twenty factors to be relinquished. Here the seeds of the factors of the seventh bhūmi that are to be relinquished are relinquished through the practice of the equipment of the remedies during its meditative equipoise, while the impregnations of their negative tendencies (the manifest clinging to characteristics) are exhaustively relinquished during its subsequent attainment. It is in this way that the twenty purifications are fully completed.

877 PGBG (p. 331) explains (5) as knowing how to develop the faculty of the divine eye. MCG (fol. 51a.5–51b.5) says that the eighth bhūmi is unmoved by the two discriminations of making efforts with regard to characteristics and the lack of characteristics. Under (4), the genuine dharma is glossed as what eliminates the views of tīrthikas and proclaims the pure dharma. (5) One knows the faculties of beings through having developed the divine eye and abiding in the ten powers. Under (6), "purifying" is replaced by "delighting the minds of all sentient beings." Under (7), the illusionlike samādhi is further glossed as "not engaging in any phenomenon through clinging." Under (8), rebirths are said to be "inconceivable transformations through one's own power." According to MPZL (p. 59), the purifications of the eighth bhūmi consist of (a) their nature (the features of the predominant pāramitā), (b) the practice (the features of completion, maturation, and purification), and (c) their aspects (the features of mastery). (a) consists of (1) as the power of knowing the mind streams of those to be guided and (2) as the power of the miraculous powers that guide them. (b) consists of (3) manifesting a superb buddha realm as pure through having purified impure phenomena, (4) completing the accumulations through tending to the buddhas in this realm in scrutiny of the dharma, and (5) maturing sentient beings through knowing the progression of the faculties of those to be guided. (c) consists of (6) as the feature of mastering pure realms, (7) seeing that all phenomena lack characteristics and abide like illusions (the feature of mastering nonconceptuality), and (8) as the feature of mastering births.

878 The Tibetan omits "perfection."

879 LSSP (fol. 299a.6–299b.2) says that this refers to the story of two boys hatching from two eggs that developed out of two drops of Gautama's sperm mixed with blood, which had been ripened by the sun and were fostered by the sage Kālaka. Most other commentaries explain this as MCG does (see below).

880 MCG (fols. 51b.6–52b.2) says that the ninth bhūmi marks the attainment of the excellent insight of the four discriminating awarenesses by virtue of being skillful in teaching the dharma. (1) is accomplished through perfecting the six pāramitās and (2), through the discriminating awareness of semantics. (3) represents the discriminating awareness of self-confidence. (6) refers to a descent such as Buddha Śākyamuni's, one of whose epithets is "the friend of the sun." A bodhi tree as described under (12) is like a wish-fulfilling jewel. MPZL (pp. 59–60) says that the purifications of the ninth bhūmi consist of (a) their nature (the feature of the predominant pāramitā), (b) their aspects (the features of mastery), and (c) the trainings on higher levels (the features of the manner of practicing). (a) consists of (1) the pāramitā of aspiration prayers for

the sake of those to be guided. (b) consists of mastering (2) as the discriminating awareness of words and (3) as the discriminating awarenesses of dharmas, meanings, and self-confidence. (c) consists of (4) entering the womb through descending from Tuṣita, (5) being born in families such as the royal caste of the Śākyas, (6) descents such as from Śuddhodana, (7) lineages such as the one of Māyā, (8) retinues with striving and so on, (9) a birth in these ways (the buddha deed of taking birth), (10) at the end of having delighted in retinues and sustained a kingdom, seeing aging, sickness, death, and the approach of virtuous effort and thus leaving home (the buddha deed of taking ordination), (11) after having practiced asceticism, going to the bodhi tree and defeating the māras at night, and (12) becoming a completely perfect buddha at dawn, which is the nature of the excellency in qualities.

881 In this list, (1) pertains specifically to the supreme dharma because the śrāvaka disposition is definite at this point. (2) bears its name because an approaching stream-enterer is the eighth fruition, when counted backward from arhathood as the highest fruition on the śrāvaka path. (3) is the level of seeing the first fruition of the approach of virtuous effort (fully seeing the sixteen aspects of the four realities). (4) has this name because most factors of the desire realm to be relinquished have been relinquished. (5) is so called because one is free from the attachment of the desire realm. (6) means that śrāvaka arhats are finally relieved from their burden—they realize that all factors to be relinquished have been relinquished and that everything to be realized has been realized (the same applies for pratyekabuddha arhats). Usually, the presentation of the levels of the hīnayāna is eightfold as follows (the numbers in ( ) correspond to those in the above list)—[1] the level of seeing what is pure (the path of accumulation); [2] the level of the disposition (1); [3] the eighth level (2); [4] the level of seeing (3); [5] the level of diminishing (4); [6] the level of freedom from desire (5); [7] the level of guarding what had to be done (pratyekabuddhas) (8); and [8] the level of having realized (or done) what had to be done (śrāvaka arhats) (6). This usual list (just reversing the order of [7] and [8]) is also the one given in the sūtras (CZ, p. 178) and followed by Bhadanta Vimuktisena's *Abhisamayālaṃkāravārttika* and the *Śatasāhasrikāvivaraṇa*. To arrive at the above list as in PBG, the *Vṛtti* (p. 107), the *Ālokā* (p. 104), and the *Vivṛti* (D3793, fol. 94b.3–5) drop level [1] and add the above level (7).

882 PGBG (p. 322) and MCG (fol. 53a.2–53b.2) agree that the tenth bodhisattvabhūmi is only labeled as "buddhabhūmi" because its manner of promoting the welfare of others during subsequent attainment is equal to that of a buddha. MCG adds that bodhisattvas on this bhūmi are also able to display the nairmāṇikakāya of a buddha. Said bhūmi is called Cloud of Dharma because cloudlike samādhis and dhāraṇīs pervade its skylike wisdom. The meditative equipoise of this bhūmi possesses appearances—though abiding in true reality, appearances are feasible in it, just as in the case of a buddha. Therefore, at the time of meditative equipoise and subsequent attainment being inseparable and the two realities being in union, in the self-appearances of the wisdom of seeing the suchness of the nature of phenomena appearances arise on their own without being ceased. However, at the time of the path, during the meditative equipoises of noble ones, emptiness is predominant and, during their subsequent attainments, appearance is predominant. Once meditative equipoise and subsequent attainment are a unity, this is the buddhabhūmi. Therefore, it is important to understand the essential point that a buddha's manner of seeing through the two wisdoms of suchness and variety and the meditative equipoises on the paths of learning being with and without appearances are not contradictory. According to MPZL (p. 61), having passed beyond said nine levels, the pāramitā of wisdom (the basis of distinctive features) is predominant as the nature of the tenth bhūmi. Though it does not represent completely perfect buddhahood, its distinctive features—the relinquishments and realizations of said nine levels being perfected in it and its manner of accomplishing the welfare of others—are the reasons for its being partially similar to buddhahood. As for the purpose of the tenth bhūmi being taught by way of the fruition of the path, in general, through teaching it through the result of having passed beyond the nine levels of śrāvakas, pratyekabuddhas,

and bodhisattvas, it is understood that all relinquishments and realizations that are contained in the three yānas are complete in it. In particular, through teaching it through the result of having passed beyond the first nine bodhisattvabhūmis, it is understood that each one of the three levels of śrāvakas, pratyekabuddhas, and bodhisattvas entails the two modes of cause and result. Most specifically, through teaching it through the result of all the purifications of the bodhisattvabhūmis below it being perfected, those to be guided give rise to enthusiasm for the bodhisattvayāna.

883 Both here and in I.71a, the Tibetan has "are called . . ." (*ces bya* instead of *shes bya*). MCG (fols. 53b.6–54a.3) says that the eight remedies refer to the eight uninterrupted paths of relinquishing said eight conceptions on the paths of seeing and familiarization. (6) is explained as observing neither the path nor the fruition.

884 MCG (fols. 54a.6–55a.3) explains that the ultimate final deliverance is the buddhabhūmi, which is here divided into eight—its uninterrupted path (the vajralike samādhi) and its path of liberation being sevenfold in terms of its qualities. (1) represents the three greatnesses in general. Among these, great mind has three features—(2) through ultimate prajñā, not moving away from seeing all phenomena as equality, (3) through maturing sentient beings through great nonreferential compassion, promoting their infinite welfare at all times and in all directions, and (4) as above. Great relinquishment has two features—(5) being beyond the two extremes of permanence and extinction or saṃsāric existence and peace and (6) as above, which mean that the connection between what is to be attained and what causes its attainment is not observable ultimately. Great realization also has two features—(7) the wisdom of directly knowing all aspects to be known and (8) the vajralike samādhi as the cognitive subject of the final path of learning that is able to connect with said wisdom in an uninterrupted manner. MPZL (pp. 62–63) follows MCG and adds that (2)–(3) represent the feature that is the nature of great mind, while (4) is the feature of its function. (5) and (6) respectively come about through having relinquished the two obscurations and the obscurations of the three yānas, and thus respectively represent the features that are the nature and the function of great relinquishment. (7) and (8) represent the result that is great realization and its cause, respectively.

885 Note that LSSP/PSD say the same for the armorlike practice too.

886 This paragraph is not contained in LSSP. MPZL (p. 64) says that the resultant knowledge of all aspects (what is to be accomplished ultimately) consists of what is explained in the AA's eighth chapter (on the dharmakāya), while the causal knowledge of all aspects (the means to accomplish said result)—knowing the aspects of this result to be without arising—is explained in the first chapter. These two types of the knowledge of all aspects are also called "the mother who accomplishes the desires" (of śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas, as explained in the opening homage of the AA) and "the mother who gives birth to the noble ones who are buddhas."

887 In line with most other commentaries, PGBG (pp. 333–34) speaks of five branches. It presents (1) the eclipsing of the light of the gods as representing the physical support for the arising of the knowledge of the path, while (2) the definite object of the arising of the knowledge of the path refers to its mental support. (3) The disposition as the foundation refers to all sentient beings being pervaded by the disposition for the knowledge of the path. (4) Its nature refers to not relinquishing the causes for being reborn in saṃsāra for the welfare of others. (5) Its function is to always know the welfare of those to be guided. For MCG's and MPZL's comments, see endnote 428.

888 PGBG (p. 334) says that there is a manner in which the path of śrāvakas is to be known by noble bodhisattvas because, through their mentally engaging in the knowledge of all aspects, the aspects of the four realities are to be known by way of not observing them. According to MCG

(fol. 55a.5–55b.5), what the sūtras teach explicitly is the path of the mahāyāna free from observing and reference points. What is taught implicitly is that bodhisattvas must know the path of śrāvakas in order to take care of others who have the latter's disposition and in order to go beyond it through viewing it with their own way of seeing. The distinctive feature of this knowledge of the path of śrāvakas is the aspect that is nonobservation, while its distinctive feature of realization is that bodhisattvas know the path of śrāvakas exactly as it is and, at the same time, see that it is also without nature. MPZL (pp. 69–70) explains that the path of śrāvakas consists of familiarizing with the sixteen aspects of the four realities, which represents the realization of personal identitylessness. Thus, these aspects constitute the focal objects of the bodhisattvas' knowledge of the path of śrāvakas. The cognitive aspect of this knowledge is to realize said path of the śrāvakas without observing the three spheres and thus to know what is to be known through said knowledge.

889 The Tibetan has this line as line II.3a, with all following lines shifting accordingly.

890 PGBG (p. 335) says on the supreme dharma that bodhisattvas on the level of the supreme dharma do not abide by way of taking the ten bhūmis for real because the Buddha, upon directly realizing all phenomena, did not see any phenomena in which one could abide as being real. According to MPZL (pp. 71–72), heat is the realization that form and so on are undifferentiable from the true nature of phenomena, emptiness. Peak is the realization of form and so on through not observing them as the bases of distinctive features. Poised readiness is the realization of form and so on through not abiding in their distinctive features. The supreme dharma is the realization that even the wisdom of the ten bhūmis (the cognizing subject of the four realities, such as form) does not abide. You may wonder, "For what reason does one have to realize all phenomena (subjects and objects) without observing them?" Because the Buddha, upon realizing all phenomena with his omniscient valid cognition of seeing suchness, did not see that, ultimately, there are any phenomena that consist of subjects and objects.

891 The Sanskrit *ca* in II.6a (which fills the meter and is not rendered in the English) is rendered by *yang* ("also") in the Tibetan.

892 Like many other commentaries, PGBG (p. 335) says that this verse teaches the wisdom of pratyekabuddhas to be more profound and eminent than the one of śrāvakas because the former directly realize self-arisen enlightenment in their last existence without needing to rely on any instructions by others. MCG (fol. 60a.5–60b.2) largely follows PBG, glossing "the self-arisen" as the pratyekabuddhas who possess the wisdom of realizing one-and-a-half identitylessnesses and realize the profound path by themselves. Thus, their wisdom is more profound than the one of śrāvakas. According to MPZL (pp. 72–73), verses II.6–7 teach the greatness of the psychophysical support of pratyekabuddhas in general, with II.6 describing the manner in which they manifest the wisdom of realizing their own welfare. Here their distinctive feature of profound cognition is that they clearly realize the profound wisdom of realizing the self-arisen by themselves and thus manifest the enlightenment of knowing termination and nonarising. Their distinctive feature of profound nonteaching is that they do not need to depend on any instructions by spiritual friends in their last life. For these reasons, the wisdom of pratyekabuddhas on the path is said to be profound in being more eminent than the enlightenment of śrāvakas.

893 PGBG (p. 335), MCG (fol. 61a.3–4), and MPZL (p. 73) agree that pratyekabuddhas, through the physical expression of their miraculous powers, produce a realization in the consciousness of the listeners in accordance with what the latter wish to hear. MCG and MPZL add that this ability of the pratyekabuddhas is due to their former aspiration prayers. According to MPZL, it is this verse that teaches the distinctive feature of profound silence, that is, the manner in which pratyekabuddhas teach the dharma through their body and without words for the welfare of others.

894 MCG (fol. 61a.5) compares realizing the lack of nature of the apprehended, while not realizing the same for the apprehender, to perceiving an illusion or a dream, in which the objects that appear are clearly not established by any nature of their own, but the clinging to the apprehender of these objects appearing as, and in fact being, the apprehender has not been stopped. According to MPZL (pp. 73–74), this verse teaches the three distinctive features of the path of pratyekabuddhas. (1) Its feature of being superior to the one of the śrāvakas is that pratyekabuddhas realize the apprehended to be without nature. (2) Its feature of being inferior to the path of bodhisattvas is that pratyekabuddhas do not realize the same for the apprehender, but conceive of it as being the mind. (3) Its feature of the foundation (the disposition) is that pratyekabuddhas possess the disposition that functions as the basis for said relinquishment and realization of those of middling faculties. Thus, it is this path of pratyekabuddhas as characterized by said three features that represents the focal object of the knowledge of the path of bodhisattvas of knowing the path of pratyekabuddhas. The cognitive aspect of this knowledge is the same as in the knowledge of the path of knowing the path of śrāvakas—nonobservation. Therefore, the nature of the knowledge of the path of knowing the path of pratyekabuddhas is to know this path in a nonobserving way.

895 MCG (fols. 61b.3–62a.2) says that heat has the aspect of pointing out that, while focusing on the four realities, the mere existence of superimpositions and imputations of conventional names and even the manner of imputing them are not rejected. Ultimately, however, no matter how one imputes them, this do not contradict the nature of phenomena because it does not go beyond the inexpressible dharmadhātu. As for peak, since form and so on do not exist, they are distinguished by being without increase and decrease. As for poised readiness, the eighteen emptinesses were taught for the sake of putting an end to clinging to all kinds of inner and outer phenomena. Thus, by virtue of phenomena such as form (the factors to be relinquished) being the emptiness of the internal and so on, they are not observable and therefore not apprehended. The supreme dharma, with its aspect of form and so on being without arising, abiding, and ceasing, is what definitely delivers one onto the supramundane path. According to MPZL (p. 74), heat is to realize the distinctive feature that the appearing bearers of the nature of phenomena (such as form) are mere imputations of conventions. Peak is to realize the distinctive feature that said form and so on are the ultimate empty nature of phenomena without increase and decrease. Poised readiness is to realize the distinctive feature of not apprehending the nature of the union of appearance and emptiness of form and so on as anything whatsoever. The supreme dharma is to realize the distinctive feature that the equal nature of phenomena such as form is without the characteristics of arising, ceasing, and so on.

896 MPZL (p. 75) says that, by virtue of the particulars of focusing on the focal objects that are the four realities (the four realities that make up the factors of the desire realm to be relinquished and their remedies and the four realities that make up the factors of the higher realms to be relinquished and their remedies), the cognitive aspects of the mahāyāna path of seeing consist of sixteen moments of wisdom—the four moments of dharma readiness, dharma cognition, subsequent readiness, and subsequent cognition for each one of these four realities.

897 PBG has an "and" between "buddhahood" and "prajñāpāramitā," but in LSSP, "buddhahood" is followed immediately, and thus glossed by, "prajñāpāramitā."

898 PBG reads "lack of nature" (*ngo bo nyid med*) but LSSP's *ngo bo nyid yin pa* is in line with the meaning.

899 This could also be read as "empty of a nature."

900 In the last sentence, PBG elaborates, mostly in its own words, on a passage in the *Ālokā* (p. 200) that is also paraphrased in LSSP (fol. 355b.2–3). Note, however, that the gist of this sentence is also found in PGBG and MCG (see below). More in line with II.13bc, PGBG (pp.

338–39) says about (6) that the nature of form and so on is ascertained to be buddhahood by the bodhisattvas who abide in the prajñāpāramitā of the dharma cognition of the origin of suffering ascertain. (8) is justified by saying that cultivating the four immeasurables raises the awareness of bodhisattvas about the danger of potentially falling into the cessation of personal nirvāṇa on the ninth moment of the path of seeing due to having clearly and directly seen the shortcomings of the reality of suffering and its origin during the first eight moments. (12) Bodhisattvas are protected by the buddhas because they engage in prajñā and skill in means. The reasons for (15) and (16) are that bodhisattvas respectively wish to attain buddhahood for the welfare of others and make generosity and so on inexhaustible for said welfare. The basic reason for the realizations of these sixteen moments is said to be the realization that all phenomena are natural emptiness and without nature. In sum, these sixteen aspects are the moments of the path of seeing in the context of the knowledge of the path because they represent the distinctive features of the capacity of the meditative equipoise of the path of seeing to induce the benefits during subsequent attainment that are taught in them. According to MCG (fols. 63a.6–65b.3), it is from the perspective of those to be guided that the mere natures of the aspects of realizing the lack of nature of suffering, its origin, its cessation, and the path are temporarily taught to be different. Implicitly, this teaches the sixteen wisdom moments of the path of seeing. Most of them are aspects of realization and most of them refer to the benefits in this and future lives and so on that are induced during subsequent attainment through the power of the preceding meditative equipoise. To (1), MCG adds that it represents the wisdom of realizing that all objects and subjects are free from any assertions. (2) Not only form and so on (the objects), but also prajñāpāramitā (the subject) are of the great nature of the dharmadhātu free from arising, abiding, and ceasing. The benefit of (7) is that māras have no chance to harm such bodhisattvas. The benefits of (8) are to be protected from falling into cessation and to be able to rise from it as well as fears being eliminated through relying on generosity and so on. (9) It is not that, through the power of emptiness as what is to be realized, entities are ceased. Rather, to focus on entities, despite their nonexistence, through various discriminating notions means to see that objects are without nature. Through this, bodhisattvas eliminate clinging to them and familiarize with the actual true nature of form and so on as being the sixteen emptinesses. (10) By way of focusing on all phenomena primordially being empty, cessation, and the true end, the buddha realms are purified and buddhahood is attained through the roots of virtue that are equal to the immeasurable dharmadhātu. (13) happens because all phenomena up through nirvāṇa are not established ultimately. Thus, it is the wisdom of realizing that, ultimately, an attainment of nirvāṇa is not observable. In sum, though these sixteen moments are divided by way of levels and aspects, in actual fact they are nothing but the true nature of the four realities being perceived, just as it is, by the wisdom of seeing the equality of all phenomena. According to MPZL (pp. 75–77), the inseparability of subject and object is realized as the basic nature of (1) the synonyms of support and supported being inexpressible, (2) the great ultimate, (3) there being no verifying valid cognition because of said inseparability, (4) the spacelike lack of measure, (5) being free from the extremes of permanence and extinction, (6) natural nirvāṇa, (7) there being nothing to adopt or to reject, (8) being endowed with means such as love, (9) emptiness, the nature of phenomena, (10) attaining the final fruition, (11) laying hold of remedial purified phenomena, (12) suffering (what is to be relinquished) having subsided, (13) the clinging to nirvāṇa being at peace, (14) entailing the benefit of being protected by the buddhas of the ten directions, (15) entailing the function of accomplishing the two welfares of oneself and others, and (16) entailing the function of dedicating roots of virtue for perfect enlightenment.

901 According to MCG (fol. 65b.4–5), the physical supports of the path of familiarization are the same as for the path of seeing. As for its mental supports, due to the skill in means of bodhisattvas, they cannot only use the dhyānas, but even the mental states of the desire realm and the Peak of Existence. MPZL (p. 80) divides the four temporary functions (1)–(4) of the path of

familiarization into (a) accomplishing favorable conditions and (b) relinquishing adverse conditions. Under (a), (1) one's thoughts being disciplined in every respect due to mastering one's mind represents the inner cause. (2) Bowing to all beings who teach one what to adopt and to reject (such as spiritual friends) represents the outer condition. Under (b), (3) being victorious over the afflictions is the cause and (4) being invulnerable to any attacks of suffering is its result.

902 According to MCG (fol. 66b.1–3), the contaminated and the uncontaminated paths of familiarization correspond to subsequent attainment and meditative equipoise, respectively. Buddhaśrījñāna presents them as "pure mundane wisdom" and "supramundane wisdom," respectively. MPZL (p. 80) says that the former has the nature of merit during subsequent attainment and the latter, the nature of wisdom during meditative equipoise.

903 MCG's (fol. 66b.4–5) reasons for the first two aspirations are as follows. During the subsequent attainment of the seven impure bhūmis, the afflicted mind is not relinquished yet and thus there arises subtle pride or subtle clinging to a self. On the eighth and ninth bhūmis, by virtue of the afflicted mind having changed state, the equality of oneself and others becomes manifest. MPZL (p. 81) says that the threefold aspiration consists of aspiring for prajñāpāramitā as being the source of one's own welfare (the dharmakāya), both welfares (the nonabiding nirvāṇa), and the welfare of others (the rūpakāyas).

904 PGBG (pp. 340–41) explains these as dedication (2) not referring to the substances to be dedicated, (3) having the characteristic of the mind that makes the dedication being unmistaken, (4) being free from clinging to the one who makes the dedication as being really existent, (5) being the sphere of mindfulness about emptiness as being the nature of one's own virtues and the accumulations of merit of the buddhas, (6) possessing the skill in the means of not referring to generosity and so on ultimately, (7) being without characteristics in the sense of being emptiness, (8) in which the two realities are in union and in which the buddhas rejoice, (9) through not observing the three realms and its fruition not being included in the three realms. According to MCG (fols. 68a.2–69b.2), (1) is the nature of dedication and (2)–(12) are its divisions. (3) Dedication has the characteristic of unmistakenness because there is no mind, self, and so on that makes the dedication. (4) The nature of dedication is that the merit to be accumulated is free from clinging to it as such and such. To (5), MCG adds that it lacks clinging to the merits of buddhas and śrāvakas as being superior and inferior or better and worse, respectively. (6) To put an end to the clinging to the virtues of the six pāramitās as being better and worse entails the skill in means of mentally engaging in the knowledge of all aspects and the prajñā of not observing generosity and such. (7) Through lacking the characteristics of observing the three spheres or clinging solely to nonentities, one puts an end to clinging to anything to be dedicated. (8) refers to unified dedication in which the buddhas rejoice and dwell because they realize its qualities to be conventional illusionlike dependent origination, or to dedicating in exactly the same way as the buddhas. (9) This dedication is not included in the three realms because it does not dedicate anything as a cause for them. Since the merits of sentient beings mentioned in (10–(12) entail referential discriminating notions, they do not even amount to a small fraction of the nonreferential merit of the dharmadhātu dedication. In terms of the manners of dedicating, the above twelve can be summarized into two—dedicating on the level of seeming conventional reality by way of turning virtues into the branches of enlightenment and dedicating ultimately in a nonreferential manner. MPZL (pp. 82–83) says that the nature of dedication is (1) the wisdom during the subsequent attainment of the path of familiarization that is special dedication. What is dedicated are all accumulations of roots of virtue. That which dedicates them are special means and prajñā. They are dedicated as the causes for the function of the fruition (the path) and the supreme fruition itself. The eleven divisions of dedication are in terms of (a) the accumulations that are to be dedicated, (b) the means and prajñā that dedicate them, and (c) the supreme function to which they are dedicated. (a) is twofold in terms of the accumulations of (a) wisdom and (b) merit. (aa) The accumulation of wisdom to be dedicated is the special

accumulation of realization without referring to the three spheres. (2) Through not conceiving of the nature of its activity, it has the aspect of the path not being observable. (3) Through not conceiving of the aspect of the agent, it has the characteristic of mind being unmistaken. (4) Through not conceiving of the entities that are its objects, it bears the aspect of realizing the freedom from a self and so on. (ab) The accumulation of merit corresponds to (5) as explained in PBG. (b) consists of the distinctive features of (6) the means to dedicate roots of virtue for perfect enlightenment and (7) the prajñā of being without the characteristics of conceiving of the three spheres. (c) The function of dedication is twofold—(a) general and (b) special. (ca) (8) It accomplishes the intention of the buddhas by way of the buddhas' permission and rejoicing (the favorable condition). (9) It is not limited by being included in the three realms (the adverse factors). (cb) (10)–(12) Its special function consists of dedicating for the attainment of the final fruition of unsurpassable enlightenment, which teaches the paths of lesser persons (the supports of the actual path, such as the ten virtues), middling persons (the temporary path of stream-enterers and so on), and great persons (the final path to unsurpassable enlightenment). In this way, these three other aspects of dedicating roots of virtue as the causes of buddhahood, which possesses the function of teaching the path through the three yānas to those to be guided with the three dispositions, have the function of dedicating virtues as the causes for the welfare of all limitless sentient beings never becoming exhausted. Therefore, these three have the character of producing great immeasurable merit.

905 PGBG (p. 341) says that the wisdom of subsequent attainment of the second bhūmi is expressed in this section as the path of familiarization of mentally engaging in rejoicing because it is the mahāyāna contaminated subsequent clear realization of rejoicing in roots of virtue through skill in means on the level of seeming reality and nonobservation on the level of the ultimate.

906 MPZL (p. 84) says that the path of familiarization as accomplishment has the nature of the uninterrupted path and the pure path of familiarization, the nature of the path of liberation.

907 Note that the description and division of the above five points differ from PSD, which accords with LSSP. PGBG (pp. 341–42) agrees with PSD/LSSP, phrasing (1) as "directly seeing the basic nature of form and so on." MCG (fol. 70a.3–70b.1) follows PBG up through "nonformation of anything," further glossing the latter as "accomplishment through realizing the freedom from reference points without clinging to real existence and clinging to characteristics." Thereafter, it follows PSD/LSSP, without singling out the mental aspect as PBG does. MPZL (p. 85) says that (1) the feature of the nature of this path is the prajñāpāramitā of familiarizing during meditative equipoise with all phenomena being without nature. (2) The feature of the quality of this path is that it is the supreme of all branches of the means to accomplish the knowledge of all aspects. (3) Its aspect is the nonformation of any phenomena that constitute reference points in terms of observation and characteristics since all characteristics of clinging and observing are at peace. (4) Its feature of focusing is that the phenomena of the path (such as generosity) are embraced by the aid of nonconceptuality, which is the feature of procuring them without observing. (5) is as above.

908 Both MCG (fols. 70b.2–71a.3) and MPZL (pp. 85–86) say that, under the favorable conditions, (1) is the outer condition and (2)–(3) are the inner conditions. According to MCG, under the unfavorable conditions, (1) being under the power of māras is due to having only little merit and consists of their shooting the five flower arrows that paralyze and make one dull, very dull, faint, and lose one's mind (for details, see Appendix I4H in Brunnhölzl 2011). (4) Bad friends are those that separate one from nonreferential prajñāpāramitā. According to MPZL, said favorable conditions are explicitly taught as the causes for the arising of the path of familiarization as accomplishment, but implicitly are also established as the causes for the pure path of familiarization. For by virtue of being the causes for the uninterrupted path (the direct cause of the

following path of liberation), they are also established as the causes for the path of liberation (the direct result of that uninterrupted path). Under the unfavorable conditions, (1) represents the general one and (2)–(4), the particular conditions that, respectively, first obstruct entering the path; in the middle, prevent the path from becoming pure; and, in the end, obstruct reaching the end of the path.

909 PGBG (p. 342) says that, once the fruition of the approach of virtuous effort has become pure of the stains of its specific cause, the corresponding uninterrupted path, the seeing of the true nature of its objects (such as form) is also pure of these very stains. For these two purities are not different substances in terms of specifically characterized phenomena and they cannot be divided into different isolates in terms of generally characterized phenomena. Therefore, said purities are proclaimed to be of the same type. According to MCG (fols. 71a.6–72a.4), at the point of the path of liberation that is the fruition of the approach of virtuous effort, the pure wisdom (the realizing subject) of having relinquished the factors to be relinquished (such as clinging to real existence) is nothing but the purity of form and such (the objects). For when being empty of real existence is realized with regard to a vase or a pillar, the clinging to their real existence has become pure. The (seeming) real existence of said vase or pillar is of one taste with the purity that is primordial purity. Other than realizing their being pure in this way, thereafter there is no other impurity within that vase itself or that pillar itself, just as one sees forms clearly by virtue of an eye problem having been cleared away. However, it is not the case that all impurities are terminated if one awakens to the single purity of one specific factor to be relinquished. The fruitions of the types of realization of the three yānas are presented by virtue of the manner in which the obscurations of clinging to real existence and clinging to the characteristics of dualistic appearances are purified. When the perceiving subject has become pure in said manner, just like seeing clearly upon an eye problem having been cleared away, the nature of the object is seen exactly as it is. Therefore, the object also appears to be pure. That these two purities of subject and object are not different is by virtue of a pure mind seeing the actual nature of the object. However, the purity of the object naturally abides like that—it is not manufactured as pure by the mind. Therefore, ultimately, all phenomena always abide as having the nature of great primordial purity free from obscurations. Still, the pure actual mode of being of all entities is seen progressively only through the correct path purifying what is observed in a mistaken way through becoming affected by the mistaken mind (just as a conch is white, but appears as yellow for someone with jaundice). This is the essential point here. MPZL (pp. 86–87) refers to II.28 as the general topic of identifying the nature of purity and says that this nature is represented by the statement "Mind is naturally luminous, the stains are adventitious." Accordingly, the wisdom of the path of liberation, which is pure of adventitious stains and is the fruition of the uninterrupted path (its cause) having relinquished the adventitious stains that are to be relinquished in the naturally pure basic nature of form and such, comes about by virtue of the essence of the naturally pure basic nature of all phenomena. For these two purities are only different in terms of isolates, but not in terms of the nature of objects, and they are indivisible even by the mind. Therefore, the sūtras proclaim that the nature of the fruitional path of liberation is the nature of purity.

910 MPZL refers to II.29 as the elaboration that teaches purity through dividing it into the purities of the four noble ones. Both MCG (fol. 72b.1) and MPZL (p. 87) gloss "the utter purity of buddhas" as "having relinquished both afflictive and cognitive obscurations, including their latent tendencies."

911 MPZL (p. 86) refers to II.30–31 as the pertinent topic of this section—the actual pure path of familiarization.

912 PGBG (p. 343) adds that, by contrast, the ninefold paths of familiarization of the inferior yānas only purify limited factors to be relinquished. MPZL (p. 88) says that the above-mentioned

nine levels of saṃsāra include all innate factors to be relinquished, which are relinquished through the wisdoms of the paths of liberation of the pure path of familiarization from the second through the tenth bhūmis. As for the manner in which these factors to be relinquished are relinquished, on the second bhūmi the greater of the great degrees of all the factors of said nine levels to be relinquished are relinquished together. The same goes for the following bhūmis and the corresponding degrees of factors to be relinquished until, finally, on the tenth bhūmi the lesser of the lesser degrees of all the factors of the nine levels are relinquished. In this way, the entirety of both afflictive and cognitive obscurations is purified.

913 In other words, the objector holds that great factors to be relinquished must be relinquished by correspondingly great remedies and small ones by small remedies.

914 MCG (fol. 73a.2–73b.2) adds "that it is not reasonable for the remedies in one realm to be able to eliminate the obscurations of all three realms" to the above qualm. The reply on the ultimate level is that neither factors to be relinquished and remedies nor greater and lesser are established, while the conventional example is as above. The nonreferential wisdom of the meditative equipoise of the path of familiarization does not conceive of any real verifying cognition and what is verified by it as being different as subject and object. It is by virtue of realizing their equality that this wisdom is asserted as the special type of realization of the mahāyāna that serves as the remedy for the factors of the three realms to be relinquished. MPZL (p. 89) further glosses "great equality" as "lack of arising." Through explicitly teaching the division of the pure path of familiarization and the rebuttal of disputes about it, the manner in which the purities of śrāvakas and pratyekabuddhas are limited and the purity of buddhas is utterly so will also be realized. It is for this reason that master Haribhadra emphasizes the explanation of this implicit meaning. However, it appears that those who do not understand this and present explanations that confuse what is explicit and implicit lose the explicit meaning, which consists of the pure path of familiarization.

915 The Tibetan has "extreme" (*mtha'*).

916 PGBG (p. 344) says that the realization of noble bodhisattvas who wish for path prajñāpāramitā abides neither in saṃsāra, nor nirvāṇa, nor in between because it is the knowledge of noble bodhisattvas of directly realizing all phenomena in the three times as equality, that is, lacking real existence. For MCG's comments in addition to PBG, see endnote 480. According to MPZL (p. 90), emptiness with a heart of compassion—the wisdom of seeing saṃsāra and nirvāṇa as equality (not abiding in saṃsāra through prajñā, not abiding in nirvāṇa through compassion, and therefore not abiding anywhere in between either)—realizes the fundamental nature of entities, that is, the inseparability of the seeming phenomena of the three times (skandhas and so on) and their true nature, great ultimate equality. Therefore, it is asserted as having the nature of prajñāpāramitā.

917 PGBG (pp. 344–45) says that the reason for being distant from the fruitional mother is to not know how to accomplish this mother because of observing characteristics of entities (due to not realizing the equality of the three times) and lacking skill in means (due to lacking mahāyāna mentors). Noble bodhisattvas are close to the fruitional mother because they possess the skill in means of the two realities being in union. According to MCG (fol. 75a.3–75b.2), the hīnayāna system is to be distant from the perfect mother (the knowledge of entities or the fruitional mother) for the following reasons. Due to clinging to the characteristics of the phenomena of ground, path, and fruition, one does not realize equality, just as it is. If one engages in that way through observing the characteristics of entities and nonentities, one lacks the means to accomplish enlightenment (such as prajñā and means in union). The knowledge of entities of bodhisattvas does not conceive of the characteristics of entities and nonentities, but realizes them as equality. Thus, though suchness is neither close nor distant from phenomena, through possessing the skill in the means to properly realize this, the knowledge of entities of

bodhisattvas is close to the fruitional mother. MPZL (p. 92) adds that the knowledge of entities of śrāvakas and pratyekabuddhas is like illusionists clinging to their own illusions, thus being distant from the fruitional mother.

918 PGBG (p. 345) says that the knowledges of entities of śrāvakas and pratyekabuddhas are the antagonistic factors of the bodhisattva path because they are factors to be relinquished by this path, that is because these knowledges entail the above three sets of discriminating notions. MPZL (p. 93) classifies the first two discriminating notions as clinging to the phenomena contained in the two realities and the third one as clinging to the person who engages in the path. That is, one clings to the skandhas as being the ultimate phenomenon that is emptiness and to the bearers of the nature of emptiness as being the seeming phenomena included in the three times. One also clings to the six pāramitās (the uncommon path) and the factors concordant with enlightenment (the common path) as "I," the one who engages in the path. Implicitly, the discriminating notions of clinging to the remedies of these notions are also taught to be antagonistic factors to be relinquished. There appear different systems such as saying that these notions exist only in the mind streams of śrāvakas and pratyekabuddhas. However, it appears to be the intention of the AA here that said notions exist in śrāvakas and pratyekabuddhas in a general way, but that bodhisattvas also possess them in the form of factors to be relinquished. Up through the seventh bhūmi, they sometimes even have manifest clinging to characteristics. Their relinquishment of the clinging to a person is complete from the seventh bhūmi onward, while their relinquishment of the clinging to phenomena is complete at the end of the continuum of the ten bhūmis.

919 PGBG (p. 345) says that the uninterrupted path of the path of seeing of noble bodhisattvas, which does not cling to "me" (in the form of the three spheres) with regard to generosity and such and enjoins others to this, is the remedy for the imputational obscurations of clinging to the characteristics of generosity and such because it is the mahāyāna uninterrupted path of stopping all extremes of attachment through engaging in the basic nature of phenomena. MCG (fol. 75b.4–6) glosses "extreme of attachment" as "clinging to real existence in terms of the fruition (the victors and so on)" and says that III.4ac describes the remedial knowledge of entities of bodhisattvas. MPZL (p. 94) takes III.4ab as representing the knowledge of entities that is common to bodhisattvas and śrāvakas—the realization of the remedy that is personal identitylessness.

920 MPZL (p. 94) takes III.4cd–6 as representing the uncommon mahāyāna knowledge of entities of realizing phenomenal identitylessness. III.4cd explains the reason for having to realize entities as being free from extremes. Bodhisattvas must stop all coarse and subtle extremes of attachment in terms of observing and clinging. For otherwise there would be the flaw of the subtle extreme of attachment to the perfect buddhas and so on.

921 PGBG (p. 346) says that focusing on special objects as being really existent is also a factor to be relinquished on the path of bodhisattvas because the path that is the basic nature of all phenomena is free from being established by any nature of its own. Therefore, natural emptiness is the profound actuality. MCG (fol. 76a.3) glosses "free by nature" as "free from all reference points such as saṃsāra, nirvāṇa, entity, and nonentity."

922 PGBG (p. 346) says that the wisdom of directly knowing that the phenomena of noble bodhisattvas are of a single nature in that they are empty of real existence is the remedy for clinging to characteristics of the fruition because it is the wisdom that relinquishes the attachment of clinging to characteristics. According to MCG (fol. 76a.4–6), through realizing that all phenomena of saṃsāra and nirvāṇa have the single nature of great profound equality without anything to be divided or eliminated, all clinging attachment will be relinquished. Through this, the extremes of both existence and peace are naturally put to an end. MPZL (pp. 94–95) takes III.5 as describing the feature of the wisdom of realizing entities as equality. Since the path of

realizing the identitylessness of dharmas (the entities) is the basic nature of objects (all phenomena being free from any reference points of a nature), suchness is profound. Through the cognizing subject of this—the clear realization of the profound knowledge of entities—knowing that phenomena (the entities) are one in being the equality of identitylessness, all coarse and subtle extremes of attachment to be relinquished are relinquished.

923 According to PGBG (p. 346), natural emptiness is said to be difficult to realize and thus, implicitly, to be profound because it has the nature of being rejected through valid perceptions such as the direct seeing of minds that entail clinging to extremes.

924 PGBG (p. 346) says that natural emptiness is asserted to be inconceivable by the mind that realizes it because said mind does not cognize it as any entity such as form. MCG (fol. 76a.6–76b.6) comments on III.6 as a unit—the reason why the nature of phenomena is profound. The nature of phenomena is not to be known as anything such as entities (form and so on) or nonentities. Therefore, it rejects the conventions of seeing and hearing and so on through the cognizing subjects of conventional valid cognition (such as an eye consciousness). By virtue of that, this nature is said to be profound and difficult to realize. Since it is beyond the scope of the minds of ordinary beings, it is the object of personally experienced wisdom. It is not seen by conventional valid cognition because the character of all phenomena from form up through the unique buddha qualities is the basic nature of the mother. The unity of appearance and emptiness—great equality—is never separated or newly conjoined with appearances, but they are emptiness from the very time of their appearing. Therefore, prajñāpāramitā is held to be inconceivable. Since śrāvakas and pratyekabuddhas do not realize this equality, they fall into the extreme of nirvāṇa. On the other hand, this represents the ultimate essential point of it being impossible for bodhisattvas who see it to deviate from the mahāyāna path. Therefore, it is the crucial point of prajñāpāramitā and one should know how to explain all its topics in the beginning, middle, and end in accordance with this principle, thus grasping the heart of the matter. Similarly, MPZL (p. 95) takes III.6 as describing the distinctive feature of the great profundity of prajñāpāramitā. As for its feature of being difficult to realize through the cognizing subjects that consist of the valid cognitions of seeing just this life, the basic nature of prajñāpāramitā is profound by virtue of not being the sphere of any mental states that are consciousnesses because it rejects what is seen by them. Thus, in the sūtras it is said to be profound because it is difficult to be realized by any other yānas. As for the nature of the object being inconceivable, since the sūtras teach that the profound nature of entities is not known as any of the aspects of the four extremes in terms of existence and nonexistence (such as form), it is asserted to be inconceivable.

925 See PSD's more detailed explanation of this.

926 PGBG (p. 347) explains under (3) that imaginary and the perfect forms are, respectively, incomplete and complete as the support of qualities. (4) refers to not clinging to the lack of attachment to form and so on being really existent. According to MCG (fols. 77a.3–78b.4), (1)–(4) are classified in terms of their objects; (5)–(7), in terms of their natures; (8)–(9), in terms of their functions; and (10), in terms of the examples that cause understanding. Under (3), MCG comments that imaginary form means that form and so on are incomplete as the foundation of qualities, which refers to the perception of form by ordinary beings. That is, no matter how much they focus on forms as being forms by way of clinging to these forms while they are appearing in a dualistic manner, the qualities of the path are not produced. The form of the nature of phenomena is the perfect nature empty of a real other-dependent nature, which refers to the subsequent attainments of noble ones. If they focus on this form that is specified by lacking a nature of its own, they see it as illusionlike and therefore the qualities of the path are produced in a complete manner. (4) refers to not clinging to the lack of attachment to these three kinds of form (imaginary, other-dependent, and perfect) as being really existent ultimately. Among

these four trainings, the first three focus on the seeming and the last one, on the ultimate. Thus, they counteract various ways of clinging to the bearers of the nature of phenomena. The next five trainings deal with clinging to the nature of phenomena, prajñāpāramitā. Thus, (5) refers to not clinging to the realization of prajñāpāramitā being without change because, in its nature, there is no increase or decrease through it being taught or not taught. (6) means that one does not cling to prajñāpāramitā ultimately not existing as an agent that pacifies praise, blame, attachment, hatred, and so on. That is, one does not cling to the nature of phenomena because, by virtue of its being unconditioned, it is neither produced by anybody nor does it ultimately produce anything. (7) It is difficult to aim at the knowledge of all aspects, train in the knowledge of the path, and make the knowledge of entities workable because, ultimately, there is nothing to be attained, to be generated, and to be taught, respectively. On the level of seeming reality, one must rely on these three knowledges because they are what is to be attained, what is to be known, what is to be relinquished, respectively. However since it is not appropriate to cling to them as such, they are difficult to engage in. Under (8), "wishing for fruitfulness" is glossed as "one's training in prajñāpāramitā not going to waste." (9) One does not cling to the following—all the qualities of the path and the fruition are complete, when the mother is present because they do not depend on anything other than this very mother. Under (10), "dreams" are glossed as "appearing as transformations of the latent tendencies of clinging" and optical illusions are explained as reflections, circling firebrands, and shadows. According to MPZL (pp. 96–98), this tenfold division of the training represents its objects and the fourfold lack of conceit in III.10cd, the cognitive aspects of the training that are the subjects. The ten trainings are divided into (a) those that have the nature of meditative equipoise and (b) the one that has the nature of subsequent attainment. The first are twofold—the trainings that stop engaging in clinging to (aa) appearances (the bearers of the nature of phenomena) and (ab) emptiness (the nature of phenomena). (aa) consists of stopping such clinging with regard to (aa1) objects and (aa2) the subject. (aa1) One stops clinging to (1) form and such as the bases of the attributes of appearances, (2) impermanence and so on as their general attributes, and (3) their being incomplete and complete, respectively, as their common and uncommon particular attributes. (aa2) consists of (4)—stopping clinging to the nature of detachment, which is the subject of stopping clinging to (1)–(3). (ab) The trainings in stopping clinging to emptiness refer to clinging to emptiness as (ab1) an object and (ab2) the subject. (ab1) One stops clinging to (5) the nature of emptiness (the nature of phenomena) not changing into anything else throughout all situations and (6) its feature of there being no agent that is not produced by causes and conditions. (ab2) consists of not clinging to (7) the threefold feature of the nature of realization as the subject—the three knowledges as explained by MCG, (8) the feature of the function of the subject—wishing for attaining the fruitions of the four kinds of noble ones, according to one's destiny, through the three knowledges, and (9) the distinctive feature of the subject—said fruitions not being dependent on any other causes and conditions because they arise from the three knowledges. (b) The training during subsequent attainment consists of (10) not clinging to the seven examples that make one understand that all conventional appearances during subsequent attainment have the nature of illusory phenomena—being nonexistent and yet appearing.

927 MCG (fols. 78b.4–79a.2) says that the realization of the equality of subject and object, which is free from the four kinds of conceit, represents the general mode of apprehension of these ten trainings. It adds that the fourfold lack of conceit can also be explained as respectively referring to the four doors to liberation—emptiness, signlessness, wishlesness, and nonformation. MPZL (pp. 98–99) also explains this in terms of said four doors and identifies the four lacks of conceit as the cognitive aspects of the training (the cognizing subjects), also referred to as "the four equalities." It says that the third lack of conceit (about form as being "mine") refers to the aspects of form (such as its being impermanent), while the fourth one refers to unarisen phenomena (such as the cognizing subject of form).

928 The Sanskrit of lines III.11ab (*dharmajñānānvayajñānakṣāntijñānakṣaṇātmakaḥ*; corresponding to lines bc in the translation) is a single and—given the usual order of the four readinesses and cognitions—somewhat peculiar compound, which may be broken down in more than one way. For example, the Tibetan has an "and" between "dharma cognition, subsequent cognition" and "readiness . . ." However, most commentaries simply read this as "readiness for *dharma cognition*, dharma cognition, *readiness for subsequent cognition*, and subsequent *cognition*." From a Sanskrit perspective (as represented in the translation), it seems more likely that *kṣāntijñānakṣanātmakaḥ* represents a compound on its own, with its general sense being instantiated by *dharmajñāna* and *anvayajñāna*. This seems to be how PBG reads it. Alternatively, the overall compound could also be read as "has the character of momentary cognitions—dharma cognition, subsequent cognition, and their readinesses."

929 MCG (79a.5–79b.3) says that all phenomena are primordially and naturally pure and luminous and never stray away from this natural state. Therefore, even at the time when they appear as if mistaken, impure entities are impossible and they do not go beyond complete purity. Thus, the wisdom of realizing that suffering is neither permanent nor impermanent is the dharma readiness of suffering. Being beyond the extremes of suffering and nonsuffering is the dharma cognition of being free from permanence and extinction. (3) and (4) are as in PBG. These four are the aspects of realizing that all phenomena of the reality of suffering are naturally pure.

930 The Tibetan of line III.12d has "being without attachment" (*chags pa spangs pa*) and PBG comments accordingly.

931 Under (8), against all other commentaries, PGSD (p. 348) has "because of being liberated from flaws and nonflaws." However, this is most probably due to a scribe mistaking the similarly sounding Tibetan words for "condition" and "flaw." Under (7), MCG (fol. 79b.3–6) glosses "grasping" as "grasping at real existence" and says in conclusion that these are the four aspects of realizing that all aspects of karma and afflictions (the origin of suffering) are completely pure.

932 Under (11), PGBG (p. 349) adds "being beyond the extremes of permanence and extinction" to "being utterly pure." MCG (fol. 80a.3) says that these are the four aspects of perfect wisdom realizing prajñāpāramitā—the reality of cessation—in a nonreferential manner.

933 Under (16), MCG (80a.6–80b.1) glosses "permanent benefit" as "the knowledge of all aspects and its causes" and says in conclusion that these are the four aspects of not observing the true nature of the reality of the path.

934 MPZL (p. 101) says that the wisdom that bears the aspects of being free from said thirty-two superimpositions and includes all types of realization of the three yānas is taught in the sūtras by way of the isolates of these sixteen moments of the knowledge of entities. What is explicitly taught in this way represents the path of seeing of bodhisattvas that includes all realizations of the three yānas. There is no reason given here for not teaching the path of familiarization of bodhisattvas because this path is easy to understand implicitly from what was taught on it in the context of the knowledge of the path. The path of seeing in the mind streams of śrāvakas is explained implicitly through the path of seeing taught here, but their path of familiarization is not taught because this chapter is not a suitable context for teaching it in either an explicit or an implicit manner, which is clearly explained in the *Vivṛti* (see the corresponding section in PSD).

935 As for the order of the three knowledges in this summary, MCG (fol. 80b.5–6) agrees with PBG, while PGBG (p. 350) and MPZL (pp. 101–2) have the reverse order. The latter justifies this by saying that this summary represents the link to the complete training in all aspects. Generally, both explanations are found in different Indian and Tibetan commentaries (for

example, Haribhadra's commentaries present the regular order, while the two Vimuktisenas have the reverse order).

936 PGBG (p. 351) says that the specific instances of the wisdom of mahāyāna noble ones cognizing the basic nature of entities represent "aspects" and fully qualified remedies because they are the remedies for wrongly engaging in entities (the aspects of the four realities) as being permanent and so on.

937 On the aspects of the first three realities, MCG (fols. 82a.6–83b.5) comments as follows—(5) lacking a basis for the production of suffering, (6) being the mode of being of space without arising and ceasing, (8) there being no names (the four name skandhas not existing ultimately), (9) lacking going anywhere because there is nothing to be attained in terms of coming or going, (10) what cannot be seized not being taken away through any aspects, and (11) ultimately, the stains will not be exhausted, are not exhausted, and have not been exhausted. As for the aspects of the reality of the path, they consist of the object to be realized that is in common with the śrāvakas—aspects (13)–(16) taught through the isolates of personal identitylessness—and the realization of pratyekabuddhas that apprehended objects are without nature. The latter is divided into the subsequent attainment of the contaminated path of familiarization taught through the five examples (17)–(21) and the meditative equipoise of the path of seeing taught through (22)–(27), which are the remedies for coarse cognitive obscurations and the cognitive obscurations of the path of seeing, respectively. (17)–(27) are presented from the point of view of pratyekabuddhas realizing only that outer referents are without nature. In the mahāyāna, they are to be taken literally in the sense of all phenomena being without nature. Differing from PBG, said aspects are to realize that there are (13) no self that engages in the path (no agent), (14) no one who cognizes the appropriate path, (15) no one who transits higher or accomplishes an unmistaken mind stream based on a mistaken one, (16) no one who subdues the afflictions through the path that delivers from karma and afflictions, and (22)–(23) neither afflicted nor purified outer referents because there are no outer referents or because the wisdom of equality is without afflicted and purified outer referents. (24) means to be untainted by the latent tendencies of afflicted phenomena and (27), to be immovable because of realizing that one does not deteriorate from having already attained the realization of outer referents not existing. According to MPZL (pp. 103–4), the aspects of the reality of suffering are to realize that its basic nature (1) lacks the reference points of being or not being impermanent, (2) is without the arising of the reference points of suffering and nonsuffering, (3) is free from the reference points of being or not being empty, and (4) is not subdued by the reference points of a self and realizing the lack of a self. The aspects of the origin of suffering are to realize that its basic nature (5) lacks a basis for the reference points of causes and noncauses, (6) is like space in lacking the reference points of origin and nonorigin, (7) is inexpressible as the reference points of arising and nonarising, and (8) lacks the names of the reference points of conditions and nonconditions. The aspects of cessation are to realize that its basic nature (9) does not go anywhere in that it lacks the reference points of cessation and noncessation, (10) is not taken away by the reference points of peace and nonpeace, (11) is inexhaustible in that it lacks the reference points of excellence and nonexcellence, and (12) is without the arising of the reference points of what is and what is not final deliverance. The four aspects of the path of realizing personal identitylessness as the remedy for the afflictive obscurations are to realize that its basic nature has (13) no agent, (14) no cognizer, (15) no one who transits, and (16) no subduer because of respectively lacking the reference points of the path and what is not the path, what is and what is not appropriate, accomplishment and nonaccomplishment, and what is and what is not conducive to deliverance. The next five and the last six, respectively, are the aspects of the paths that are the contaminated wisdom of subsequent attainment and the uncontaminated wisdom of meditative equipoise of realizing phenomenal identitylessness as the remedy for the cognitive obscurations. Among these, one realizes that (22)–(23) the nonexistence of afflicted and

purified phenomena, (24) being untainted, (25) lacking reference points, (26) no conceit, and (27) being immovable, respectively, are the remedies for conceptions about afflicted and purified phenomena, latent tendencies, characteristics of reference points, one's own clear realizations, and deterioration. One should understand that these aspects of the knowledge of entities also comprise the common types of realization of śrāvakas and pratyekabuddhas.

938 In this section, words in italics represent the well-known sixteen aspects of the four realities in the abhidharma.

939 According to MCG (fols. 83b.5–85b.4), (1)–(3) are the respective remedies for the desirous striving to obtain what one desires and has not encountered (the main cause of saṃsāra), craving for and clinging to what one has obtained, and delight in rebirths under the influence of (1) and (2). (7)–(8) respectively relinquish the mistaken imagination of former and later and the clinging to sentient beings. (16)–(19) are respectively glossed as momentarily changing, either one of the three types of suffering, being devoid of a self that is another referent, and lacking a personal identity—being devoid of such an identity's own nature. (20) That suffering does not have any characteristics is due to the above four being one as the nature of phenomenal identitylessness. The emptinesses (21)–(31) are all pure of adventitious stains and represent the afflictions being at peace because they are free from the corresponding modes of apprehension. The emptinesses (32)–(36) are endowed with both purities. MPZL (pp. 105–6) glosses "striving," "desire," and "delight in rebirths" in (1)–(3) as "cause," "nature," "and result," respectively. Through relinquishing them, one is respectively free from desire, does not dwell in saṃsāra, and is at peace. (7) Through having relinquished imagination (the cause), one lacks afflictions (the result). (8) Through having relinquished clinging to sentient beings, one realizes that there are no sentient beings. That the Buddha gave no reason for (15) is due to his having in mind the special greatness of dependent origination. (20) means that the nature of suffering does not have any characteristics of reference points.

940 Both PGBG (p. 352) and MCG (fols. 85b.4–86a.1, 88b.5–6, and 89a.3) say that the aspects of the knowledge of all aspects are divided in terms of the three knowledges because the knowledge of all aspects consists of the qualities that accord approximately with those that exist in śrāvakas and bodhisattvas, respectively, and the uncommon qualities that exist solely in perfect buddhas. MCG adds that since the knowledge of all aspects is the cognizing subject of all aspects of entities and the path, it knows all the aspects of the above two knowledges as well. The last three aspects of suchness, the self-arisen, and buddhahood are respectively explained as realizing the basic nature in an unmistaken manner, attaining self-arisen wisdom without depending on anything else, and realizing all aspects of knowable objects without exception without mixing them.

941 Among the three features of those who are vessels for listening, PGBG (p. 352) classifies the first two as the inner mentor of having trained their mind streams and the third one as the outer mentor. These vessels for listening are the bodhisattvas on the path of accumulation who are held by these two kinds of mentors. The remaining three vessels refer to the bodhisattvas on the path of preparation who are held by the outer mentor of having attended to buddhas and having asked them and the inner mentor of having engaged in the pāramitās. MCG (fol. 90a.5–90b.4) speaks of rendering duties and so on to past and present buddhas in their actual forms or through visualizing them. In due order, the above four are the vessels for not only listening to the mother, but also for not being afraid upon hearing her and thus accepting her readily and taking her to mind, retaining her meaning through reflecting and meditating without forgetting, and mentally engaging in her and practicing her in a proper manner, thus giving rise to experiences and realizations. According to MPZL (pp. 111–12), lines IV.6ab represent the condition and the cause for being a proper vessel for prajñāpāramitā in general. In terms of being particular vessels, those who are protected by genuine spiritual friends in this life are the vessels for first

listening to profound prajñāpāramitā with the prajñā of hearing. Those who have attended to the buddhas in this and former lives and have asked them questions about the meaning of profound prajñāpāramitā are the vessels for taking the words of profound prajñāpāramitā to mind and retaining their meanings with the prajñā of reflecting. Those who have trained in a supreme manner in the six pāramitās for many lifetimes are the vessels for mentally engaging in profound yoga in a proper manner with the prajñā of meditating.

942 D3791, fols. 184b.7–185a.2 (for the quote, see the corresponding section in PSD).

943 Like most commentaries, PGBG (p. 353) divides these twenty trainings into the five natural and the fifteen situational ones. The obstructions under (10) are explained as the four māras and the levels of śrāvakas and pratyekabuddhas. (15) is the training in not seeing any phenomena of saṃsāra, what are not phenomena of saṃsāra, and so on as really existent. (19) is the training in the nature being pure of the stains of apprehender and apprehended. MCG (fols. 90b.6–92b.6) says that the first five are classifications in terms of the nature of the training, while the next fifteen are classifications in terms of the boundary lines of the training. The first two trainings are the actual trainings in familiarizing with prajñāpāramitā because they represent the nonconceptual wisdom of prajñāpāramitā in which subject and object are ultimately not two. When this prajñāpāramitā is divided in terms of the isolates of entities, path, and aspects, (3)–(5) are the trainings as named in PBG because the suchness of entities (such as form) is profound, the phenomena of the path are difficult to fathom, and the nature of what consists of all aspects (the fruition that is the knowledge of all aspects) is immeasurable, respectively. The names of these five trainings refer to their respective cognizing subjects. Under (7), those on the path of accumulation with sharp faculties are glossed as "those who mentally engage in prajñāpāramitā even in their dreams." (13)–(17) The five trainings on the eighth bhūmi are explained from the point of view of its qualities. They are explained in the ways they are because, on the eighth bhūmi, nonconceptual wisdom has matured, due to which bodhisattvas dwell in equality throughout meditative equipoise and subsequent attainment. In particular, (14) is glossed as the means to perfect the familiarization with prajñāpāramitā. Under (15), what is not observed also includes what is to be adopted and what is to be rejected. (19) The wisdom of the tenth bhūmi is called "the training in pure familiarization." It is referred to as pure because it is pure of even the most subtle obscurations of the impregnations of negative tendencies of which the lower bhūmis were not pure. Thus, it is the most supreme purity of the path of learning. (20) means to meditate in set periods of time and thus draw a line between meditating and not meditating. This is the means for accomplishing all the other trainings. MPZL (pp. 112–14) classifies these trainings as follows. (1)–(2) represent the nature of profound prajñā—the samādhi of great equality; (3)–(5), the aspects of vast means—the divisions of the trainings in the three knowledges; and (6)–(20), the specific practices of the situational trainings in terms of their boundary lines. (1) is the training in nonabiding because one realizes that the nature of the emptiness of objects (the entities that consist of ground, path, and fruition) does not abide in any extreme. (2) is the training in nontraining because the subject—the aspect of prajñāpāramitā that is the nature of the three knowledges—is not involved in any extremes of reference points. These two trainings consist of the meditative equipoise of familiarizing with all 173 aspects of the complete training in all aspects in a combined manner as the single aspect of lacking arising (the samādhi without appearances) and of the subsequent attainment of familiarizing with all of said aspects individually (the samādhi with appearances). (3)–(5) are the three divisions of (1) and (2) in terms of their objects and are glossed as familiarizing, in the manner of not abiding and not training, with the twenty-seven aspects of the knowledge of entities, the thirty-six aspects of the knowledge of the path, and the 110 aspects of the fruition, respectively (beyond that, they are explained as in MCG). The familiarization with these five natural trainings is understood from the progression of the situational trainings (6)–(20). That is, one familiarizes, through not abiding and not training, with said 173 aspects in the manner of alternating the

above-explained meditative equipoise and subsequent attainment from the path of accumulation up through the tenth bhūmi during the respective situational trainings. In particular, on the eighth bhūmi, bodhisattvas (13) turn the wheel of dharma for the welfare of others through great compassion (the means), (14) by virtue of having gained mastery over conceptuality, realize in general that all phenomena are without increase and decrease, and, (15)–(17) in particular, conceive neither of dharmas and nondharmas (such as form), nor of form and so on being inconceivable, nor of any characteristic or nature of form and so on. Training (20) exists from the path of accumulation up through the end of the continuum, separating the sessions and breaks of all the preceding trainings.

944 This verse and the next ones on the flaws are not found in LSSP, but represent Patrul Rinpoche's mnemonic synopses based on the more detailed explanations in PSD/LSSP. PGBG (p. 354) does not comment on III.12. MCG (fols. 93a.1–94a.2) largely agrees with the corresponding section of PSD except for (6), which accords with PBG. According to MPZL (p. 117), (1)–(5) are the general qualities, with (1), (2), and (4) additionally being glossed as being the qualities of being free from adverse conditions, the favorable conditions being complete, and the fruition, respectively. (6)–(13) are the particular qualities, in due order being additionally glossed as being the qualities of one's birthplace in other lifetimes, the path (the supported), the persons (the supports), not being affected by adverse conditions, practicing the dharma (the cause), the distinctive feature that is the condition, the fruition to be attained, and the distinctive feature of the activity. (14) represents the special quality of perfecting prajñāpāramitā.

945 PBG has "measure" (*tshad*), which in PSD belongs to (11), while (10) is "aim" (*ched*). Thus, since this is most probably a typo in the Tibetan, it is emended here accordingly.

946 Note that the numbering here follows PSD—(21)–(23) in PSD are presented last in PBG.

947 For the divisions of these flaws in MCG and MPZL, see endnote 583.

948 PGBG (p. 354) says that what defines is able to define what is to be defined. Therefore, it should be known as the defining characteristic. Here it is twofold. (1) What establishes an agent is threefold (knowledge, distinctiveness, and activity) and (2) what establishes an object is one (the defining characteristic of the nature, which is also what is defined). According to MPZL (p. 120), what defines the mahāyāna training—the nature of special prajñā and means—should be understood as having the nature of being the defining characteristic in this context. It is threefold in terms of being presented by way of knowledge, distinctiveness, and activity. In this way, the nature of the training is the basis that is defined.

949 Here PBG has *ngo bo nyid med pa'i*, which does not make much sense. LSSP says *ngo bo nyid med pa'am*—"For within the lack of nature, or for the five visions of tathāgatas, it does not appear as something visible." Both MCG and MPZL read *ngo bo (nyid) med pas*. Since this makes the most sense, the translation follows it, emending PBG accordingly.

950 The Sanskrit for "furthermore" in IV.16d is rendered in the Tibetan as *de las gzhan yang* in IV.16c, while "knowing these as aspects of suchness" makes up IV.16d. Thus, PBG includes *de las gzhan yang* in its comments on (15) as the phrase "in another way than the . . ."

951 Here PBG mistakenly repeats "communicate" (*bstan pa*), but LSSP has *btags pa*.

952 According to MCG (fols. 98b.1–100b.2), through relying on the mother who is the training in the knowledge of entities, one knows that (1) tathāgatas appeared in the past and so on. Under (2), one also knows the five skandhas without error conventionally. Under (3), the eighty-four thousand conducts of the mind are divided into twenty-one thousand each in terms of desire, hatred, ignorance, and all three equally. Under (6), "the aspect of inexhaustibility" is glossed as "the essence of the nature of phenomena." Under (10), "mind" is glossed as "the one who analyzes." Some texts say that these sixteen are not definite in number because the Buddha

enumerated them in the prajñāpāramitā sūtras while having in mind the mental framework of those to be guided who were present at that time. However, though it is true that he taught exactly these sixteen from the perspective of the mental framework of said disciples, they can be summarized into two—(1) conventionally seeing the five skandhas of sentient beings in general and their mental conducts in particular in a distinct manner and (2) ultimately seeing that they are without nature. When classified in detail, they are indeed countless, but the sixteen taught here are important to know in order to promote the welfare of those to be guided. Therefore, they implicitly contain all other points to be known too. Consequently, one understands that it is not the case that there is no reason for teaching exactly sixteen here. This way of understanding should also be applied to all other such cases. According to MPZL (pp. 121–22), these sixteen consist of knowing the basic nature of entities (a) in general, (b) in particular, and (c) specifically. (a) consists of (1) knowing that the fruition of a tathāgata appears in dependence on realizing the basic nature of entities and (2) knowing the seeming nature of entities—the five skandhas arising and perishing—and that they do not arise and perish ultimately. (b) consists of the manners of knowing (a) mind's divisions and summaries in general, (b) the divisions of the factors to be relinquished and their remedies in particular, and (c) the divisions of the focuses of mind in specific. (ba) When the forms of mental conduct are divided conventionally, they are eighty-four thousand and so on as in (3). When summarized, they are (4) and (5)—mind being or not being in meditative equipoise. (6) Ultimately, they have the nature of inexhaustible suchness. Under (bb), (7) and (8) represent the factors to be relinquished and their remedies, respectively, while (9) both have the nature of the vast dharmadhātu ultimately. (bc) consists of (10)–(13). (10) Since said mind engages in all kinds of focal objects conventionally, the range of its focus is great. (11) The cognizing subjects—the aspects that apprehend these focal objects—are immeasurable in number. (12)–(13) are as above. (c) consists of (14) knowing, through the particulars of the fourteen undecided views, the views about phenomena and persons on the conventional level, (15) knowing, through the distinctive feature of entities being without nature ultimately, the true nature of the mind (suchness and identitylessness), and (16) knowing that, through realizing suchness in this way, the dharmakāya of realization manifests and that teaching this to others makes the dharmakāya appear in them too.

953 This could also be read as "all phenomena are the emptiness of any nature."

954 MCG (fols. 90b.4–91b.1) glosses "no arising" in knowledge (4) further as "from itself, something other, both, or without a cause." (5) There is no ceasing of anything that existed before. "Foundation" in (10) is also glossed as "or is established by a nature of its own." (11) All phenomena are suchness and the natural nirvāṇa, in which all reference points are at peace, thus having the defining characteristics of space. That is, the nature of phenomena cannot be produced, or it is uncontrived. (12) Whether buddhas have arrived or not, the basic nature of phenomena cannot be changed by anybody among gods and humans. Therefore, the nature of phenomena is unperturbed. To (15), MCG adds "and that, ultimately, there are no such distinctions." Through resting in the actuality of the nature of phenomena that is without affirmation and negation, the suchness and intention of all phenomena are of equal taste. It is the meaning of what is taught by way of the isolates of this—suchness—that is asserted as the defining characteristic of knowledge in the context of the knowledge of the path. According to MPZL (pp. 122–24), these sixteen consist of knowing the basic nature of the path (a) in general, (b) in particular, and (c) specifically. (a) consists of (1)–(3) as above. (b) consists of the manners of knowing the path in terms of the particulars of (a) its nature being empty, (b) causes being signless, and (c) results being wishless. (ba) Thus, the nature has (4)–(7) no arising and so on, (8) no entities to be rejected, (9) no remedies, (10 no abiding foundation, and (11) is suchness, which has the characteristics of space. (bb) consists of (12) the nature of the path being unperturbed by any reference points of characteristics. (bc) consists of (13) the nature of the path not being formed as the phenomena of the fruition and (14) the nonconceptuality with regard to

its distinctive features. (c) consists of (15) the nature of the path being conventionally distinguished by the three yānas and (16) the defining characteristics of these also being unobservable ultimately.

955 PBG mistakenly has *rang bzhin*, but LSSP has the correct *rang gzhan*.

956 MCG (fols. 101b.2–102b.6) explains that one knows the following. (1) The buddhas, through relying on their own uncommon distinctive feature (the fruitional mother who is the knowledge of all aspects), abide in the equality of saṃsāric existence and peace—the wisdom of blissfully abiding amidst visible phenomena. Under (5), "worshipping through practice" is added. (8) The buddhas teach the profound nature of phenomena that is not seen by worldly beings, or they teach that not seeing form and so on as any extreme whatsoever is to see the ultimate. (11) They mature the mind streams of those to be guided through the latter understanding what they have heard by way of reflecting upon it. (12) They liberate the mind streams of those to be guided by way of the latter familiarizing themselves with, and thus directly realizing, the meaning about which they have gained certainty through reflecting. (13) They teach the essence of the nature of phenomena to be inconceivable because it is beyond being an object of mundane examination and analysis. (14) They teach that all phenomena are the peace of natural nirvāṇa, or that all reference points of a cognizing subject are at peace in the nature of phenomena. In brief, through the training in the knowledge of entities, one realizes the seeming and ultimate modes of being of the five skandhas and, in particular, of the four name skandhas. Through the training in the knowledge of the path, one understands how the path to be cultivated is. Through the training in the knowledge of all aspects, one understands that those who have gained mastery over the knowledge of all aspects in their mind streams perform the deeds listed above. According to MPZL (pp. 124–25), the sixteen defining characteristics of knowledge of the knowledge of all aspects consist of the manners of knowing the knowledge of all aspects (a) in general, (b) in particular, and (c) specifically. (a) consists of knowing that (1) the mighty sages, who teach the final fruition (the basic nature of all aspects), abide in the equality of the dharmakāya through relying on their possession of the dharma that they manifested on their own—ultimate relinquishment and realization. (b) consists of the manners of knowing the distinctive features of (a) the miraculous powers of the bodies of buddhas, (b) the expressions of their minds, and (c) teaching through their speech. (ba) consists of (2)–(6), which are distinctive features of the dharmakāya demonstrating the welfare of others. (bb) consists of (7) engaging and knowing all phenomena in terms of suchness and variety without attachment and obstruction through the power of ultimate relinquishment and realization. (bc) consists of (8) the buddhas first teaching the dharma wheel of the four realities (the profound actuality that is not seen by worldly beings) and (9) in the middle, letting the dharma wheel of the lack of characteristics appear (the nature of the world of the five skandhas being emptiness). As for how they do this, (10) for those beings who wish to listen through hearing, they proclaim said dharma wheels through gathering these beings as their retinues. (11) As for those who wish for prajñā through reflecting, they make them know the teachings in the manner of maturing their mind streams. (12). As for those who wish for realization through meditating, they make them directly realize the teachings in the manner of liberating their mind streams. (13) In the end, they let the dharma wheel of excellently discriminating the inconceivable nature of phenomena appear. (14) In this context, they show that all phenomena have the nature of the peace of natural nirvāṇa. (c) consists of the basic nature of all aspects—(15) the svābhāvikakāya (the nirvāṇa in which the contaminated world of the five skandhas has ceased) and (16) the wisdom dharmakāya (the realization that all discriminations of what is to be adopted and to be rejected with regard to saṃsāra and nirvāṇa have ceased and are at peace). According to SZB (p. 323), (1) is the general teaching that, through knowing the buddhadharmas (such as the powers) as the abode of not abiding in saṃsāra or nirvāṇa, one knows the manner of attaining the dharmakāya (one's own welfare). Then, one knows (2)–(5) the greatness of the bearers of this nature, (6)

that (2)–(5) lack an agent ultimately, (7) the manner of knowing knowable objects through the power of the knowledge of all aspects in which appearance and emptiness are inseparable, (8)–(13) entities (the two realities), (14) the path (the nature of peace), and (15)–(16) the fruition—the cessation of the five skandhas and the cessation of discriminations of clinging to saṃsāra and nirvāṇa (the display of the nonabiding nirvāṇa).

957 Similar to PBG, MCG (fol. 102b.1–5) explains that the defining characteristic of knowledge of the knowledge of all aspects represents an exclusion of nonpossession, but not an exclusion of possession by others. Therefore, through explaining the defining characteristic of the distinctiveness of the knowledge of the path, its fruition—the knowledge of all aspects—is understood by implication and it is also implied that the remedial knowledge of entities is more eminent than that of śrāvakas and pratyekabuddhas.

958 PGBG (p. 357) explains (15) as being held by mentors who are mahāyāna spiritual frineds. MCG (fols. 103a.4–104b.6) explains that (1) the instances of the reality of suffering (form and so on) are inconceivable because they are ultimately invisible like space, are the causes of the four buddha wisdoms, and are beyond the sphere of dialecticians. (2) This inconceivable nature is incomparable to any examples. (5) is what is to be known by wise bodhisattvas, who possess the subtle and astute intelligence of knowing the ultimate (suchness) and the seeming (variety). (8) means to manifest enlightenment through swiftly knowing how to realize true actuality as it is by virtue of not being separate from the prajñāpāramitā that abides as the mahāyāna type of realization. (9) is the knowledge that all phenomena, from the perspective of seeming reality, lack any decline in terms of flaws ceasing or lack any denial and, from the perspective of ultimate reality, lack any increase through qualities or lack any superimpositions. (10) What accomplishes nirvāṇa is the path of the inseparable union of special prajñā and means (just as a mother cow and her calf), such as generosity pure of the three spheres. (11) The two unmistaken accumulations are completely accomplished through having practiced for many eons through the power of not being separate from the prajñāpāramitā of not abiding in the two extremes. (12) By way of focusing on the suchness of all phenomena in a nonconceptual manner, it is seized through the effort of not abandoning prajñāpāramitā (just like holding on to a plank when one's ship has been destroyed on the ocean). (13) Only bodhisattvas who focus on unsurpassable enlightenment—the nature of the dharmadhātu—through the superior intention are endowed with the foundation of practice (just like a clay vase being fired in a kiln and thus holding water). (14) is illustrated by the example of entering the ocean in a ship whose leaks have been repaired. (15) also includes the outer mentors, mahāyāna spiritual friends. To not fall away from the path depends on both inner and outer mentors (just like an old and feeble person of 120 years relying on a powerful person). Under (16), MCG speaks of "relishing in terms of taking the path as paramount and clinging to it." According to MPZL (pp. 126–28), (11) refers to completely accomplishing the fruition of great enlightenment through having accomplished the two accumulations; (12), to focusing on all phenomena in a nonconceptual manner; (13), to the distinctive feature of the foundation being the nature of the dharmadhātu; (14), to the completeness of all aspects of the path; (15), to being held by inner and outer mentors; and (16), to not relishing clinging to the path. The former Indian masters came up with various manners of explaining this defining characteristic of distinctiveness, such as asserting that these sixteen define the trainings in all three knowledges or asserting that, in general, the knowledge of entities lacks the defining characteristic of distinctiveness (with the intention that the knowledge of entities that represents the types of realization of śrāvakas and pratyekabuddhas lacks said defining characteristic). However, what appears to be the essential point here is found in the assertion that, actually, this is the defining characteristic of the distinctiveness of the mahāyāna's complete training in all aspects in general.

959 Skt. *gati* (the Tibetan has *rten*—"support").

960 Under (2), MCG (fols. 105a.1–106a.1) replaces "finally, they establish them in nirvāṇa" by "establish them temporarily in the higher realms in later lives." (3) Through establishing beings in the nirvāṇa without remainder, they protect them from all suffering in a lasting manner. Under (6), beings are glossed as "those who are seized and tormented by concepts about characteristics." (7) They act like an island in the middle of a river through putting an end to the extremes of permanence, extinction, saṃsāric existence, and peace. (8) They lead beings to the dry shore of the two welfares being accomplished temporarily and ultimately. (9) Through being without reference points, they accomplish the welfare of others spontaneously without effort. (11) Though having attained the wisdom kāya of the knowledge of all aspects, this kāya acts as the resource for bestowing all temporary and ultimate welfares of all sentient beings in all directions and times without exception in accordance with their wishes. That is, while never wavering from seeing that all phenomena have the nature of being fully awakened in that they do not go beyond the natural state of the knowledge of all aspects, they effortlessly engage in the enlightened activity that is permanent throughout all times and pervades all directions. Through this, temporarily, they establish beings in the support of the path and the path itself, and, ultimately, in the great enlightenment of the nonabiding nirvāṇa. According to MPZL (pp. 128–29), the three activities of the training in familiarizing with the identitylessness of entities are to establish beings in (1) nirvāṇa—the benefit of no more rebirths in the future, (2) pratyekabuddhahood—the happiness of suffering being at peace in this life, and (3) great enlightenment—the ultimate protection from all suffering of saṃsāra and nirvāṇa. Among the seven activities of the training in the knowledge of the path, (a) the four activities of prajñā consist of its two activities of relinquishment—(4)–(5) acting as a refuge and a place of rest through relinquishing suffering (the result) and its cause, respectively—and its two activities of realization—(6)–(7) acting as an aid and an island through respectively realizing saṃsāra and nirvāṇa as equality and realizing the welfares of oneself and others. (b) The three activities of means consist of, (8) through the power of compassion, generally guiding those to be guided (9) in the manner of effortlessly and spontaneously accomplishing the welfare of others (10) without manifesting the fruitions of the three yānas for one's own welfare. (11) refers to the activity of accomplishing the dharmakāya (in others), which is the ultimate resource for spontaneously promoting the two welfares and turning the wheel of dharma.

961 The Tibetan in both line IV.29c and in PBG is *nges pa* ("certain," "definite").

962 Both LSSP and PBG have *yum*, but one would rather expect *yul* (object), which is indirectly confirmed by MCG having the usual formula "from form up through the knowledge of all aspects."

963 PGBG (p. 358) has (7) unmistaken aim, (10) the focal objects being all aspects without exception, (11) being antagonistic to what is worldly, (13) realizing that there is no ground or basis ultimately, (14) realizing the nature of phenomena—that there is no going higher from lower, and (15) realizing that the aspects of the path are without arising. MCG (fols. 106b.1–107a.6) explains that (5) it is seemingly hard to don the armor for liberating all sentient beings despite sentient beings being unobservable ultimately. (10) The training in the knowledge of all aspects focuses on the suchness of the three knowledges. (11) It is antagonistic to everything worldly by virtue of having relinquished clinging to entities and nonentities. (12) Due to seeing the suchness of all phenomena, wisdom sees the entire variety of knowable objects without obstruction, which is the ultimate wisdom of realizing the inseparability of the two realities. (13) There is no ground or basis for realizing the knowledge of all aspects as having the nature of apprehender or apprehended. (14) There is no going higher and higher to the fruition by virtue of the nature of suchness. (15) Since there are no causes, there is no arising by virtue of any nature of its own. According to MPZL (pp. 129–30), as for the distinctive features of means in terms of the nature of the training in the knowledge of the path, (5) means that this training is hard to do because of having given rise to the motivation of bodhicitta, (6)–(7) are as

explained in PBG and represent the application of that motivation and its fruition, respectively. The distinctive features of prajñā consist of (8) as in PBG and (9) refraining from clinging to the aspects of meditation, with meditation being the object and the aspects, the subject, respectively. The sevenfold nature of the training in the knowledge of all aspects consists of its focus (a) in general and (b) in particular. (a) consists of (10) focusing on all aspects of the knowledge of all aspects (the fruition), (11) focusing on the qualities that are antagonistic to all worldly phenomena (its distinctive feature), and (12) focusing on the wisdom that engages in all knowable objects without obstruction (its nature). (b) consists of respectively focusing on the aspects that approximately accord with (13) the knowledge of entities (seeing that the qualities of conventional appearances are without a basis—a self), (14) the knowledge of the path (knowing that the path is without going), and (15) the knowledge of all aspects (knowing that aspects are without arising). (16) refers to focusing on all of these as the ultimate unborn nature of suchness, which is unobservable.

964 PBG's gloss of this term follows the Tibetan version of Āryavimuktisena's *Vṛtti* (D3787, fol. 145a.5), being based on the Tibetan *thar pa cha mthun* ("concordant with a part of liberation") for the Sanskrit *mokṣabhāgīya* (lit. "belonging or connected to liberation"). PGBG (pp. 358–59) says that the clear realization of beginner bodhisattvas, who are skilled in the means to fully accomplish the realization of the basic nature of signlessness and the arising of the qualities of generosity up through the knowledge of all aspects, is asserted to represent the factors conducive to liberation that are taught in this chapter of the training in clearly realizing all aspects because it is the clear realization of the dharma of prajñā and means being in union. MCG (fol. 108a.2–3) adds to PBG that the pāramitās and the knowledge of all aspects are the phenomena of the path and the fruition that are respectively accomplished in direct and indirect manners. According to MPZL (p. 131), the factors conducive to liberation here consist of the special prajñā and means of being skilled in the characteristics of fully accomplishing all aspects of prajñāpāramitā (as explained above) through the prajñā that is specified by signlessness and the means that are specified by generosity and so on.

965 PGBG (p. 359) speaks of (3) the mindfulness of the consummate intention of generating bodhicitta and so on, (4) the samādhi that is nonconceptual in terms of the three spheres, and (5) the prajñā of knowing the general and specific characteristics of phenomena in all their aspects. MCG (fol. 108b.5–6) explains (3) "the mindfulness of the consummate intention" as focusing, in the manner of not clinging to it as being really existent, on the knowledge of all aspects that is induced by the generation of bodhicitta which knows that the welfare of others and enlightenment are not observable. According to MPZL (pp. 131–32), the three distinctive features of means are (1) the confidence of focusing on the three jewels (the supports), (2) the vigor whose sphere are the six pāramitās (the application), and (3) the consummate intention—the mindfulness of the aspects of prajñāpāramitā (the nature). The two distinctive features of prajñā are (4) nonconceptual samādhis such as "the sky treasure" (calm abiding) and (5) the prajñā of knowing the phenomena of entities and the path in all their aspects (superior insight). These represent the five purified faculties of the path of accumulation whose nature consists of special prajñā and means, but they are not identical to the five faculties of the path of preparation because they are not yet specified by having the four realities of the noble ones as their focal objects.

966 According to SZB (p. 326), within the mahāyāna, those of duller and sharp faculties are those to be guided by *Svātantrikas and *Prāsaṅgikas, respectively, which represent the approaches of gradualists versus simultaneeists.

967 According to SZB (pp. 326–27), the reason for not explaining the practices during subsequent attainment in the first chapters, while teaching them here, is to easily understand the boundary lines of progressively cultivating the complete training in all aspects from the path of

accumulation onward. However, if one were to teach this by virtue of the signs of meditative equipoise, one would just repeat what is said in the first chapters. On the other hand, to rebut the flaw of repetition through distinguishing the paths in the earlier chapters and in this one in terms of being fully qualified and nominal, respectively, is a sign of not understanding the above essential point.

968 Both MCG and MPZL have "through the body."

969 According to PGBG (p. 360), the aspect of medium poised readiness is to familiarize with the knowledge about the fruition of a stream-enterer in order to manifest this knowledge. MCG (fols. 109a.6–110b.1) says that, in the chapter of the knowledge of all aspects, the focal objects of the realizations during meditative equipoise are characterized by emptiness, while here they consist of all sentient beings as the objects of compassion. Thus, as the outcome of having familiarized with emptiness during meditative equipoise, the power of compassion and one's engagement in the welfare of others increase during subsequent attainment. Under the aspects of great peak, "making others conform" is alternatively glossed as "making them conform through giving the dharma and material goods." The aspect of medium poised readiness is to abide in knowing the manners of accomplishing the fruitions such as stream-enterers, but not manifesting them. MPZL (p. 134) describes the aspect of the medium supreme dharma as "abiding in oneself producing the cognitions of the clear realization of bodhisattvas."

970 PGBG (p. 361) says that bodhisattvas with sharp faculties attain the signs of irreversibility on the path of preparation; those with medium faculties, on the path of seeing; and those with duller faculties, on the path of familiarization.

971 The Tibetan has "sentient beings" instead of "world."

972 Under (8), PGBG (pp. 363–64) further glosses sleep and dullness as the obstructions of calm abiding; agitation and regret as the obstructions of superior insight; and doubt as the obstruction of equanimity. (10) Bodhisattvas are endowed with mindfulness and alertness during all forms of conduct by virtue of always resting with an undistracted mind in meditative equipoise in the points to be adopted and to be rejected. (11) They are pure because there is nothing to be disrespected by others in their conduct in terms of dharma robes, bedding, and so on. (13) Their minds are without crookedness, such as mentally engaging in the levels of śrāvakas and pratyekabuddhas, because they attained the root of virtue that consists of the pure mind of the mahāyāna. (16) They proceed to enlightenment through not being in contradiction with the nature of phenomena and being endowed with prajñāpāramitā because all phenomena are perfectly included in emptiness. (17) They even wish and search for the hell realms for the welfare of all sentient beings because, out of compassion, they take all beings as their own children. Under (19), fake paths are glossed as "paths that contradict the six pāramitās," while the pāramitās are the means to attain buddhahood. Through these signs, bodhisattvas with sharp faculties on the path of preparation are shown to be irreversible from perfect enlightenment. MCG (fols. 112b.3–114b.3) explains that, (1) by virtue of turning away from the manifest clinging to form up through the knowledge of all aspects as being really existent, these bodhisattvas are free from discriminating notions in terms of difference. They know that such a profound dharma exists in their own mind streams due to their speaking reasonable words without contradicting the profound nature of phenomena. Because of (2) as explained in PBG, except for the teachings of the Buddha, they do not rely on any other śramaṇas or brahmans as refuges who teach the path. An additional reason for (3) is that they have relinquished manifest nonvirtues as the causes for rebirth in the lower realms. (5) Through exchanging themselves with others, they engage in generosity and so on for the welfare of others (such as teaching the dharma without concern for material goods) and dedicate this to enlightenment. (6) Because of not having doubts about the profound nature of phenomena free from reference points, they solely delight in the dharma. (10) That they are endowed with mindfulness and alertness throughout

all conduct is pointed out by their walking without looking any farther than the length of a yoke, their minds being without mistakenness, and so on. To (20) as explained by PBG, MCG adds "... and thus accomplishing the two welfares without even a speck of impurity." According to MPZL (pp. 136–37), (2) they have no doubt about the path by virtue of their informed confidence. (13) Because of their roots of virtue, they are without crookedness toward sentient beings. (16) They proceed by being endowed with the nature of phenomena by virtue of perfectly collecting the dharma.

973 Here, like most Tibetan commentaries, PBG has "kings," but the sūtras speak of "prime ministers."

974 PBG has *rjes su mthun pas 'bras bu*, but LSSP has *rjes su mthun pa'i 'bras bu*.

975 Under (3), PGBG (pp. 365–66) glosses "practicing the special mahāyāna" by "as the union of prajñā and means." Under (6), "sentient beings" are glossed as "those with attachment." (7) The reason for constantly pure conduct is seeing that all suffering in this and future lifetimes arises from the shortcomings of objects and so on. (10) The reason for not clinging to obstacles is that the antagonistic factors of the path of seeing have been eliminated. (11) The reason for not clinging to the accumulation of the causes of enlightenment is to know the flaws of conceptions. (12) The reason for not clinging to names, that is, not clinging to the battle of the faculties and so on, is that apprehender and apprehended are the factors to be relinquished. (13) The reason for not clinging to greed and so on is the realization of the special pāramitās. (14) refers to not the least permanent phenomenon (such as the dharmas concordant with enlightenment) being observable. (15) Through the certainty about the three knowledges, just as they are, one dwells on the triple bhūmi that oneself has attained because one has attained the kind of trust in one's own realization that cannot be taken away by others. (16) One renounces one's life for the dharma that is the cause of the knowledge of all aspects because one is absolutely immersed in it for the sake of the knowledge of all aspects. Under (5), MCG (fols. 115b.6–117b.6) glosses "lightness of mind" as "not being ensnared by anger and so on." (6) By virtue of not being attached to any phenomena, even if one is a householder, one is skilled in the means of being without clinging, even if one uses sense pleasures, and of guiding sentient beings through whatever means. (7) By virtue of seeing the shortcomings of households and the flaws of clinging to the pleasures of objects, one does not meet with women, nor engage in wrathful mantra practices. (10)–(12) are respectively related with the sūtras' "talk about robbers," "talk about war," and "talk about battle, villages, cities, market towns, themselves, and prime ministers and ministers." Here these are referred to as "talk" in order to indicate not clinging to what is only established as a name, but not as a referent. Through the essential point of nonclinging, the desire for what is explicitly taught in the sūtras (villages and so on) and what is pointed to (the faculties and so on) vanishes. Therefore, I think that this implicitly also teaches such things as not talking about these topics repeatedly and not engaging for their sake physically. For talk follows what one has in mind and thus is a sign that points to certain internal aspects. To (13), MCG adds that the signs of nonobservation are to not harm others through wrathful mantras and so on. (14) By virtue of knowing that all phenomena are not established as any nature of the three doors to liberation whatsoever and thus observing not the least phenomenon of realization (the path and the fruition) to be realized, one always makes efforts in familiarizing with prajñāpāramitā. (15) Through having gained the certainty of trusting the irreversibility of the three knowledges (one's own level), one dwells on the triple bhūmi of entities, path, and aspects without being separated from it by māras. (16) By virtue of absolutely merging into the knowledge of all aspects and realizing it as being empty through the firm generation of bodhicitta, one renounces one's life for the sake of such as listening to and explaining the dharma that teaches the knowledge of all aspects and so on. Though the large, medium, and brief prajñāpāramitā sūtras differ in their sixteen signs of irreversibility on the path of seeing, their meanings are similar. According to MPZL (pp. 138–40), the reason for (3) is to have realized the greatness of the mahāyāna. The reason

for (5) is to be free from nonvirtue. (6) The reason for being skilled in the means for using sense pleasures is to be skilled in the means for taming the mind. The reason for (10) is to not conceive of antagonistic factors. (11) The reason for not clinging to the sense objects and so on is to not cling to them as apprehender and apprehended. As for (10–(12), the hidden meanings of the sūtras speaking of "talk about robbers," "talk about war," and "talk about battle" consist of not talking in a clinging way about the obstacles to be relinquished, their remedies (the accumulations), and the battle between the factors to be relinquished and their remedies. The same applies for talk about villages and so on referring to the sense faculties and so on as above. The reason for (13) is to realize the distinctive features of generosity and so on. (14) The realization of the nature that is endowed with the three doors to liberation is not observed as the least remedial phenomenon. The reason for (16) is that, ultimately, there is definitely only a single yāna. All of these are resultant signs (or result reasons) during subsequent attainment of the respective particular wisdom moments during the meditative equipoise of the path of seeing. Thus, they are taught through labeling the results with the names of the causes.

976 MCG (fol. 118a.3–6) explains that emptiness is the profound locus that perfects all buddha qualities through bodhisattvas abiding in it. In this sense, the path of familiarization is profound in that its ground or basis cannot be found in the manner of observing its distinctive features. There are no signs, wishes, or formations that are generated by the mind that focuses on profound emptiness. The cognizing subject that depends on emptiness as its object is without arising and so on (the remaining six terms listed in PBG). According to MPZL (p. 140), bodhisattvas on the path of familiarization are established as irreversible due to the following sign. They realize the profound basic nature in a manner that is free from superimposition and denial. That is, the cognizing subject that is the wisdom of the meditative equipoise of the path of familiarization realizes the profound basic nature of the object (the nature of profound emptiness and so on) as being liberated from the extremes of superimposing existence onto it and denying it by taking it to be nonexistent. Through these particular features of realization, during subsequent attainment these bodhisattvas are able to explain the profound basic nature to others in a manner that is free from superimposition and denial.

977 MCG (fols. 118b.6–119a.2) explains that "reflections," verifications," and "absorptions," apart from respectively referring to the paths of preparation, seeing, and familiarization, can also be matched with the prajñās arising from studying, reflecting, and meditating or from the preparation, main phase, and conclusion of samādhi. In terms of the manner of focusing, they can also refer to repeated reflections through the four reasonings, repeated verifications through the nine mental states of calm abiding, and repeated absorptions through the four kinds of superior insight. On the path of preparation, emptiness is realized in the manner of an object generality; on the path of seeing, one knows its nature; and on the path of familiarization, one is able to know what one has realized already to be more and more profound.

978 According to MPZL (p. 141), the factors to be relinquished on the path of familiarization are the innate conceptions.

979 The Tibetan omits "true" (Skt. *bhūtāḥ*).

980 PGBG (p. 368) says that the descriptions of each part of the path of familiarization generating merits that are countless and so on do not hold out in terms of the ultimate because, ultimately, in the defining characteristic of emptiness, there is no difference even by way of expressions. In terms of the seeming, the merits that are countless and so on represent the fruitions of the path of familiarization because the sage whose nature is great nonreferential compassion asserted them to be the fruitions that are the natural outflows of having familiarized with the dharmadhātu through the path of familiarization. MCG (fols. 119b.2–120b.3) presents the objection here as follows. "If the sūtras explain the results of the path of familiarization to be merits that are countless and so on, their causes (the stages of the path of familiarization) cannot

be ninefold because the qualities of these results arise from the realizations of relinquishing the factors to be relinquished, which are equally countless. Also, if there are countless results, their causes must also be countless." The teachings on merits that are countless are not divisions in terms of quantitative numbers such that countless results that are really established ultimately arise from a single cause that is really established ultimately. Since both causes and results are not established ultimately, they do not exist in any greater or lesser numbers. Of course, it is realized here that if there were really established causes and results, the arising of limitless results from limited causes is not justifiable. However, this is not what is asserted here. Rather, merely on the level of the seeming, each part of the path of familiarization results in merits that are countless and so on, which the Buddha asserts to be the natural outflows of compassion. This is not a teaching with an underlying intention, but the Buddha teaches such due to having seen that it is actually the case ultimately. Here the mere arising of many results from a single cause is established by facts such as many fruits arising again and again from a single seed. On the level of the seeming, the merit of familiarization in the following manner is also established through reasoning as being limitless. It is the merit of familiarization that operates by way of focusing on countless sentient beings and dedicating it, for their sake, as the cause of buddhahood with its countless qualities, all of which is embraced by the skill in means of not clinging to it and is of the nature of the dharmadhātu in which the two realities are of one taste. According to MPZL (p. 142), the dispute in terms of superimposing existence ultimately says, "It follows that the aspects of the path of familiarization are not definitely nine in number because the sūtras teach that their results exist as merits that are countless, immeasurable, and infinite." The answer of saying that said teachings do not hold out in terms of the ultimate means that the subject property in this objection is not established. It also shows the skill in explaining this in a manner of being free from superimpositions. The dispute in terms of denying existence on the level of the seeming says, "It follows that these results—the merits that are countless, immeasurable, and infinite—do not even exist conventionally because their causes are definitely nine in number." The answer to this is that, on the level of the seeming, said results, which are the natural outflows of the causes that consist of the special means of nonreferential compassion and the special prajñā of realizing the nature of phenomena (the nature of the path of familiarization), are actually countless and so on in these ways. This is realized by the Buddha who possesses the power of knowing the very hidden object that consists of all karmic actions and their maturations and then asserts it in this way in the sūtras of definitive meaning. This answer means to refute the positive entailment in the above objection and shows the skill in explaining this in a manner that is free from denying the conventional existence of said countless results.

981 The Tibetan simply has "path" (*lam*), while the Sanskrit is *vartmanā*.

982 PGBG (p. 368) says, "It follows that the path of familiarization cannot perform the functions of decreasing the factors to be relinquished and increasing the remedies because this path—the entity whose nature is the nature of phenomena—is not expressible as factors to be relinquished and remedies, nor is there any familiarization to be perfected on it." MCG's formulation of this dispute (fol. 120b.6) is similar to PBG's, but starts with "If entities are inexpressible emptiness, decrease of factors to be relinquished . . ." According to MPZL (pp. 142–43), this is a dispute in terms of denying that relinquishment and attainment are tenable in the phenomenon that is the realization of the ultimate, saying, "In general, in the nature of the ultimate that is inexpressible as any one of the entities of the four extremes, presentations of decrease and increase are not tenable. Therefore, through the progression called "familiarization," which has this very nature, what antagonistic factors to be relinquished could decrease and what purified remedies could be obtained?" This is reformulated as a two-branched proof statement: "In whatever is inexpressible as an entity, decrease of factors to be relinquished and increase of remedies are necessarily not tenable. Just as in the case of a sky flower, this mahāyāna path of familiarization is also inexpressible."

983 MCG (fol. 121a.1–121b.6) says that the enlightenment of knowing termination and nonarising is merely characterized by the obscurations being terminated and not arising any more, but it does not exist as an entity. However, by way of being absolutely free from all saṃsāric suffering after having attained this fruition, it is capable of protecting those who strive for liberation too. Likewise, by way of relinquishing the factors to be relinquished and attaining the realizations, the path of familiarization also accomplishes the desired goals of both oneself and others. For it is asserted that both this enlightenment and the path of familiarization have the defining characteristic of empty suchness. Thus, this is the answer to the dispute by realists saying that it is pointless. However, some phrase the answer to that dispute by saying, "Just as the nature of the uncontaminated wisdom of unsurpassable enlightenment is beyond decrease and increase ultimately, but promotes the welfare of those to be guided conventionally, so does the path of familiarization." Since realists do not accept the example of unsurpassable enlightenment being without decrease and increase ultimately, said answer seems to be not so good. Therefore, Nāgārjuna says, "In the sense of termination and nonarising, they are the same. Thus, give rise to poised readiness!" Accordingly, for the realists who do not know how to present cause and result as well as relinquishment and attainment as soon as something is emptiness, it is better to take their own ultimate fruition—the enlightenment that has the nature of an analytical cessation—as an example. Whether this is considered to be empty by virtue of something previously existing having been terminated or to be empty by nature, it is the same in meaning in that it is empty. Therefore, in its essential point, I think this accords with saying, "Don't be afraid of the relinquishment of the mahāyāna, but give rise to poised readiness for it." Thus, what appears as saṃsāra does not appear by virtue of being established ultimately, but by virtue of one's own imagination. Once saṃsāra has been relinquished, its having been put to an end is also nothing but a thought. Consequently, that there are the progressive relinquishment of said imagination and the obscurations that arise under its influence as well as the progressive attainment of the wisdoms of realization by virtue of the wisdom of focusing on the equality free from decrease, increase, adopting, and rejecting is not so from the perspective of suchness, but it appears in this way due to the manner in which one's own conceptions of straying from suchness are terminated. Therefore, one should understand that the seeing of the equality of the nature of phenomena, just as it is, represents the buddhahood that is the nirvāṇa of not abiding in either saṃsāra or nirvāṇa. MPZL (p. 143) agrees with MCG's answer and says that this means to deny the entailment in the above dispute and represents the skill in means to explain this in a way of being free from denying that the path of familiarization performs the functions of relinquishing and attaining.

984 PGBG (pp. 368–69) says, "It follows that, on the level of the seeming, the generations of bodhicitta of the path of familiarization of bodhisattvas are not what make them attain their desired goal of enlightenment because enlightenment is produced neither through an earlier nor a later moment and because it is impossible for many earlier and later moments to come together." According to MCG (fol. 122a.1–4), those who take the two realities to be contradictory say, "If it is like this ultimately, then the path of familiarization does not perform any function on the level of the seeming either. Mind has the property of arising and ceasing moment by moment. Since all of its moments cannot arise simultaneously in a single moment, they must arise sequentially. However, in that case, it is not reasonable to attain enlightenment through the first moment of mind (both ultimately and seemingly), nor can it be attained through solely a later moment that is not preceded by earlier ones. For each individual earlier or later moment lacks the complete capacity for attaining enlightenment and the earlier moments have ceased and thus do not exist at the time of the later ones."

985 PGBG (p. 369) explains IV.58cd together, saying that the explanation of unsurpassable enlightenment being attained through the series of mutually dependent earlier and later moments of the mahāyāna path of familiarization (just as a wick is burned in the same way

through a flame) is taught for the purpose of understanding the eightfold profundity of the nature of phenomena, including its objects, as being the sign of irreversibility on the path of familiarization. MPZL (pp. 143–44) explains IV.58 as a whole, saying that this is the dispute about great enlightenment not being attained through a seeming momentary phenomenon because its earlier moments do not exist later and its later moments do not exist earlier, nor can they come together at the same time. Therefore, enlightenment is not attained through the path of familiarization, which is of the nature of seeming reality, that is, neither through its first moment nor a later moment alone that is not preceded by former ones. The answer is that the example of a wick being burned completely as a mere process of dependent origination justifies that enlightenment is attained by the path of familiarization despite its being a seeming momentary phenomenon. Again, this is an answer that denies the entailment in said dispute and represents the skill in means to explain this in a way of being free from denying that enlightenment is attained through the path of familiarization. Thus, the eight signs that establish the irreversibility of those on the path of familiarization consist of the eightfold skill in the means to explain the eightfold profundity of the nature of phenomena without superimposition and denial during subsequent attainment.

986 PBG has *rang rgyud la* ("in their own continuum"), but this is emended here according to LSSP's *rang rgyu las*.

987 MCG (fols. 122b.2–124a.4) says that (1) is the special unified realization that ultimate nonarising and conventional arising by virtue of undeceiving dependent origination are not contradictory—not just as an object of understanding, but as seeing that they actually are equal and do not have to be mutually exclusive in a single basis. (2) is the realization that the two realities are inseparable and of one taste because it is not contradictory that entities cease by not abiding for a second moment after their arising and do not cease ultimately due to lacking any nature of their own. These two profundities are presented in terms of the manner of realizing entities. (5) Since all phenomena are not established by any nature of their own, ultimately there is not even the least to be seen through observing entities, nonentities, and so on, which means "to see true reality." Other than it being taught that not seeing is the genuine seeing, one is free from conceptions about there being no seeing whatsoever and seeing true reality being contradictory. This is the self-illuminating wisdom free from all reference points. (6) is the special realization of the teaching on genuine nonengagement by virtue of there being no engagement in any phenomena whatsoever ultimately. (7) is the realization of abiding in the nature of phenomena that is primordially equal, with what is to be accomplished and what accomplishes not being dual in the basic nature, though the fruition is manifested through not rejecting the accomplishment of the entire path. These five profundities are presented in terms of the manner of practicing engagement. They are phrased in terms of the ground (knowing that, though suchness exists in everything without any difference, one does not manifest it through completing the triad of completion, maturation, and purification during the untimely period of not yet being free from the two obscurations), the path (what is to be cognized, cognition, and engagement in practicing the path), and the fruition (seeing that what is to be accomplished and what accomplishes are not dual). (8) refers to conventionally completing the two accumulations, but not being conceited about attaining their fruition—buddhahood. For one sees that, in actual fact, anything to be attained is unobservable and what is self-arisen or the unconditioned kāya of self-arisen wisdom cannot be accomplished through causes. From the perspective of those who cling to emptiness and dependent origination being contradictory in that they mutually eliminate each other, it is difficult to realize that they are equal and of one taste, while the wisdom that is endowed with these eight profundities of realizing them to be equal is attained on the eighth bhūmi. The texts say that the conventionalities of body and speech that accord with these profundities serve as the signs of irreversibility from the perspective of others. Obviously, they do not only serve as such signs from the perspective of others, but also exist as one's own

trust. In general, these eight profundities share the same essential point of realizing the great equal taste of appearance and emptiness. According to MPZL (pp. 144–45) these eight represent the distinctive features of the manners of knowing entities (1)–(3), the path (4)–(6), and all aspects (7)–(8). In particular, (4) means that, though the path to be cognized (such as generosity) does not exist ultimately, it appears as what is to be cognized conventionally. (5) Though, ultimately, the path cannot be seen as the mode of being of nonarising, conventionally, seeing it is unceasing. (6) Though, ultimately, there is no engaging in any of all the engagements in the path, conventionally one engages in them. (7) Though, ultimately, nondual wisdom (what is to be accomplished) is not anything to be accomplished, conventionally one does not reject the manner of accomplishing it. (8) The fruition of having completed the accumulations neither abides in the extreme of saṃsāra nor in the extreme of nirvāṇa.

988 PGBG (p. 369) says that the wisdom of the eighth bhūmi is the training in not conceptualizing saṃsāric existence and peace as different in terms of what is to be rejected and to be adopted because it is the wisdom of the pure realization that all phenomena of saṃsāra and nirvāṇa are like dreams—appearing, but not really existing. MCG (fol. 124b.1) agrees with this being the training in the equality of saṃsāra and nirvāṇa because all phenomena do not show the slightest difference, but have the same mode of being in being the dhātu of the inexpressible equality of appearance and emptiness. Ultimately, in this equality, any arising, ceasing, increase, decrease, afflicted phenomena, or purified phenomena do not exist. However, for those persons who are entirely fettered by not realizing this, under the sway of their own conceptions, arising, ceasing, afflicted phenomena, purified phenomena, bondage, and liberation do exist. Therefore, the accumulating of virtuous and nonvirtuous karma as well as their respective results exist for them. According to MPZL (p. 146), said training in the equality of saṃsāra and nirvāṇa is the special accumulation of the wisdom of realizing said equality. In terms of what this training is primarily, through its mastery over nonconceptuality, it is the distinctive feature of the profound nonconceptual wisdom that is the cause of the result that consists of the dharmakāya—equality.

989 The Tibetan has "answers" (*lan*).

990 See CZ, p. 415 and endnote 625.

991 MCG (fol. 126a.1–4) adds that bodhisattvas both make aspiration prayers to accomplish such pure realms and gather the accumulations to actually accomplish them. Here Abhayākaragupta says that Haribhadra's presentation of the two trainings in equality and purifying realms as being special paths is not justified because Āryavimuktisena describes them as the level of nonlearning. However, Āryavimuktisena says this with having in mind the fruitional level of these two training or that there is nothing to be learned beyond these two. Thus, Haribhadra is correct. According to MPZL (p. 148), the training in purifying buddha realms is the distinctive feature of the accumulation of vast merit, which is the cause that, through the mastery over pure realms, accomplishes the result that consists of the rūpakāyas and pure realms. In these pure realms sentient beings are irreversible bodhisattvas who possess the visions and supernatural knowledges and so on.

992 The Tibetan omits "hordes of."

993 PGBG (p. 370) explains (2) as the skill in means of abiding in not abiding in the two extremes. (4) Though bodhisattvas are very much familiar with the hardships of śrāvakas and pratyekabuddhas, they do not manifest the fruitions of these two and thus their own fruition is uncommon in comparison with śrāvakas and pratyekabuddhas. Through having familiarized with the three doors to liberation, in due order, bodhisattvas (6) do not observe any entities of a self and have terminated (7) the characteristics of reference points and (8) wishes for saṃsāra. (9) As the sign of being irreversible, they express the dharma of irreversibility that makes others understand this. (10) They know all objects, such as the five fields of knowledge. MCG

(fols. 126a.6–127a.4) explains that this tenfold training refers to bodhisattvas being skilled in the means of (a) perfecting their own buddha qualities through the union of emptiness and compassion and (b) the manner of maturing other sentient beings not blocking each other, but becoming mutual aids. In detail, (2) they promote the welfare of sentient beings without abiding in the two extremes by virtue of taking the two realities as a unity. (5) They do not relish any qualities of the path or the fruition. (7) means not clinging to the characteristics of either saṃsāra or nirvāṇa. Here one may think, "In that case, nirvāṇa, which is a nonentity, would be manifested merely through not seeing anything whatsoever." This is not the case—bodhisattvas see all phenomena while not clinging to their characteristics, but to mentally manifest a nonentity represents nothing but clinging to the characteristics of a nonentity. (8) Bodhisattvas have terminated any hopes for a fruition through not abiding in either conditioned saṃsāra or the nirvāṇa that is characterized as a mere nonentity. (9) Under the sway of their experiences, they are skilled in explaining the vast and profound uncommon dharma of profound emptiness, which is the sign of their irreversibility. Therefore, they are skilled in the means of explaining the signs of irreversibility. MPZL (pp. 148–49) divides this training into (a) the skill in means in terms of the object to be accomplished (the skill in means of spontaneously accomplishing the twofold welfare of the fruition that is the buddhabhūmi) and (b) the skill in means in terms of the training that accomplishes this (the skill in means of the special practices of the pure bhūmis). Under (a), the skill in means in terms of the dharmakāya as one's own welfare consists of (1) overcoming the enemies (the four māras) by virtue of having relinquished the two obscurations and their latent tendencies (the distinctive feature of relinquishment) and (2) not abiding in any extremes by virtue of realizing all phenomena as equality (the distinctive feature of what is to be realized). The skill in means in terms of the rūpakāyas as the welfare of others is (3) the spontaneous engagement of the rūpakāyas according to one's former aspiration prayers. (b) consists of its (a) nature, (b) distinctive features, and (c) function. (ba) consists of (4). (bb) consists of (5) not being attached by virtue of having relinquished the antagonistic factor that is the clinging to the three spheres (the distinctive feature of relinquishment), (6) not observing any nature because of having realized the true end as identitylessness (the distinctive feature of realization), (7) causes being signless because of having realized the path as lacking characteristics, and (8) results in being wishless because of having realized their wishlessness. (bc) consists of (9) the temporary function—being skilled in explaining the signs of irreversibility to others because, from one's own perspective, the realization of the path has manifested and (10) the ultimate function—manifesting the unlimited skill in means of the knowledge of all aspects (the object) through completing the training in means (the cause).

994 This is an epithet of Vajrapāṇi.

995 MCG (fols. 127b.1–128a.4) says that (1)–(6) occur in dreams by virtue of being familiar with the calm abiding and superior insight of focusing on emptiness during the waking state. (5) While dreaming, there arises the mindset of teaching the dreamlike dharma to sentient beings who are overpowered by suffering. (6) refers to both the states of dreaming and waking. (9) refers to relying on spiritual friends through doing what is said under (9) in PBG. (10) One relies on prajñāpāramitā in all aspects of meditative equipoise and subsequent attainment by virtue of wishing to fulfill the hopes of those to be guided. (11) One does not cling to any purified phenomena by virtue of knowing the nature of form and so on. (12) One is close to enlightenment by virtue of engaging in the mother—the nature of phenomena without anything to be removed or to be added. According to MPZL (pp. 150–51), the six dream signs consist of (1) the sign of having accomplished the training in the path, (2) the sign of relinquishing adverse conditions (both described as in PBG), (3)–(5) the general, particular, and special signs of possessing favorable conditions (seeing buddhas, seeing their physical miraculous powers, and seeing their teaching the dharma through their verbal miraculous powers, respectively), and (6) the sign of the distinctive features of the fruition (as in PBG). The six signs of the waking state consist of

(7)–(8) the signs of having accomplished the power of the path and the four signs of having perfected the distinctive features of the path—the distinctive features in terms of (9) the condition (relying on spiritual friends), (10) the remedy, (11) what is to be relinquished, and (12) the fruition (the latter three described as in PBG). These twelve are the signs that indicate the samādhi of attaining the illumination of prajñā.

996 As PSD and LSSP say, this means not only that the gods approach these bodhisattvas, but also that the bodhisattvas go to all god realms in order to benefit them.

997 According to PGBG (p. 372), the comparison in (1) is the virtue of all beings in Jambudvīpa worshipping all buddhas in the ten directions. MCG (fol. 129a.1–129b.6) explains that all of these sixteen arise by virtue of the power of loving-kindness and prajñā. The first eight are primarily external because they are pointed out in dependence on other examples and other persons. Due to (2)–(4), respectively, bodhisattvas on the level of peak serve as genuine objects of generosity, liberate beings, and seize the dharmas of enlightenment through deliberate efforts while not observing them. (9) The training of these bodhisattvas is pure by virtue of lacking the mental engagements of the formless realm, śrāvakas, and pratyekabuddhas and by virtue of being skilled in means. (14) Said bodhisattvas know how to practice through including all pāramitās in prajñāpāramitā. (15) Through the power that arises from meditation, they attain all excellencies of the types of realization of the three yānas. The above twelve signs and the sixteen kinds of increase of merit refer to the boundary lines of first attaining them, but this does not mean that they do not exist later too. They even exist in a partial manner before (such as during the training in purifying buddha realms), but their completely pure special forms are attained on the pure bhūmis. The same applies for the following levels of the path of preparation. MPZL (pp. 151–52) points out that the example under (1) in the sūtras refers to worshipping all sentient beings in Jambudvīpa who have become buddhas. The eight primarily external increases of merit consist of (a) their nature and (b) their benefit. (a) The nature is (1) general, (2) particular (mentally engaging in the profound yoga of prajñāpāramitā in a proper manner), and special with regard to prajñāpāramitā as (3) object and (4) subject (the efforts of not conceiving of profound prajñāpāramitā in terms of the three spheres). (b) The benefit is also (5) general, (6)–(7) particular (being protected by bright gods and outshining dark māras), and (8) special. The eight primarily internal ones are (a) general and (b) particular. (a) consists of (9) the training of these bodhisattvas being pure by virtue of the nature of their path being free from antagonistic factors. (b) consists of increase in terms of (a) causes, (b) nature, and (c) results. (ba) consists of (10)–(11) as cause and condition, respectively. (bb) consists of the increases in terms of relinquishment—the nonarising of (12) the afflictions (such as miserliness) that are the antagonistic factors of the pāramitās and (13) the cognitive obscurations of conceiving of phenomena (such as form)—and the increase in terms of remedies—(14) the special realization that all pāramitās are included in prajñāpāramitā. (bc) consists of (15) the temporary increase of attaining the path of seeing of the excellent types of realization of the three yānas and (16) the ultimate increase of being close to perfect enlightenment. This is the sixteenfold increase that indicates the increase of the illumination of prajñā.

998 According to PGBG (p. 372), (1) the stability of realization as one's own welfare is to dedicate the thirty dharmas of the three omnisciences to unsurpassable perfect enlightenment, while (2) the stability of enlightened activity as the welfare of others is to not abandon the welfare of sentient beings out of the great compassion of wishing to eliminate the suffering of others. According to MPZL (p. 153), (1) and (2) are the stabilities of prajñā and means that define the samādhi of poised readiness here.

999 MCG (fol. 130a.4) explains that the rejoicing on this level is supreme by virtue of having attained the special samādhi of settling the mind. According to MPZL (p. 153), the samādhi of

the supreme dharma that is the direct and immediate cause of the path of seeing is endowed with the distinctive features of the accumulations of merit and wisdom being immeasurable.

1000 The Sanskrit of V.5–7 always has the dual case for "conceptions," which is absent in the Tibetan of V.5.

1001 According to MPZL (pp. 153–54), the nature of these imputational conceptions about the apprehended is to apprehend the apprehended as phenomena to be adopted and to be rejected, respectively. They are a portion of the imputational factors to be relinquished through seeing because their character is that what they apprehend does not correspond to the natures of their objects as they are.

1002 PGBG (p. 373) says that these conceptions about the apprehender do not engage in the basic nature of their respective objects and thus are conceptions that cling to them in mistaken ways because they are deluded cognitions whose apprehended referents do not exist as suchness. Therefore, said conceptions have the characteristic of being empty of a nature of an undeluded apprehender because they have the nature of not apprehending their objects as they are. MCG (fol. 131b.4–5) explains that the conceptions about the apprehender resemble the cognition of mistaking a mirage for water. Thus, since no object or characteristic was ever substantially or imputedly established, said conceptions are like the child of a barren woman. According to MPZL (pp. 154–55), the nature of these imputational conceptions about the apprehender is to apprehend the apprehended as substantially or imputedly existent persons. They are divided by ordinary beings and noble ones (those who do not directly realize identitylessness and those who do, respectively). They represent a portion of the imputational factors to be relinquished through seeing because, in the basic nature, their apprehended referents are not established as they apprehend them. Thus, they are mere mistaken superimpositions.

1003 PBG mistakenly has *la ltos pa'i srid mtha'i ched*, but LSSP reads *la ltos pas srid mtha'i tshe*.

1004 Under the first nine conceptions about the apprehended, PGBG (p. 374) has (1) the nature of the path, (4) the unmistakenness about the focal object of being conscious about the path, (6) attaining one's own realization that consists of the three knowledges, (7) distancing oneself from the mental engagements of śrāvakas and pratyekabuddhas, (8) performing the activity for the welfare of sentient beings, and (9) the fruitions (the nirvāṇas of the three yānas) in which others are to be established. As for the second nine, their objects are (2) lacking spiritual friends who mentor one in the mahāyāna, (4) progressing by virtue of the condition of other masters, and (9) thinking that following bodhisattvas is flawed. As for the first nine, MCG (fol. 132b.2–6) has (4) the focal object being unmistaken because of realizing that the focal object of being conscious about the way things are is illusionlike, (6) one's own realization of the knowledge of all aspects as the fruition of the mahāyāna (one's own welfare), (7) distancing those with the mahāyāna disposition from the levels of śrāvakas and pratyekabuddhas (the welfare of others), (8) the activity of emanations who guide those to be guided promoting their welfare in accordance with their thinking, and (9) its result—establishing sentient beings in the great nirvāṇa. According to MPZL (pp. 156–58), the first nine conceptions are about (a) the ground, (b) the path, and (c) the fruition of the mahāyāna. (a) consists of the distinctive features of (1) the empty essence (the nature of it being difficult to realize that all phenomena of ground, path, and fruition are ultimately void) and (2) the luminous nature (the mahāyāna disposition as the cause). (b) consists of (3) its nature (the mahāyāna paths of seeing and familiarization perfectly accomplishing great enlightenment) and its distinctive features—(4) the unmistakenness about the focal object because of realizing the focal object of the path—appearance and emptiness inseparable—as being like a reflection (the distinctive feature of the focal object) and (5) the distinctive features of the factors to be relinquished that are understood as flaws and their remedies that are understood as qualities. (c) consists of (6) the manner in which one manifests enlightenment (one's own realization) through the power of complete relinquishment and

the nature of this enlightenment—(7) acting for the welfare of others through the rūpakāyas (the distinctive feature of not abiding in the extreme of peace) and (8)–(9) their activity and its result—the dharmakāya as one's own welfare (the distinctive feature of not abiding in the extreme of saṃsāric existence). As for the second nine, their objects are (a) the path and (b) the fruition of the hīnayāna. (a) consists of (a) its nature and (b) its distinctive features. (aa) refers to (1) the realization of merely personal identitylessness being deficient because of falling into either saṃsāra or nirvāṇa. (ab) consists of (2) lacking the inner and outer mentors (the inferior cause of the path), (3) there being only the sixteen aspects of the four realities as the remedies for the afflictive obscurations, while the aspects of being free from the thirty-two superimpositions—the remedies for the cognitive obscurations—are incomplete (the inferior aspects of the path), and (4) relying on spiritual friends even at the end of their saṃsāric existence (the inferior function of the path). (b) consists of the fruition (a) in general and (b) in particular. (ba) is represented by (5). (bb) consists of (6) relinquishment being limited because of relinquishing merely the afflictive obscurations (inferior relinquishment), (7) various conceptions because of focusing on personal identitylessness as the different reference points of the sixteen aspects of the four realities (inferior realization), (8) being ignorant about abiding and engaging because of lacking the relinquishment of the cognitive obscurations—the svābhāvikakāya (the inferior function), and (9) pursuing the mahāyāna subsequent to their own fruitions because of not having attained the complete realization of phenomenal identitylessness—the wisdom dharmakāya.

1005 Under the first nine conceptions about the apprehender, PGBG (pp. 375–76) has (2) not mentally engaging in real existence, but mentally engaging in the lack of real existence, (4) clinging to abiding in emptiness in the manner of nonabiding, (5) clinging through not clinging to entities, (6) clinging to all phenomenal entities as being mere imputations because they are not established as substantially existent, (7) clinging to the practice of the six pāramitās through not clinging to them during subsequent attainment by virtue of not being attached to them during meditative equipoise, (8) clinging to the remedy for clinging to what is to be adopted and to be rejected, and (9) the impairment of proceeding toward the knowledge of all aspects as one wishes if one lacks the mother. The objects of the second nine consist of (1) focusing on the enlightenment of the hīnayāna, in which there is no final deliverance according to the aim, and clinging to it as an imputed entity, (3) focusing on the arising of results that entail the ceasing of causes, (4) clinging to being conjoined with the entities of the path during meditative equipoise while not being conjoined with them during subsequent attainment, and (5) clinging to abiding in form and so on through not abiding. As for the first nine, MCG (fols. 134a.2–135b.2) has clinging to the real existence of (1) the persons who seize and discard qualities and flaws, respectively (the nature of conduct), (2) those who mentally engage in an actuality that does not accord with the basic nature (the cause of conduct), (3) those who take birth in the three realms, (5) those who cling to the lack of real existence of all phenomena through taking them as objects, (7) those who have attachment to the six pāramitās in terms of what is to be adopted and to be rejected, and (8) the remedy for the clinging to characteristics as being the experiencer. The second nine consist of clinging to (1) the persons who are not finally delivered according to the aim (the three greatnesses), or who do not attain the fruition according to their wishes, as being merely imputed experiencers, (3) those persons who cling to the seeming (the arising of results that entail the ceasing of causes) as being the ultimate, (4) those who cling to being uninterruptedly conjoined or not being so conjoined with the entities of the path (the continuum of the mahāyāna), (5) those who abide in form and so on through clinging to their real existence, (6) those who destroy the disposition of śrāvakas through generating bodhicitta and so on, (7) those without striving for buddhahood or the mahāyāna by virtue of contenting themselves with mere emptiness, and (8) those in whom the cause (prajñāpāramitā) is absent and who thus lack activity, the teaching, meditation, and so on. As for the manner of relinquishing the clinging to substantially and imputedly existent persons who are experiencers, the sūtras

teach the examples of illusions and so on, in which there is no conceiving of object, agent, and the result of activity. Accordingly, once the nonconceptual wisdom in which all reference points of apprehender and apprehended are at peace has matured, while there is no conceiving of any object whatsoever by thinking, "I experience this object," noble bodhisattvas engage and reject objects through effortless enlightened activity. Other noble ones cling to objects being experienced by a merely imputed self and thus engage in and reject them in this way. Ordinary beings cling to objects being experienced by a substantially existent self, thus engaging in and rejecting them through clinging to their real existence. Therefore, one should abide in nonconceptuality through relinquishing conceptions in said way. According to MPZL (pp. 158–60), the first nine conceptions are in terms of conceiving (a) ordinary beings, (b) śrāvakas, and (c) mahāyānists as being substantially existent. (a) consists of the persons who (1) seize and abandon births like illusory machines (the nature of ordinary beings), (2) entertain improper mental engagement (the cause), and (3) thus adhere to the three realms (the result). (b) consists of (4) the persons who do not abide in the realization of emptiness, but abide in the limited realizations that entail clinging to the real existence of form and so on. (c) consists of the mahāyāna persons in terms of (a) the path and (b) their faculties. (ca) consists of (5) the persons on the impure bhūmis who do not conceive of real entities, but cling to all phenomena through apprehending characteristics, and (6) the persons on the pure bhūmis who do not cling to phenomenal entities as phenomena in terms of substance and characteristics, but cling to them as imputations—mere illusions. (cb) As for persons of sharp faculties, they consist of (7) the persons who are skilled in relinquishing attachment through knowing true reality (the distinctive feature of relinquishment) and (8) the persons who are skilled in giving rise to remedial wisdom through realizing equality (the distinctive feature of the remedy). The persons of duller faculties are (9) those whose proceeding toward the final fruition as they wish is impaired through not being skilled in the means to familiarize with prajñāpāramitā. The second nine conceptions of clinging to imputedly existent persons are in terms of (a) hīnayāna and (b) mahāyāna persons. (a) consist of the persons who, in general, (1) by virtue of inferior fruitions, are not finally delivered into the ultimate fruition as represented by the aim of the mahāyāna and, (2) by virtue of having entered the path of the hīnayāna, identify the mahāyāna path as not being the path that they themselves should enter. In particular, these persons (3) cling to the ground—the seeming phenomena of causes and results, which arise and cease—as being the ultimate, (4) are conjoined or not conjoined with a long continuum of the entities of the path by virtue of there being or not being obstacles in their meditative equipoise, and (5) abide in phenomena such as form by virtue of clinging to real existence during subsequent attainment. (b) consists of (6) the persons who destroy the hīnayāna disposition through means (such as generating bodhicitta), (7) realize through prajñā that, ultimately, by virtue of the nature of suchness, there is no fruition to be accomplished that one could strive for, (8) realize that, ultimately, by virtue of the lack of nature, there is no cause such as cultivating the phenomena of the path, and (9) conventionally know the antagonistic factors of the path (māras and opponents) through observing them.

1006 PGBG (p. 376) says that the first two causes represent the cooperative causes of great enlightenment, while the third one is its substantial cause because they respectively aid enlightenment in the form of cooperative conditions and in a substantial way. MCG (fols. 135b.2–136a.2) explains that (1) "enlightenment" refers to the realization of ultimate great enlightenment, while the path is the wisdom of knowing termination and nonarising (explained in V.18). Therefore, in order to establish others in these two, bodhisattvas teach the path and introduce others to meditation. (2) As the cause of that realization, they grant prajñāpāramitā to others. (3) The uninterrupted cause for attaining the path of seeing is to rest in meditative equipoise in the nature of phenomena. During subsequent attainment, bodhisattvas illuminate the dharma of scriptures and realization to others and during meditative equipoise, they familiarize with their own prajñāpāramitā. These three are the causes of the path of seeing and each

one of them entails an abundance of merit. According to MPZL (p. 161), (1) the conditions for the arising of the path of seeing are to establish others in the dharma of scriptures and realization—(a) teaching others the path of seeing and so on (the path toward the fruition of great enlightenment—the dharma of realization) and (b) entrusting the cause of that realization (scriptural prajñāpāramitā as the dharma of scriptures) to others through explaining it to them and so on, which is illustrated by the explicit passage in the sūtras in which the Buddha entrusts prajñāpāramitā to Ānanda. (2) The uninterrupted substantial cause for attaining the special wisdom of the path of seeing is the accumulation of merit—the special samādhi of unified calm abiding and superior insight that has the characteristic of an abundance of merit by virtue of having completed said accumulation during the first countless eon (of the three it takes to become a buddha).

1007 PGBG (p. 376) says that this verse teaches the nature of enlightenment and the reason for it. The ultimate wisdom of termination and nonarising is called "great enlightenment" because one must understand that what accomplishes the termination and nonarising of knowable objects means to realize that there are no previously existent stains to be terminated newly by any remedies and that there is nothing to be caused to arise newly from causes and conditions. According to MPZL (pp. 161–62), this verse presents the fruition in terms of relinquishment and attainment according to the system of Great Madhyamaka. The svābhāvikakāya as the nature of the purity of being free from adventitious stains (the relinquishment of having terminated the two obscurations) and the dharmakāya (the realization of the basic nature—the lack of arising) are called "the enlightenment of being free from adventitious stains." These two are also naturally pure because there is no termination of any essence of the two obscurations that is established by a nature of its own and because remedial uncontaminated wisdom is primordially nonarising. Said two purities, in due order, are to be understood as the nature of the great enlightenment that is endowed with twofold purity.

1008 The Tibetan of the last two lines reads, "What type of conceptions could be terminated and what kind of nonarising could be attained?" (*rnam par rtog rigs ci zhig zad/ skye med rnam pa ci zhig 'thob*). PBG comments accordingly.

1009 PGBG (p. 377) says that this verse teaches the manner in which enlightenment is without arising and ceasing. Through the path of seeing, what cognitive obscurations (the types of conception) to be relinquished could be terminated and ceased, and what kind of remedial wisdom of realizing nonarising could arise or be attained? It follows that there is no ceasing and arising of factors to be relinquished and their remedies, respectively, because enlightenment has the nature of lacking the kind of cessation that has the characteristics of having terminated what has arisen and obstructing the arising of what has not arisen. MCG (fols. 136b.4–137a.3) explains that, in terms of the fundamental nature of phenomena that is primordially pure, within abiding in the nature in which there is nothing to be ceased whatsoever, there is nothing to be terminated or to be attained (as explained in PBG). As for the reason of this, if the true nature of phenomena is stainless, it is suitable for an unmistaken state of mind to see it in this way, but if this nature is intrinsically stained, it would not be suitable to be seen as stainless. Rather, a state of mind that sees it as being stained would be a correct cognition, whereas seeing it as stainless would be a mistaken cognition, and a person with the latter state of mind would not be pure. According to MPZL (pp. 162–63), the reason for there being no termination and attainment is that, contrary to the assertions of realists, any stains that exist by a nature of their own cannot be terminated and a substantially existent cessation as the cause for such stains not arising again cannot be attained either.

1010 PGBG (p. 377) says this verse implicitly teaches the four yogas in the manner of saying that great enlightenment is not tenable if there were arising and ceasing. According to MCG (fol. 137b.1–2), if all phenomena were ultimately existent, how could one ever terminate the

cognitive obscurations through not observing phenomena as the three spheres? MPZL (p. 163) says that realists hold the contradictory position that phenomena empty of the duality of apprehender and apprehended exist ultimately, while, in the mind stream of a buddha, all obscurations of conceiving of the three spheres have been terminated.

1011 PGBG (p. 377) says that, in dependent origination, no nature of appearances is to be removed through denying that appearing phenomena exist at all and no nature of the ultimate is to be added through superimposing ultimate existence. For if there were such a nature, one could not be liberated from clinging. Through relinquishing anything to be removed or to be added, actual reality is seen as it is. Through seeing it, one is liberated from the two obscurations because the mistakenness of clinging to real entities is put to an end. According to MCG (fols. 137b.2–138a.2), in the true nature of entities, there are no previously existing two types of obscurations that are to be removed and no previously nonexisting qualities (such as being empty) that are to be added newly. For the nature of entities, which cannot be produced, cannot be contrived through removal or addition. Therefore, if one rests in meditative equipoise in the actual reality or nature free from superimposition and denial (equality without anything to be removed or to be added) by way of seeing it as it is through a state of mind that concords with it in being free from denying and affirming, through the power of having familiarized with that, actual true reality—the basic nature of not abiding in any extreme whatsoever—is seen. Through this, one's mind stream is liberated from the bondage through conceptions about characteristics. This presents the ultimate essential point of the profound yoga of prajñāpāramitā. Thus, it is only in terms of the sheer way of how things appear that putting an end to the conceptions in one's mind stream that are mistaken about the nature of phenomena free from anything to be removed or to be added is called "relinquishing the factors to be relinquished," while the arising of a state of mind that concords with the nature of phenomena is referred to as "the arising of realization." However, in the basic nature, neither relinquishment nor arising are established.

1012 MCG (fol. 138a.5–138b.2) explains that the wisdom of the path of seeing consists of the amazing prajñā that is endowed with the aspect of means—all thirty-six subdivisions in terms of the isolates of the six pāramitās (the generosity of generosity and so on) being complete. Or it is referred to as the wisdom of seeing the nature of all aspects of means (such as generosity) without exception as emptiness. For it means to rest, in the manner of dualistic appearances having vanished, in meditative equipoise in the actuality of the inexpressible equality of appearance and emptiness.

1013 PGBG (p. 378) says that the lion's sport is the path of liberation of the path of seeing. Just as a lion is not afraid of any other animals, in this samādhi one is not afraid of the factors to be relinquished through seeing. The purpose of examining dependent origination during its subsequent attainment is to distance oneself further from the factors to be relinquished through seeing, train one's dexterity in samādhi, and become learned in the topic of dependent origination. According to MPZL (pp. 163–65), the nature of the culmination of the path of seeing is described in verses V.21–23, referring to (a) its wisdom of meditative equipoise and (b) an illustration of the practice during its subsequent attainment. (a) consists of (a) the wisdom of poised readiness (the uninterrupted path as the cause) and (b) the lion's sport (the wisdom of the path of liberation as the result). (aa) is threefold—(1) profound prajñā (the distinctive feature of being free from anything to be removed or to be added), (2) vast means (the aspect of being endowed with all pāramitās), and (3) the nature of the wisdom of poised readiness (the union of prajñā and means). (aa1) is taught by V.21—in this nature of the meditative equipoise of the path of seeing, in terms of the profound basic nature of objects, no phenomenon is to be removed or ceased and none is to be established or added. If this true end—the nature of great equality free from extremes, in which there is nothing to be removed, added, ceased, or established—is directly seen through the wisdom that sees in precise concordance with true reality,

one is liberated from the obscurations to be relinquished through seeing. (aa2) is explained by V.22ab. (aa3) is described in V.22cd—the vast and profound wisdom of the union of prajñā and means, which has the nature of being in the process of becoming liberated from the factors to be relinquished, is divided in terms of isolates into the eight poised readinesses, but they are all included in the poised readiness of a single moment. (ab) The lion's sport as the path of liberation is found in V.23ab. (b) The practice during subsequent attainment is illustrated by V.23cd. However, besides the examination of the twelve links of dependent origination, the distinct features of practice during the subsequent attainment of the first bhūmi include the ten purifications of this bhūmi, its twelve times one hundred qualities, the supramundane pāramitās, and the many meditative absorptions that make up its illusionlike subsequent attainment, such as the eight liberations, the four immeasurables, and various dhāraṇīs and samādhis. This also eliminates the assertion that the path of seeing has no subsequent attainment, which is an explanation that conflates the systems of the mahāyāna and the hīnayāna.

1014 PBG wrongly has "origin [of suffering" (*kun 'byung*).

1015 For the differing descriptions of crossing in one leap by PGBG, MCG, and MPZL, see Appendix XI. MCG (fol. 141a.1) adds that the function of cultivating the samādhis of crossing in one leap and so on is to terminate the conceptions to be relinquished through the path of familiarization. MPZL (pp. 165–66) adds that the culminating training of the path of familiarization is the special remedy for the innate factors to be relinquished through familiarization. It consists of calm abiding (the support) and superior insight (the supported). Here the focus is on the former, which consists of the preparatory stage (the lion's sport) and the actual stage (crossing in one leap). As for the great crossing in one leap, the sūtras explicitly teach only the descending progression, but the ascending one should be understood implicitly through that.

1016 The Tibetan has "being abandoned."

1017 As for (4)–(6), PGBG (pp. 379–80) has the qualities of the path of preparation not existing at the time of the path of seeing, the qualities of the path of seeing not really existing, and the qualities of the path of familiarization not existing at the time of the path of seeing. MCG (fols. 141a.3–142a.3) explains that the factors to engage in here consist of the scriptures and the realizations of the mahāyāna, while the factors to withdraw from (the second set of nine conceptions about the apprehended) are the paths of śrāvakas and pratyekabuddhas. Thus, the former are the objects to be engaged through the mahāyāna training, while the latter are not taken up through this training, but are mere objects of engagement of the primary minds and mental factors of bodhisattvas. In terms of what is to be known and the path, conceptions (1)–(2) refer to what is to be known; (3), to conduct; (4)–(6), to the qualities of the path; and (7)–(9), to the nature of the path. As for (4)–(6), the qualities of the paths in the three times do not exist ultimately, while existing seemingly because, in terms of the path of seeing being taken as the present, the path of preparation has already ceased, the path of seeing does not abide, and the path of familiarization has not yet arisen. MCG takes "training" (Tib. sbyor ba) in V.27b to mean "preparation" and thus says that these nine conceptions are relinquished during the preparatory stage of the path of familiarization. Generally, it says, the explanation of preparatory stage and actual stage refers to the difference in terms of the manifest factors to be relinquished being more or less easy to be relinquished, but their seeds are always relinquished at the time of the uninterrupted path of the actual stage. According to MPZL (pp. 167–68), the conceptions about the apprehended are about phenomena, while the conceptions about the apprehender are about persons. Here (1)–(2) represent the conceptions about the mahāyāna scriptures and the remaining seven, the conceptions about the mahāyāna realizations. The latter consist of (a) the conceptions about the flaws to be relinquished and (b) the qualities to be adopted. (a) consists of (3), which refers to seeming kinds of prajñāpāramitā that are to be relinquished. (b) consists of (a) the ultimate qualities of emptiness and (b) the conventional qualities of appearance. (ba)

consists of (4)–(6) conceiving of the qualities of the path of preparation, which have ceased before the path of seeing, as phenomena that are without ceasing ultimately; the qualities of the path of seeing that arise from the path of preparation as phenomena that are without nature ultimately; and the qualities of the path of familiarization as phenomena that are without arising ultimately. (bb) consists of (7)–(9) conceiving of the path of preparation as what prepares one for nirvāṇa through invalidating the factors to be relinquished; the path of seeing as the path of directly seeing the actuality of the nature of phenomena through relinquishing the seeds of the imputational factors to be relinquished; and the path of familiarization as the path of familiarizing again and again with the actuality of the basic nature through relinquishing the seeds of the innate factors to be relinquished.

1018 PGBG (p. 380) has (3) mentally engaging in the śrāvaka path among the two paths of the hīnayāna and—implicitly taught—manifesting the pratyekabuddhayāna, (5) familiarizing with enlightenment as impermanence and so on, (6) not familiarizing with it as such, and (7)–(8) neither familiarizing nor not familiarizing. MCG (fols. 142a.5–143a.1) says that śrāvakas and pratyekabuddhas deal with what is listed under these conceptions because, on their path of accumulation, (1) they lack mahāyāna spiritual friends and (2) their focusing on the welfare of others is narrow. On the path of preparation, (3) they possess their respective dispositions. On the path of seeing, (4) they lack the practice of prajñāpāramitā in which prajñā and means are a union. (5) On the path of familiarization, they familiarize with a reflection of prajñāpāramitā or impermanence and so on for the sake of attaining the nirvāṇas of śrāvakas and pratyekabuddhas because they entertain reference points. (6) On the path of nonlearning, they do not familiarize with the actuality of the basic nature of having fully completed the mahāyāna path, or they do not depend on familiarizing again through focusing on impermanence and so on. (7)–(8) can also be understood as lacking the familiarization with the basic nature, while possessing the familiarization with impermanence and so on, or not familiarizing with impermanence and so on in a nonreferential manner, while familiarizing with the basic nature through clinging to real existence. (9) Therefore, they are not in accord with the true reality of the basic nature by virtue of falling into the extreme of clinging to the skandhas as being impermanent and so on. MPZL (pp. 168–69) also divides these nine according to the five paths, but differs with regard to the boundary line between the last two paths. (1)–(2) Śrāvakas and pratyekabuddhas on the path of accumulation belong to the inferior path of bodhicitta (the cause) not arising because their motivation is inferior, and they do not mentally engage in perfect enlightenment (the result) because the application of their motivation (the two accumulations) is inferior. (4) On the path of seeing, they do not mentally engage in unsurpassable enlightenment because they lack the prajñāpāramitā of special prajñā and means. On the path of familiarization, (5) they familiarize with the limited aspects of the four realities because they entertain reference points, and (6) they do not familiarize with the aspects of being free from the thirty-two superimpositions through being nonreferential. On the path of nonlearning, (7) they lack the complete ultimate familiarization with the basic nature because they lack the ultimate relinquishment and realization. (8) They possess the complete limited familiarization with the reference points of the aspects of the four realities. (9) They do not realize the basic nature in accord with true reality because they have not relinquished the cognitive obscurations of clinging to impermanence and so on.

1019 MCG (fol. 143a.4–143b.5) explains that (1)–(3) are in terms of prajñā or what is to be known; (4)–(5), in terms of the prajñā or view of śrāvakas and bodhisattvas; (6)–(7), in terms of their means or conduct; and (8)–(9), as in PBG. (1) What are regarded as substantially existent experiencers are the persons who focus on ordinary beings and so on—the spheres that are helplessly imputed onto sentient beings (the skandhas)— and cling to them as substantial. The same applies for those who cling to (2) what does not exist ultimately as being really existent as the mere imputations of the phenomena of subject and object, (3) the real existence of conventionally nonempty phenomena such as the knowledge of all aspects, (4) śrāvakas being

attached to the real existence of the phenomena of ordinary beings or purified phenomena, (5) bodhisattvas clinging to the real existence of the prajñā of fully discriminating the actuality of the basic nature, (6) śrāvakas practicing through forming, or aiming at, the path and the fruition of their own welfare (mere peace) as entities of clinging to characteristics, (7) bodhisattvas being finally delivered in terms of the three yānas, (8) the impurity of offerings—identitylessness being incomplete due to ordinary beings and śrāvakas on the path of accumulation clinging to real existence, and (9) disordered conduct with regard to the pāramitās such as generosity—observing them as the three spheres under the influence of clinging to real existence. According to MPZL (pp. 170–71), these nine conceptions are about persons who are (a) distinguished by the view (the ground), (b) the path (meditation), (c) the fruition to be attained, and (d) conduct (the activity). (a) consists of conceiving of the substantiality of (1) those hīnayāna persons who are the psychophysical supports of realizing the ground that is personal identitylessness and thus know that sentient beings are mere spheres of imputation, (2) those mahāyāna persons who are the psychophysical supports of realizing the ground that is phenomenal identitylessness and thus regard phenomena as mere imputations and mere dependent origination, and (3) ordinary beings, who are the psychophysical supports of not realizing the ground that consists of both identitylessnesses and thus cling to the real existence of all phenomena, that is, their not being empty. (b) consists of conceiving of the substantiality of (4) those persons on the hīnayāna path who are the psychophysical supports of being attached to the phenomena of the characteristics of the three spheres due to not having relinquished clinging in any respect and (5) those persons on the mahāyāna path who are the psychophysical supports of discriminating phenomena due to realizing the lack of nature. (c) consists of conceiving of the substantiality of (6) those hīnayāna persons who are the psychophysical supports of aiming at the fruition that consists of just limited entities of relinquishment and realization due to lacking the aim of the three greatnesses and (7) those mahāyāna persons who are the psychophysical supports of being finally delivered into perfect enlightenment—the fruition that consists of the relinquishments and realizations of all the three yānas. (d) consists of conceiving of the substantiality of (8) hīnayāna ordinary beings, who are the psychophysical supports of the impurity of offerings due to not engaging in the correct manner of common conduct and (9) mahāyāna ordinary beings, who are the psychophysical supports of disordered conduct with regard to generosity and so on due to lacking the uncommon conduct—the pāramitās without observing the three spheres.

1020 PGBG (p. 381), MCG (fol. 144a.1–2), and MPZL (p. 171) agree that these nine conceptions are about objects (imputed sentient beings) and subjects, that is, the clinging to imputations (the causes for imputing them—the mere appearance of the continuum of the skandhas).

1021 The Tibetan of line V.33b has *bdag nyid ji bzhin* for Skt. *yathāsvaṃ* ("each one," "respectively").

1022 According to MCG (fol. 144a.4–144b.4), (1)–(3) refer to the ignorance about the focal objects of the three knowledges. (1)–(2) Śrāvakas on the path of accumulation are ignorant about relinquishing the obscurations of the knowledge of all aspects and the knowledge of the path because they do not know the aspects of suchness and variety, nor all three paths, respectively. (3) Ordinary beings are ignorant about relinquishing the obscurations of the knowledge of entities because they do not understand all entities. The innate conceptions here impute persons onto these three ignorances and then cling to them as experiencers. Likewise, the next conceptions refer to the ignorance about (4) prajñāpāramitā—the path that pacifies all obscurations (the nature of the path to liberation)—and (8) the nature of the afflictions (being mistaken about the basic nature, that is, not knowing that the factors to be relinquished are adventitious or emptiness). According to MPZL (pp. 171–72), the objects of these nine conceptions are the persons who are ignorant about (a) the divisions of the obscurations to be relinquished and (b) its remedy—the path of prajñāpāramitā. (a) consists of (1)–(3) and (b) consists of the persons who are ignorant about (a) prajñāpāramitā (the subject) and (b) ground, path, and fruition (the

objects). (ba) consists of (4) those who do not know the distinctive feature of the remedy—the path of prajñāpāramitā, which is the clear realization of all phenomena of ground, path, and fruition being the peace of reference points. (bb) consists of (5) those who are ignorant about the ground (knowable objects)—the nature of phenomena (suchness) and its bearers (form and so on) being conjoined or disjoined, those who are ignorant about the path in terms of (6) its distinctive feature (being unequal to, and more eminent than, all other paths due to not being the sphere of māras and so on) and (7) its nature (knowing its focal objects—the four realities), and those who are ignorant about the fruition in terms of (8) relinquishment (the pure nature of the afflictions, which are adventitious stains) and (9) realization (the nature of remedial wisdom without the duality of apprehender and apprehended).

1023 The Tibetan has "supreme" (*mchog*) instead of "desired" (Skt. *nikāma*).

1024 MCG (fols. 144b.4–145a.2) says that the four conceptions become more and more extinguished through the path of familiarization and thus do not arise again. Bodhisattva mahāsattvas on the pure bhūmis or on the tenth bhūmi possess the consummate qualities of the three yānas being contained in their own mind streams and of accomplishing the happiness of all beings because the obstacles to promoting the welfare of others are terminated. According to MPZL (p. 173), to accomplish the happiness of beings represents the distinctive feature of the welfare of others, while the consummate qualities of relinquishment and realization being complete represents the distinctive feature of one's own welfare. These qualities of the path—all the relinquishments and realizations that are included in the three yānas—represent the distinctive feature of the support that sustains, in a spontaneous and effortless manner, the mahāsattvas who perfected said relinquishments and realizations.

1025 The Tibetan has "śrāvakas."

1026 The Tibetan of this line says, "With nothing between it and buddhahood" (*sangs rgyas nyid kyi bar med de*).

1027 PGBG (p. 382) says that the direct result of this samādhi is buddhahood, that is, the knowledge of all aspects. MCG (fol. 145b.4–6) glosses "the flawless bhūmi of bodhisattvas" as the first bhūmi and says that the uninterrupted path at the end of the continuum is the uninterrupted path of the knowledge of all aspects. According to MPZL (pp. 173–74), V.37–38 teach the nature of the culmination of the uninterrupted path—the samādhi of the union of calm abiding and superior insight. V.37 refers to the nature of this path lying in its cause—the immeasurable merit of the two accumulations during three incalculable eons. The sūtras' explicit teaching of bodhisattvas possessing such merit points to the hidden meaning that it is the culminating training with nothing between it and attaining buddhahood that is endowed with this merit ("the flawless bhūmi of bodhisattvas" is glossed as the path of seeing). V.38 refers to the essence of this uninterrupted path being the wisdom of the ultimate union of calm abiding and superior insight. It consists of the ultimate calm abiding of the uninterrupted samādhi, whose nature is calm abiding (the support), and the wisdom of superior insight of knowing all the immeasurable aspects of ground, path, and fruition (the supported).

1028 PGBG (p. 382) speaks of focusing on all phenomena as lacking any entity, the mindfulness of not forgetting the focal objects and aspects of the three knowledges, and the aspect of natural peacefulness. MCG (fol. 146a.1–146b.1) says that the focal object is the ultimate suchness of all phenomena not existing as any entities of any reference points, while mindfulness refers to focusing on suchness below the tenth bhūmi. This culmination of the uninterrupted path has the nature of being the highest training in prajñāpāramitā. Since omniscient wisdom arises immediately after it, it is the genuine mine of all buddha qualities, the disposition for not severing the lineage of the buddhas, and the inexhaustible treasure of the happiness and well-being of all sentient beings. Therefore, once one gives rise to the ultimate prajñā of realizing

that all dependently originating phenomena primordially abide as equality in that they are without arising and ceasing, the wisdom in which even the most subtle characteristics of reference points are at peace overcomes beginningless ignorance, including its seeds, and thus the buddhahood of being endowed with the kāya of self-arising wisdom is attained. Through this, the uninterrupted path of the ultimate wisdom of knowing termination and nonarising is taught. According to MPZL (pp. 174-75), the focal object is the suchness of great equality free from reference points—the identitylessness of all phenomena of ground, path, and fruition lacking any entity of reference points. The dominant factor (or condition) is the samādhi of spontaneous calm abiding—the yoga of the continuum of undistracted mindfulness. The aspect is the wisdom of perfect superior insight—the yoga in which all modes of apprehending any focal objects, characteristics, and reference points are at peace.

1029 According to MPZL (p. 175), those who talk a lot are the realists with their valid cognitions of seeing just this life, who are not skilled in the means to realize the profound noncontradictoriness of the two realities.

1030 PGBG (p. 383) explains (11) as it not being tenable to rely on the paths and fruitions of śrāvakas and pratyekabuddhas in one's mind stream. According to MCG (fols. 146b.4–147b.3), (1) if tathāgata wisdom observes all phenomena, something to be observed, such as conditioned phenomena, is established. But if there is not even an atom to be observed, it is impossible to see all phenomena. Therefore, a focal object is not tenable. (2) If there is no nature of anything to be observed, it is not tenable to identify the nature of true reality free from reference points either. Since it is not feasible to be known by anybody, its aspect or nature cannot be identified. (4) If there is no seeming, it is impossible for an ultimate to exist independently of it, and the seeming is not tenable because it is not observable. (5) The training in practicing generosity and so on is not tenable because generosity and so on do not exist. (6)–(8) The jewel of the Buddha is not tenable because there is no attainer and nothing to be realized. Nor are the dharma and the saṃgha tenable because cessation is a mere name and the bases for designating a saṃgha (such as form) do not exist. (9) The distinctive feature of conduct—skill in means—does not exist because there are no generosity and so on that are embraced by any prajñā that is pure of the three spheres. (11) Since it is not tenable that clinging to impermanence is mistaken, clinging to purity, happiness, and so on is not mistaken either. (12) Since the fruition is not manifested despite having cultivated the path, a nature of the path is not tenable. (15) Since there are no instances, general and specific characteristics are not tenable. (16) If there are no general and specific characteristics to be familiarized with, it is not tenable for those who engage through aspiration and the noble ones to familiarize with suchness by way of general and specific characteristics, respectively. According to MPZL (pp. 175–77), these sixteen disputes are (a) in general and (b) in particular. (a) (1) The explanation that the focal object of the culmination of the uninterrupted path is justified as a nonentity and (2) the identification of its aspect having the nature of peacefulness are mutually exclusive and therefore not tenable. Thus, (3) the wisdom of the knowledge of all the aspects of ground, path, and fruition is not tenable either. (b) consists of (a) disputes about the focal object in terms of ground, path, and fruition (the objects), (b) disputes about the aspects of the three knowledges (the subjects), and (c) the manner of disputing in summary. As for (ba), (4) since said focal object is not tenable, the ground—ultimate reality—is not tenable, and since that does not exist, conventional seeming reality is not tenable either. (5) Since the seeming does not exist, the training that consists of the six pāramitās is not tenable. (6) Since said training (the cause) does not exist, its result—the jewel of the Buddha (the wisdom dharmakāya of realization)—is not tenable. (7) Without that, the dharma (the of relinquishment) is not tenable. (8) Without such realization and relinquishment, their support—the saṃgha as the ultimate assembly—is not tenable. (bb) Since said aspects of the fruition do not exist, the knowledge of all aspects, including its enlightened activity—(9) skillful actions (the distinctive feature of means) and (10) the knowledge of all aspects of realizing the aspects of

the sage as lacking arising (the distinctive feature of realization)—is not tenable. Because there is no path, the knowledge of the path, including its mistaken factors to be relinquished—(11) mistaken paths (the distinctive feature of the factors to be relinquished) and (12) the knowledge of the path of realizing that the three paths are unobservable (the distinctive feature of the remedy)—is not tenable. Because there are no entities, the knowledge of entities in terms of remedies and antagonistic factors—(13) the remedial knowledge of entities of realizing that entities are free from extremes (the distinctive feature of the remedy) and the clinging to the characteristics of entities being the antagonistic factor (the distinctive feature of the factors to be relinquished)—are not tenable. (bc) Thus, (15) since the three knowledges (the bearers of the nature of phenomena) do not exist, a defining characteristic in which these three are included is not tenable. (1) Since there is no clear realization that has such a characteristic, its aspect—the training in familiarization—is not tenable. As for the means to eliminate said disputes, one should be skilled in presenting the path by way of the means to realize the profound essential point of the two realities not being contradictory.

1031 LSSP (fol. 219b.3) glosses "each" as "single" and says, ". . . it takes the wisdom that has the nature of generosity and such—the essence of the single (that is, each) instant to be focused on—as its object."

1032 The Tibetan of this verse varies somewhat:

> When the nature of all spotless phenomena—
> Prajñāpāramitā, the state
> Of the true nature of maturation—is born,
> Then [it is] the wisdom in one single instant.

1033 The Tibetan of line VII.5b adds "likewise" at the end.

1034 According to MPZL (pp. 180–83), through the power of having perfected the serial training, finally, without depending on alternating meditative equipoise and subsequent attainment, there arises the wisdom of becoming fully awakened in a single instant in which all aspects of the path are completed simultaneously. This is the instantaneous training, which is divided into four in terms of isolates. (1) The nature of the instantaneous training in terms of nonmaturation is the aspect of vastness, the ultimate accumulation of merit. Through having perfected the serial training that entails the six pāramitās during subsequent attainment, each one of the pāramitās such as generosity (the accumulation of vast means—the ultimate causes of the rūpakāyas as the results of maturation) is manifested. Through this, all the vast uncontaminated phenomena that are of similar type (the aspects of the three knowledges) are manifested in the manner of their being included in said pāramitās. This wisdom of the sage becoming fully awakened in a single instant is to be understood as the characteristic that is the isolate of the instant of the nonmaturation of vast means because they have not yet matured as their results of maturation—the nature of the qualities of the rūpakāyas. Thus, it refers to the isolate of the accumulation of vast means—the causes for the maturation of these qualities. The example of the waterwheel refers to the manner of this instantaneous wisdom of nonmaturation being able to manifest all aspects of vast means of similar type through manifesting just a single means such as generosity. (2) The nature of the wisdom of the instantaneous training in terms of maturation is profound prajñā—the clear realization that consists of the ultimate accumulation of wisdom. Through having perfected the serial training in terms of the nature of lack of entity, the remedial uncontaminated wisdom that is the accumulation of profound prajñā and the ultimate cause of the dharmakāya as the result of freedom is manifested. At that point, the basic nature of all pure phenomena that are as spotless as the autumn moon (natural purity and the purity of being free from stains)—naturally luminous wisdom, prajñāpāramitā, the primordially matured intrinsic brilliance of the true nature—is born in the manner of manifesting in its state of being pure of adventitious stains. At that point, the wisdom of becoming fully awakened in a single instant is

to be understood as the characteristic that is the isolate of the single instant of the maturation of profound prajñā because the result of freedom (the qualities of the dharmakāya) is already matured primordially. Thus, it refers to the isolate of the accumulation of profound prajñā. (3) The nature of the wisdom of the instantaneous training in terms of the lack of characteristics is the ultimate clear realization of having familiarized with equality as being free from reference points. Through having perfected the training in nonabiding (not clinging to objects as the cause of the ultimate fruition that is the dharmakāya of equality), the wisdom of all objects lacking characteristics (the ultimate cause of the dharmakāya of equality) sees that all naturally pure phenomena (engaging in generosity and such) are equality, just like the appearance of objects in a dream. Through abiding in that samādhi, one realizes the lack of characteristics of all phenomena of saṃsāra and nirvāṇa (what is to be rejected and to be adopted) as being equality {MPZL mistakenly has "nonduality" instead of "lack of characteristics" in both its rendering of AA VII.4c and this comment}. Thus, the wisdom of becoming fully awakened in a single instant is to be understood as the characteristic that is the isolate of the single instant of the lack of characteristics—equality (the object) because even the most subtle obscurations of clinging to knowable objects as anything to be adopted or to be rejected have been relinquished. Thus, it refers to the isolate of realizing the object—the lack of characteristics—as equality. (4) The nature of the wisdom of the instantaneous training in terms of nonduality is the clear realization that consists of the ultimate training in the cognizing subject being without dualistic appearance. Through having perfected the training in nontraining (not clinging to the subject), the wisdom without any dualistic appearance (the ultimate cause of the ultimate fruition that is nondual wisdom) sees all phenomena, which appear as if they were apprehender and apprehended, to be the true reality of nonduality, just as the appearances in a dream and the subject that sees them are nothing but isolates, but not ultimately seen in the dualistic fashion of apprehender and apprehended. Thus, the wisdom of becoming fully awakened in a single instant is to be understood as the characteristic that is the isolate of the single instant of nonduality (the subject) because even the most subtle obscurations in terms of the dualistic appearances of apprehender and apprehended have been relinquished. Thus, it refers to the isolate of realizing the cognizing subject as nonduality without dualistic appearances. Some say, "It follows then that there is the simultaneous seeing of the two realities even on the paths of learning because the instantaneous training belongs to the paths of learning." However, they seem to not even understand as much as the manner in which the pāramitās that possess the four dharmas (see *Mahāyānasūtrālaṃkāra* XVI.8–13) exist on the paths of learning.

1035 PGBG (pp. 386–87) says that the svābhāvikakāya possesses three features—having attained the twenty-one sets of wisdom (the uncontaminated dharmas) through the power of the supramundane path, being pure in every respect of all adventitious stains to be relinquished (the ultimate reality of cessation), and the characteristic of these qualities of realization and relinquishment being void by nature/of a nature. MCG (fol. 158a.3–4) says that the svābhāvikakāya is the nature of phenomena or the dharmadhātu that has the characteristic of being endowed with the two purities—the single uncontaminated nature of phenomena to be explained being pure in every respect and the wisdoms that make it up, in terms of their nature, being naturally pure. According to MPZL (pp. 184–85), the svābhāvikakāya possesses the three distinctive features of (1) realization—the wisdom dharmakāya (the result of freedom that consists of the twenty-one sets of uncontaminated qualities of the dharmakāya that are attained through the power of the supramundane path eliminating the adventitious stains), (2) relinquishment—the purity of being free from adventitious stains in every respect through having relinquished the two obscurations, including their latent tendencies, and (3) nature—natural purity (these phenomena of realization and relinquishment having the characteristic of the naturally pure basic nature). When the nature of ultimate realization and relinquishment is taken to consist of the three kāyas, one speaks of just the dharmakāya. If the latter is divided in terms of isolates,

the ultimate relinquishment—the factor of being endowed with twofold purity—is called "the svābhāvikakāya," while the ultimate realization—uncontaminated wisdom—is referred to as "the wisdom dharmakāya." However, the assertion that the dharmakāya is one among the three kāyas that constitute three of the four dharmas which define the topic of the dharmakāya (the eighth chapter of the AA) corresponds to how Āryavimuktisena comments on the intention of the AA. The assertion that there are four kāyas and that it is these four that constitute the four defining dharmas of the topic of the dharmakāya appears to be an explanation of what is taught implicitly in the AA. In particular, the assertion of the uncontaminated qualities of the dharmakāya being the result of freedom is to be understood according to what is taught explicitly in the *Uttaratantra*. The presentation of the dharmakāya's not being produced by causes and conditions (the meaning taught in the sūtras and the great treatises, which for the time being relies on common and uncommon valid cognitions) by virtue of the difference between the actual way of being and the way of appearing represents the points that are even more profound than the profound presentation of the knowledge of all aspects. It appears to be something to be realized henceforth, but it is not the sphere of people like us. Therefore, I think, it is something in which one needs to have confidence.

1036 The Tibetan has "lack of afflictions" (*nyon mongs med*).

1037 The Tibetan has "nothing to guard" (*bsrung ba med pa*).

1038 As mentioned in PSD, this refers to the Sanskrit *ca* (Tibetan *dang*) at the end of this line, which is simply a verse filler. "The two knowledges" refers to the knowledges of entities and the path.

1039 PBG presents the twenty-one sets as lines of verse.

1040 PBG mistakenly has *bzhi* ("four") instead of *gzhi*.

1041 MCG (fol. 160b.1–2) explains that, though the factors concordant with enlightenment and so on of learners and buddhas are the same in name, those of buddhas are unique compared to learners because they point out, by way of isolates, the seeing of nondual wisdom in which all reference points of minds and mental factors have subsided. According to MPZL (p. 185), the buddha qualities that are the result of freedom are immeasurable, but when summarized, they consist of said twenty-one sets.

1042 The Tibetan of VIII.7ab (*nyan thos nyon mongs med pa'i lta/ mi yi nyon mongs yongs spong nyid*) says:

> The view of the dispassion of śrāvakas
> Means relinquishing the afflictions of people.

1043 PGBG (p. 388) says that the samādhi of dispassion of buddhas who are victorious over the four māras is superior to the samādhi of dispassion of śrāvakas and so on. For the latter, through said samādhi, first look into whether they will or will not serve as focal objects for the arising of the afflictions of other people and thus just avoid the afflictions of these people that could possibly arise, while the samādhi of buddhas extinguishes the stream of all afflictions without exception of anybody in villages and so on in whom afflictions may arise. MCG (fol. 160b.3–5) explains that, when śrāvakas and so on see that afflictions arise in certain people in villages and so on upon these beings focusing on them, they avoid these afflictions through not going there. On the other hand, buddhas deliberately go to villages and so on in order to extinguish the stream of the afflictions of the persons who live there.

1044 MCG (fol. 160b.6) explains "free from attachment" as being free from the afflictive obscurations or the latent tendencies of clinging to characteristics. According to MPZL (p. 187), the Buddha's knowledge through aspiration is effortless (the distinctive feature of its nature), free

from attachment due to not clinging to any entities (the distinctive feature of relinquishment), unobstructed due to having relinquished the two obscurations, including their latent tendencies, remains forever in meditative equipoise for as long as saṃsāra lasts (the distinctive feature of time), and solves all questions simultaneously (the distinctive feature of activity).

1045 The Tibetan has "appear" (*snang ba*).

1046 PGBG (p. 388) glosses "the cause of maturation" as the two accumulations in the mind streams of those to be guided, while MPZL (p. 187) takes it as former aspiration prayers and accumulations. MCG (fol. 161a.2–3) presents this verse as the answer to thinking, "If buddhas lack being near or far, this contradicts their appearing to some to be guided, while not appearing to others."

1047 The Tibetan has "the king of the gods" (*lha'i rgyal po*).

1048 According to MPZL (p. 188), there is the following dispute about VIII.9: "If buddhas have such effortless and spontaneous power to guide those to be guided, it follows that they guide all sentient beings to be guided simultaneously." VIII.10 represents the rebuttal of this, saying, "There is no entailment."

1049 MCG (fol. 161b.1–3) presents the objection, "Since the dharmakāya dwells solely in Akaniṣṭha, it is not permanent and all-pervading." It is all-pervading because it appears to those to be guided in all directions and times in an effortless manner as all kinds of bodies and speech and because its activity for sentient beings is so vast that it pervades all of space. It is permanent because it is inexhaustible until the end of time.

1050 PGBG (p. 389), MCG (fol. 161b.4–6), and MPZL (p. 189) agree that the sāmbhogikakāya is the ultimate rūpakāya that is endowed with the five certainties.

1051 The words in bold that are not included in VIII.13–17 are from VIII.19–20.

1052 The Tibetan is very clear on this line, while the Sanskrit *dhvāntapradhvastālokaśuddhatā* is very ambiguous and can also mean what Conze has ("his pure light dispels the darkness"). However, both the Sanskrit and the Tibetan of this minor mark in the *Mahāvyutpatti* (section 18, no. 300) confirm my translation.

1053 In the Tibetan, the order of "smooth" and "slender" is reversed.

1054 The Tibetan has *bkra shis* ("auspicious") for *swastika*. In another Tibetan version of this verse, there is an additional line after the third one, which explicitly adds "and are ornamented with swastikas" (*g.yung drung 'khyil bas brgyan pa ste*; see PBG's comments).

1055 MCG (fol. 17b.1) speaks of eighty auspicious signs, such as squares, vajras, lotuses, and conches.

1056 According to MPZL (p. 197), this verse describes the nairmāṇikakāya's five distinctive features of (1) the rūpakāya (emanations such as the nairmāṇikakāya of a supreme buddha), (2) time (appearing until saṃsāra is emptied), (3) object (all kinds of beings in the ten directions), (4) fruition (all kinds of benefits in terms of higher realms and liberation), and (5) activity (guiding beings equally through effortless, spontaneously present, and unbiased enlightened activity).

1057 PGBG (p. 393) says that the enlightened activity of the dharmakāya is perpetual until the end of saṃsāra because its dominant condition—the dharmakāya—is equally perpetual. MCG (fol. 168a.6) explains that the enlightened activity of the wisdom dharmakāya is as perpetual as the promotion of the welfare of beings through the two rūpakāyas, which arise from the blessing of the dharmakāya. According to MPZL (p. 197), enlightened activity is a subpoint of the nairmāṇikakāya, with lines VIII.34ab representing the brief introduction to its nature. However, in its comments, MPZL also glosses it as "the enlightened activity of the dharmakāya."

1058 In the following, the numbers in ( ) indicate the twenty-seven points of enlightened activity.

1059 MCG (fol. 168b.2–3) agrees with this line indicating the establishment in the support of the path, but adds that it refers to the path of accumulation. Both MCG and MPZL (p. 197) say that this means to establish beings (MPZL: those in the lower realms) in the psychophysical supports of gods and humans in the higher realms in order to pacify their suffering.

1060 MCG (fol. 168b.3–5) speaks of (2) as establishing in the training (glossing "the four means of attraction" as "the causes for maturing oneself and others") and of (3) as establishing in the view (realizing the four realities, with "afflicted and purified phenomena" being "the realities of suffering and its origin" and "the realities of cessation and the path," respectively). (4) means to establish in the motivation (generating the bodhicitta of promoting the welfare of sentient beings by focusing on said welfare); (5), in the application of that motivation (practicing the six pāramitās); and (6), in the ethics of vows (taking up the ten virtues as the path to buddhahood). According to MPZL (p. 198), (2)–(6) respectively are the companion on the path, the nature of the path, and the distinctive features of motivation (generating the mindset for accomplishing the welfare of beings, such as the immeasurables), application, and foundation.

1061 Note that this is the second to last of the twenty-seven points of enlightened activity in the order of the AA. Different from LSSP, PSD, and PBG, PGBG, MCG, and MPZL follow this order.

1062 PGBG (pp. 393–94) says that, on the second and third bhūmis, one is established in (9) the prajñā about phenomena being labeled as symbols and, on the fourth, fifth, and sixth bhūmis, in (10) the prajñā of nonobservation. (23) refers to mistakenness being relinquished in the manner of its nonsubstantiality. According to MCG (fol. 169a.1–169b.4), on the second and third bhūmis, one is established in (9) the ethics and patience that are endowed with the wisdom of realization of mere symbols; on the fourth, fifth, and sixth bhūmis, in (10) not observing any phenomena through clinging to their real existence; on the seventh bhūmi, in (11) maturing living beings through being skilled in means; on the eighth bhūmi, in (12) knowing the three paths (illustrated by the bodhisattva path with its vast merit), (13) putting an end to all clinging by virtue of the maturation of nonconceptual wisdom, (14) attaining enlightenment through this in an effortless manner, and (15) gaining mastery over pure buddha realms; and, on the ninth bhūmi, in (16) the definitiveness of being separated from enlightenment by only a single birth and (17) accomplishing the immeasurable welfare of sentient beings through teaching the dharma by virtue of having attained the four discriminating awarenesses. Through receiving the excellent empowerment on the tenth bhūmi, one is established in (18) attaining immeasurable qualities (such as traveling to all buddha realms, attending buddhas, venerating them, and listening to their dharma), (19) attaining the immeasurable further increase of the realizations of the branches of enlightenment, (20) the actions of the two accumulations not being lost, but accomplished as buddhahood, (21) directly and completely seeing the vastness of the four realities, (22) completely relinquishing the fourfold mistakenness, (23) lacking the clinging to characteristics (the substance of said mistakenness), (24) perfecting the supreme purification of the stains through realizing all phenomena as equality, (25) completing all accumulations without exception, and (26) the ultimate wisdom of the paths of learning—the equality of saṃsāric existence and peace (not understanding or observing conditioned saṃsāra and unconditioned nirvāṇa as being different). According to MPZL (pp. 198–200), on the seven impure bhūmis, one is established in (9) realizing that the nature of all phenomena consists of the imputations of mere symbols (by virtue of the pāramitās of ethics and so on being predominant on the second to fifth bhūmis), (10) the nature of realizing that all phenomena are unobservable (by virtue of the pāramitā of prajñā being predominant on the sixth bhūmi), and (11) maturing sentient beings (by virtue of the pāramitā of means being predominant on the seventh bhūmi). On the

eighth bhūmi, by virtue of the pāramitā of power being predominant and through having perfected the relinquishments and realizations of śrāvakas and pratyekabuddhas as the common distinctive features of this bhūmi, one is established in (12) the bodhisattva path (the uncommon mahāyāna as the distinctive feature of remedial realization) and (13) putting an end to the cognitive obscurations of clinging to all phenomena (the distinctive feature of relinquishing the factors to be relinquished). On the ninth bhūmi, by virtue of the pāramitā of aspiration prayers being predominant, one is established in (14) the manner of the supreme aspiration prayer—attaining perfect enlightenment. As for the tenth bhūmi, by virtue of the pāramitā of wisdom being predominant, one is established on (a) this bhūmi in general and (b) one's last existence in particular. (a) consists of being established in the distinctive features of (a) the ultimate purification, completion, and maturation of the paths of learning, (b) mastery over the qualities of this bhūmi, and (c) the factors to be relinquished and their remedies (the nature of the path, that is, the phenomena of the path and the fruition of this bhūmi). (aa) consists of being established in (15) all kinds of pure buddha realms (the distinctive feature of the ultimate pure realms of the paths of learning), (16) the definitiveness of being separated from enlightenment by only a single birth (the distinctive feature of the ultimate completion of the accumulations), and (17) accomplishing the immeasurable welfare of the beings in all realms of the ten directions (the distinctive feature of the maturation of sentient beings). (ab) consists of being established in (18) mastering the immeasurable qualities of simultaneously traveling to all worldly realms in a single moment of mind through miraculous emanations and attending the buddhas there. (ac) consists of being established in (19) fully perfecting the causes of perfect enlightenment—the branches of enlightenment (the distinctive feature of the nature of the path), (20) the nature of not being lost due to the actions that have the nature of the two accumulations (the causes) being connected to the result—perfect enlightenment (the distinctive feature of the function of the path), (21) the wisdom of perfectly seeing the reality of the ultimate basic nature of phenomena, just as it is (the distinctive feature of the remedy), and (22) the nature of relinquishing all mistakennesses (the distinctive feature of relinquishment). (b) consists of being established in the distinctive features of (a) the temporary realization and relinquishment of the path and (b) accomplishing the direct causes of the ultimate realization and relinquishment of the fruition. (ba) consists of (23) the manner of the wisdom of realizing the nonsubstantiality of the characteristics of said mistakennesses and (24) the manner of the purification of all factors to be relinquished. (bb) consists of (25) the ultimate equipment of the remedies, which perfects the svābhāvikakāya (the relinquishment of the two obscurations, including their latent tendencies) and (26) the ultimate realization of appearance and emptiness being inseparable, which perfects the wisdom dharmakāya (the realization of the equality of saṃsāric existence and peace).

1063 According to PGBG (pp. 394–95), these six consist of (1) the three knowledges in terms of the characteristics that define them, (2) the complete training in all aspects in terms of the training in these three knowledges, (3) the culminating training in terms of being the highest degree of the complete training in all aspects, (4) the serial training in terms of familiarizing with the three knowledges in due order, (5) the instantaneous training in terms of the final cultivation of these trainings—the direct cause of the knowledge of all aspects, and (6) the dharmakāya in terms of the fruition—the maturation of these four trainings. According to MPZL (p. 201), they are (1) the three knowledges as the clear realizations whose characteristic is the nature of realizing entities, the path, and aspects as being without arising, (2) the complete training in all aspects as the clear realization that consists of the phase of completely cultivating the training in the aspects of the three knowledges, (3) the culminating training as the clear realization that consists of the phases of the highest degrees of being familiar with the aspects of the three knowledges during the respective stages, (4) the serial training as the clear realization that consists of the phase of familiarizing with the aspects of the three knowledges individually and in a combined way in a definite progression, (5) the instantaneous training as the clear realization

that consists of the phase of becoming enlightened through completing the final familiarization with the aspects of the three knowledges in a single instant, and (6) the dharmakāya as the clear realization that is like the maturation of having completed the trainings in the aspects of the three knowledges.

1064 According to MPZL (p. 202), (1) refers to the three knowledges—the clear realizations in terms of the object, which are classified through the manners of realizing the objects that consist of the basic natures of entities, the path, and aspects; (2) refers to the four trainings—the clear realizations in terms of the subject, which are classified through the manners of familiarizing with the aspects of the three knowledges; and (3) is as in PBG.

1065 This is a translation of Dpal sprul 'jigs med chos kyi dbang po 2003c.

1066 It is not clear which root text this is.

1067 Compared to other texts, the order of the birthplaces of bodhisattvas on the fifth and sixth bhūmis are switched here.

1068 Tib. 'jigs dar.

1069 This is a translation of Dpal sprul 'jigs med chos kyi dbang po 2003d.

1070 IN: It is the same as the physical support of [generating] bodhicitta. In the hīnayāna it refers to the bodies of men or women on the three continents [i.e., except Uttarakuru].

1071 IN: [This is] the intention of the *Abhidharmasamuccaya* [D4049, fols. 92b2f.].

1072 IN: [with regard to] the points to be adopted and to be rejected.

1073 IN: for liberation, such as not regretting virtue, being enthusiastic about it, having confidence in it, and aspiring for it.

1074 IN: The first are the bodies of sentient beings (except {the text has *gtogs*, but given the third sentence below, it should be *ma gtogs*} for the five sense faculties) and the five objects. The second consists of one's own sense faculties. The third consists of the sense faculties of sentient beings and one's own sense organs.

1075 These are attainment, nonattainment, equal status, the state without discrimination, the meditative absorption without discrimination, the meditative absorption of cessation, the life faculty, the four defining characteristics of conditioned phenomena (arising, aging, abiding, and impermanence), groups of words, groups of phrases, and groups of letters.

1076 These are space, analytical cessation, and nonanalytical cessation.

1077 IN: because they lack a personal identity.

1078 IN: aspect.

1079 As described above, these consist of misconceiving what is impure (the body) as being pure; what is suffering (feelings) as being happiness; what is impermanent (mind) as being permanent; and what is identityless (phenomena) as having an identity.

1080 IV.1.

1081 IN: [In the mahāyāna,] while differentiating the general and specific characteristics of the body and so on with prajñā, the continuity of this [prajñā] is sustained through mindfulness. Therefore, mindfulness is founded upon the objects of prajñā. [In the hīnayāna,] through not forgetting the focal objects due to mindfulness and through analyzing them with prajñā, they are determined to be identityless. Therefore, prajñā is founded upon the objects of mindfulness.

1082 IN: the striving that precedes vigor with regard to [the mind] abiding.

1083 IN: the mental engagement in the triad of calm abiding, superior insight, and equanimity.

1084 IN: These first two [remedies] are cause and result.

1085 IN: This third [remedy] is the support of the first one.

1086 IN: At this point, since remedies are regarded as shortcomings, they are discarded (this note seems to be out of context here, rather pertaining to "cultivating equanimity" under 1.1.3.2.2. above).

1087 IN: The great translator [Ngog asserts] this as the realization of emptiness in the manner of an object generality, while Sakya Paṇḍita asserts it as self-aware perception. He says that [the levels of] heat [and so on] (the signs for the arising of the firelike path of seeing) are "the lucid self-awareness of the conceptions about the apprehended (the causes and results of saṃsāra) not being established," with this referring to their merely being the reverse of matter and thus being called "self-aware cognition" at this time [of the path of preparation].

1088 VI.23a.

1089 As opposed to "immovable karmas or virtues," which lead to rebirths in the form realm and the formless realm.

1090 VI.23b.

1091 IN: [The supreme dharma] is the culmination of all dharmas of the mundane paths, the prajñā without the duality of apprehender and apprehended, in which also the conceptions about the apprehender that impute a personal self are not established. These [factors conducive to penetration] are realized in the manner of object generalities, in which terms and objects are linked. This is equivalent to clearly appearing nonexistents (*med pa gsal snang*), just as in the examples of a second moon and the generation stage. [These factors] are also conceptions about terms.

1092 IN: [during which] it is not certain when the path of seeing will arise.

1093 D4049, fol. 73b.2.

1094 This order follows the *Abhidharmasamuccaya*, while the text has the mixed-up order "which are what ceases, through what it ceases, and where it ceases, respectively."

1095 IN: since it causes momentary arising and ceasing.

1096 IN: since all feelings, no matter which, do not go beyond being suffering.

1097 IN: since there is no owner in the entities that are clung to as being "me."

1098 IN: since there is no basis for designating a person.

1099 IN: since it represents the root of all suffering.

1100 IN: since all suffering originates [from it].

1101 IN: since intense suffering arises suddenly.

1102 IN: since it connects with experiencing suffering.

1103 IN: since future suffering and the causes that are its origin have ceased.

1104 IN: since all afflictions of mistakenness are at peace.

1105 IN: since it is the dharma of supreme magnificence.

1106 IN: from saṃsāra without falling back. [Cessation] is the basis of permanent benefit because it is the freedom from afflictions, the freedom from suffering, and the entity without any impurity.

1107 IN: on which one is to progress further and further.

1108 IN: since it functions as the remedy for the afflictions.

1109 IN: since it accomplishes unmistaken states of mind.

1110 IN: since it leads to the place of stable liberation, nirvāṇa.

1111 IV.52.

1112 IN: [The beings] in the three lower realms and those in Uttarakuru possess maturational [the text has *rnam sprin* instead of *rnam smin*] obscurations, while those in the higher realms lack weariness [with saṃsāra]. Therefore, they do not realize the realities.

1113 IN: It is the mental consciousness with its [mental] aids that arises without [ever] regressing, is beyond the objects of conceptions about terms and, through the prajñā of not conceptualizing subject and object, is liberated from [all] conceptions in the three realms.

1114 The text has *du ma*, but the contents suggest *du* ("how many").

1115 IN: the commentary *Clear Meaning* [*Vivṛti*] of master Haribhadra.

1116 IN: Since the [cognizing] subject of the true reality of the four realities arises as an uncontaminated mental consciousness, it eliminates [the possibility of] something further to be seen that was not seen [in this one moment] as well as the root of the clinging to real existence. Therefore, there are no superimpositions to be cut through (the text includes the above phrase "is also a single moment" in the note, but the final particle *no* right after the note suggests that this phrase is part of the actual text. Also, otherwise, the above sentence would not be complete).

1117 Lines 11cd–12.

1118 D4038, fol. 118a.7–118b.3.

1119 IN: [This text] asserts that the dharma cognitions are due to the proper awareness of the four dharma readinesses of not being afraid of the nature of the four realities. As for the factors that are the subsequent cognitions, they are the subsequent cognitions of the subsequent readinesses due to being endowed with said power of not being afraid and being aware, respectively.

1120 Through mindfulness one retains the focal objects and the aspects of the four realities without forgetting them. Through the full discrimination of phenomena one determines the defining characteristics, just as they are, of the true nature of the four realities. Through vigor one engages in this while being enthusiastic. Through joy joy about newly seeing the true nature of the four realities arises. Through suppleness body and mind are made workable. Through samādhi the mind is caused to not be distracted toward something else. Through equanimity the mind is made to naturally rest without dullness and agitation.

1121 IN: The full discrimination of phenomena is the nature [of the path of seeing].

1122 IN: not being distracted from the other branches.

1123 IN: the vigor that makes one go far beyond the levels of ordinary beings.

1124 IN: benefit and joy in body and mind.

1125 IN: suppleness, samādhi, and equanimity, [respectively].

1126 IV.8ab–9.

1127 IN: [The phrase] "seen newly" [is used] only by virtue of convention, but, ultimately, there is no seeing, just as [when saying,] "seeing the sky." For if there is arising, there is also ceasing.

1128 IN: Only they have the nature of having wrong views.

1129 IN: They are nine levels because these are the ones that are suitable as uncontaminated supports. It is said that the nature of the path of familiarization is to familiarize, by relying on the mundane dhyānas and form[less absorptions], with the arising of the very same wisdom of the path of seeing before.

1130 In the progressive order of these seven, the fifth one is "analysis."

1131 IN: In general, mundane and supramundane paths are threefold in terms of boundary lines, meditative equipoise, and subsequent attainment, and whether or not the eight dhyānas and form[less] absorptions are embraced by prajñā. Here [the presentation] is according to the latter. This is called "pure mundane [path]."

1132 As explained below, the first dhyāna is twofold—ordinary and special.

1133 IN: The [first] dhyāna that possesses both examination and analysis is the ordinary actual one, while the one without examination, but with analysis, is the special one.

1134 The difference between the formation of equanimity and the feeling of equanimity is that the former refers to simply resting in a state of meditative equipoise in which there is no need or impulse to remedy any flaws of meditation, while the latter refers to being in an emotionally neutral state of mind that is neither pleasant nor unpleasant.

1135 In terms of these eight flaws, the main differences between the four dhyānas are that, in the first one, due to the presence of examination and/or analysis, the power of samādhi is incomplete. In the second one, samādhi is complete, but the branch of benefit is incomplete since there is still exhilaration. In the third one, due to the absence of exhilaration, the benefit of bliss is complete, but there are still three flaws of dhyāna (inhalation, exhalation, and bliss), which means it is slightly impure in the sense of lacking total equanimity. Since there are no such flaws in the fourth dhyāna, it is endowed with complete purity and equanimity.

1136 Respectively, the remedial branch is represented by examination, analysis, supreme inner lucidity, mindfulness, alertness, and equanimity. The branch of benefit is represented by exhilaration, bliss, and the feeling of equanimity. The branch that is the basis is samādhi.

1137 VIII.19cd. The last phrase means that, for beings already born on any of the higher levels among the dhyānas and formless absorptions, it is pointless to cultivate any of the respectively lower absorptions.

1138 VIII.20ab.

1139 IV.10ac.

1140 VI.24ab.

1141 IN: The nature of phenomena is the foundation of the three trainings.

1142 IN: As for the results of the three trainings, the seventh bhūmi represents signlessness with effort; the eighth bhūmi, signlessness without effort; the ninth one, the maturation of sentient beings; and the tenth one, the mastery over samādhis and dhāraṇīs.

1143 XX.17–21.

1144 IN: The relinquishment of the four obstacles [of the above four results is the pure skandha of] liberation and the liberation from the obscurations of obstructions [with regard to all knowable objects] is [the pure skandha of] the vision of the wisdom of liberation.

1145 IN: The nature of phenomena is the foundation of the five uncontaminated skandhas.

1146 IN: the prajñā of realizing the factors concordant with enlightenment, the prajñā of knowing the four realities, and the prajñā of knowing dependent origination.

1147 XX.22–23.

1148 IN: make those to be guided strive.

1149 IN: As for these [last two], after having gone there, they mature through seeing.

1150 IN: In order that sentient beings become free from their evils, [bodhisattvas] show them the manners in which they wander in saṃsāra through their karmas.

1151 IN: In order to mature their own insight, they reflect on [one hundred] specifications of the dharma.

1152 The text mistakenly gives the numbers on the fifth and sixth bhūmis in reverse order.

1153 IN: [Those who are on the level of] engagement through aspiration being reborn in the desire [realm] is [due to] karma.

1154 XX.8.

1155 IN: This also puts an end to clinging to characteristics. Through realizing [that the mind streams are not different], [bodhisattvas] realize that all buddhas are equal in terms of the ten equalities.

1156 IN: This puts an end to clinging to saṃsāra and nirvāṇa as what are to be rejected and to be adopted, respectively.

1157 II.14–15.

1158 IN: As for these "innate [obscurations]," they are such that mind and various obscurations seem to be equal, but they are not asserted as having the nature of fire and its heat, respectively. However, if they [really] existed, they would not be suitable to be relinquished. For example, it is said that the stains are asserted as being adventitious and thus suitable to be relinquished swiftly, while the assertion that they cannot be relinquished does not exist in any Buddhist philosophical system. However, the paths of tīrthikas, who are ignorant about reality, become meaningless through their wrong [views and conducts] and even the Buddhist hīnayāna asserts "termination and nonarising" {217} as really established obscurations being suitable to be relinquished. The followers of the mahāyāna [say] that what appears in such a way from the perspective of conventional mistaken cognitions never existed ultimately, just as strands of hair in the sky. Therefore, they assert the nontermination and the nonarising of the nonestablished bases that are the factors to be relinquished.

1159 IN: due to Buddhist philosophical systems, [notions] such as [minute] momentary particles and cognitions as well as clinging to [certain] remedies as being paramount.

1160 IN: [due to] the philosophical systems of the tīrthikas, mind being newly altered toward mistaken paths.

1161 IN: It is said that these represent the actual nature of the four [types of] conceptions in terms of being negated, which is realized in the manner of object generalities.

1162 See PSD above (2.2.2.2.1.2.1.1.4.4.2.3.2.3.2.5.1. [Explanation in terms of] the cognitive obscurations, which are predominant).

1163 IN: through being conceited about these bad views as being supreme.

1164 IN: through regarding the bad conducts that are connected with said bad views as being what purifies, liberates, and is conducive to deliverance.

1165 IN: craving for bad views.

1166 IN: through the arrogant mind of the person who possesses these bad views thinking, "I am supreme."

1167 IN: These consist of the triad of [the views about] a real personality, extremes, and wrong [views]. {Usually these three fetters are identified as the views about a real personality, holding ethics and spiritual disciplines as paramount, and doubt.} In brief, from having attained the path of seeing onward, one has found certainty from deep within about the three jewels (the refuges) and the four realities (the dharma). Therefore, wherever one is born, one's mind cannot be altered through wrong views, {220} because the root of wrong clinging is severed.

1168 IN: They are sixteen due to the sum total of said six in the desire realm and the remaining five in [each one of] the two higher realms after anger is subtracted.

1169 IN: the nine in terms of being the foundations of the factors to be relinquished.

1170 Otherwise known as "the invalidating remedy."

1171 IN: through the second bhūmi, the Stainless Bhūmi.

1172 IN: the tenth [bhūmi], Dharma Cloud.

1173 IN: The powerful wisdom of bodhisattvas outshines the afflictive obscurations, while its primary factors to be relinquished are the cognitive obscurations. The primary factors to be relinquished by śrāvakas are their afflictive obscurations.

1174 IN: This is the suppressing remedy since it weakens the respective obscurations through making efforts in [attaining] the respectively following bhūmis [of the path] of becoming familiar with what was seen already.

1175 IN: This is the relinquishing remedy—the factors to be relinquished and their remedies battle and thus the coarse obscurations are relinquished and annihilated.

1176 IN: This is the sustaining remedy—the completion of remedial wisdom after being free from the coarse obscurations.

1177 IN: This is the distancing remedy of preparing for the [next] higher path through the coarse [remedial] wisdom having become special.

1178 IN: It is said that there is a way of asserting the presentation of the four paths (such as the path of preparation) for the mundane path [of familiarization] too.

1179 According to LSSP/PSD, bodhisattvas see this and the following signs in their dreams.

1180 XX.32–38.

1181 IN: protecting from the fear of innumerable spirits of the afflictions (the factors to be relinquished through seeing and the factors to be relinquished through familiarization). {The Sanskrit *bhūta* has many meanings, among them "spirit" and "being," but, unlike here, the *Mahāyānasūtrālaṃkārabhāṣya* and other commentaries identify it as the latter.}

1182 XX.40.

1183 VIII.1–6.

1184 IN: On the eighteen unique [qualities of a buddha], . . .

1185 III.14–15ab.

1186 Note that both the contents and the order of these twenty-one sets here are somewhat at variance with the usual lists of these (such as in AA VIII.2–6). According to the colophon, they come from Jigmé Lingpa's (1729–1798) *Treasury of Qualities* (Tib. yon tan mdzod), which adds the five visions to the twenty-one sets and identifies set (6) as the four doors of dhāraṇī (which is missing in any other lists of the twenty-one), while collapsing the two sets of "the latent tendencies being overcome" and "the knowledge of all aspects" into the single set (21).

1187 XXI.47a.

1188 XXI.47b.

1189 IN: superior insight.

1190 IN: calm abiding.

1191 IN: the pride (Skt. abhimāna, Tib. mngon pa'i nga rgyal) of thinking that one has attained what one actually has not attained {understood as total identification with what one trains in in these meditation}.

1192 IN: they do not go to the given place [where they intended to beg for alms and so on].

1193 This refers to the *Treasury of Qualities.*

1194 Tib. gshi chen sprul sku.

1195 This is a translation of Dpal sprul 'jigs med chos kyi dbang po 2003f.

1196 I.40a.

1197 III.16ab.

1198 II.3b.

1199 These three are the specific mental factors that are associated with the first three types of generating bodhicitta in AA I.19a, which resemble the earth, gold, and the moon.

1200 This refers to the fourth type of generating bodhicitta, which resembles fire, and all the remaining eighteen in AA I.19–20.

1201 I.1c.

1202 The text uses "serial training" (*mthar gyis pa'i sbyor ba*) and "sequential training" (*rim gyis pa'i sbyor ba*) as synonyms.

1203 See AA IV.2–5.

1204 PVSD (fol. 8a.2) calls this "the samādhi that is endowed with the supreme of all aspects."

1205 IX.79ab.

1206 XXVI.8.

1207 See AA III.10bd.

1208 IX.1ab.

1209 V.22.

1210 An interlinear note says that "this is equivalent to 'the Great Completion' (*rdzogs pa chen po*)."

1211 See AA IV.60ab.

1212 See AA V.40–42.

1213 II.10bd–11.

1214 IX.1b.

1215 XVI.8.

1216 XX.17ac.

1217 IX.1ab.

1218 Lines 1ab.

1219 IX.34.

1220 IX.35.

1221 IV.5ac.

1222 VII.1.

1223 These four correspond to *Mahāyānasūtrālaṃkāra* XVI.8 quoted above.

1224 For the seven attachments, see *Mahāyānasūtrālaṃkāra* XVI.30ff.

1225 D3934, fols. 189b.6–190a.5.

1226 J 5–6; D4025, fols. 76b.4–77a.3.

1227 Verse 46.

1228 Verse 45.

1229 I.17c.

1230 IX.2c.

1231 IX.2a.

1232 Tib. nags chung.

1233 LSSP, fols. 68b.4–69a.5, 77b.6–86b.6, and 94b.6–95a.1; PSD, pp. 31–32, 34, 37–43, and 46. Unless noted otherwise, the definitions and boundary lines in PSD and LNG are identical.

1234 LNG adds that the boundary lines are also stated as ranging from the mahāyāna path of seeing up through the buddhabhūmi.

1235 LNG: the actual knowledge one, on all five paths of the hīnayāna; the nominal one, in all mahāyāna noble ones. It is also said to exist in all noble ones.

1236 LNG: the one mainly arisen from study and reflection, from the path of accumulation onward; the one arisen from meditation, from heat up through the end of the continuum.

1237 LNG: the special mental consciousness that is endowed with the two welfares, induced by its cause (the resolve to strive for the welfare of others as its aim), and congruently associated with its aid (the desire for fully perfect enlightenment as what is to be attained).

1238 LNG further glosses this as "great compassion."

1239 LNG: the fully qualified ones, from the great path of accumulation of the mahāyāna onward; the approximately concordant ones, from not having entered the path up through the buddhabhūmi.

1240 LNG: the basic state of the mind—the nature of the dharmadhātu that serves as the foundation for the thirteen [types of] practice discussed here and, in its emptiness aspect, functions as the cause of freedom for the svābhāvikakāya and, in its appearance aspect, as the cause of freedom for the genuine rūpakāyas.

1241 LNG: the knowable objects that are the basis for cutting through the superimpositions of the practitioners of the mahāyāna.

1242 This definition is to be supplemented at the beginning of each one of the following four definitions.

1243 LNG adds that also the following is said: the mere practice of engagement, from the path of accumulation onward; the special one, from the medium level of the supreme dharma of the path of preparation onward.

1244 LNG: from the great level of the supreme dharma up through the end of the continuum. In general, the mere equipments (or accumulations) exist from the path of accumulation onward, but since "equipment" here refers primarily to the realization of emptiness and the direct cause of enlightenment as its result, the first fifteen exist on the great level of the supreme dharma, while the two equipments of the bhūmis and the remedies exist on the ten bhūmis, which consist of the paths of seeing and familiarization.

1245 Almost all other commentaries speak of five branches, the third one being the pervasiveness of the disposition as the foundation for all beings to potentially give rise to the knowledge of the path.

1246 LNG: the limited knowledge that, by way of being embraced by threefold genuineness and for the sake of fully completing the relinquishments and realizations of the three yānas in a bodhisattva's own mind stream and taking care of those to be guided who possess the śrāvaka disposition, realizes merely that [all] knowable objects lack a personal self.

1247 LNG: the limited knowledge that, by way of being embraced by threefold genuineness and for the sake of fully completing the relinquishments and realizations of the three yānas in a bodhisattva's own mind stream and taking care of those to be guided who possess the pratyekabuddha disposition, realizes that [all] knowable objects lack one-and-a-half [of the two types of] identitylessness.

1248 LNG: the realization of the two [types of] identitylessness that newly sees supramundane reality.

1249 LNG: both the eighth and the ninth bhūmis.

1250 LNG: the uninterrupted path of the uncontaminated path . . .

1251 LNG : the path of liberation of the uncontaminated path . . .

1252 PSD does not provide boundary lines for (10) and (11), but LNG has "from the second up through the tenth bhūmis" for both.

1253 LNG: from the mahāyāna path of accumulation up through the buddhabhūmi.

1254 According to LNG, the boundary lines are up through the seventh bhūmi.

1255 LNG: the approximately concordant one, from the mahāyāna path of accumulation onward; the manifest one, from the eighth bhūmi onward.

1256 LNG: the approximately concordant one, from the path of accumulation onward; the special one, from the eighth bhūmi onward.

1257 LNG: the approximately concordant one, from the path of accumulation onward; the primary one, from the eighth bhūmi onward.

1258 According to LNG, the boundary lines of these thirteen correspond to the above-mentioned boundary lines of the serial training in general.

1259 According to LNG, the boundary lines of these four correspond to the above-mentioned boundary lines of the culminating training in general.

1260 LNG adds in the beginning, "The ultimate reality of cessation that is . . ."

1261 According to LNG the boundary lines are as follows. The factor of enlightened activity that exists in its agent exists only in buddhas, while the one that exists in terms of its recipients or objects exists for these recipients even before they enter the path.

1262 The definition of prajñāpāramitā and its boundary lines are as in PSD. PVSD does not provide boundary lines for the eight topics and the very few it gives for the seventy points are all identical to those of PSD.

1263 As mentioned before, the AA and most of its commentaries speak of five branches (PSD and PBG have four), with this one here being the first one.

1264 Pp. 59, 61–63, and 70ff.

1265 Fols. 8a.6–13a.3.

1266 Pp. 12–18.

1267 According to MPZL (p. 184), these are (1) the wisdom dharmakāya (the realization), (2) the purity of being free from adventitious stains (the relinquishment), and (3) natural purity (the nature).

1268 According to MPZL (p. 197), these are the distinctive features of (1) the rūpakāya (emanations such as the nairmāṇikakāya of a supreme buddha), (2) time (appearing until saṃsāra is emptied), (3) object (all kinds of beings in the ten directions), (4) fruition (all kinds of benefits in terms of higher realms and liberation), and (5) activity (guiding beings through effortless, spontaneously present, and unbiased enlightened activity).

1269 Pp. 113–20 (slightly abbreviated and paraphrased). In terms of many of its quotes and also parts of its contents, this presentation relies on the one in Rongtön's commentary *Tshig don rab tu gsal ba* (see Brunnhölzl 2010, Appendix I1E4)

1270 Lines 11cd.

1271 These three instances reflect the entire range of how "disposition" is understood in the Yogācāra and the Madhyamaka traditions. In the former tradition, one finds all three, while the latter usually only refers to the second one. Thus, it is especially remarkable that roots of virtue (which, unlike the other two, are conditioned and have to be acquired) are included here, which also seems to be at variance with the definition of the disposition right below. However, further down, PGSD even speaks of a conditioned naturally abiding disposition (the mere lucid awareness of the mental consciousness with stains). In general, PGSD's presentation of the disposition according to Madhyamaka exhibits typical traits of both classical Madhyamaka and the *Shentong* system. Thus, it accords, more or less, with the classical Nyingma positions on buddha nature as presented by Rongzom, Longchenpa, and Mipham Rinpoche, which tend to harmonize said two systems. However, as in the above case, PGSD's presentation also contains a few rather unusual elements (see more below).

1272 These lines are *Cittavajrastava* 7d and 1d, respectively.

1273 *Dharmadhātustava* 23cd.

1274 Note that this term was coined by Dölpopa and is usually regarded as a key term in the *Shentong* system.

1275 D110, fol. 55b.1–2.

1276 Ibid., fol. 13a.6 reads:

> By virtue of ever possessing natural luminosity,
> It is thus the tathāgata disposition.

Elsewhere, PGSD (p. 123) explicitly classifies the nature of phenomena (suchness) as the ultimate virtue. Note that PGSD's equating the sugata heart with ultimate virtue accords with JNS and Butön's AA commentary on the disposition (see Brunnhölzl 2010, Appendices I1E4 and I2E3).

1277 As mentioned before, the presentation of a conditioned naturally abiding disposition versus an unconditioned one is very unusual in both classical Madhyamaka and *Shentong*. It is closer to the typical Gelugpa presentation of nonconceptual wisdom being conditioned and momentary (also held by Śākya Chogden), while the nature of phenomena (emptiness) is unconditioned and permanent. Also, as far as its final manifestation as the wisdom dharmakāya goes, the definition of the unconditioned naturally abiding disposition is identical to the one of the unfolding disposition below.

1278 To say that buddha nature pervades everything, even material things, is quite unusual in the Indo-Tibetan tradition (though common in Chinese Buddhism) and naturally begs the question why these material things cannot attain buddhahood too (for details on this, see Brunnhölzl 2010, endnote 1289). Note also that the above "dharmadhātu of the unity of appearance and emptiness" is not the same as the standard Gelugpa interpretation of buddha nature as mere emptiness, which, of course, also pervades everything animate and inanimate.

1279 D3793, fol. 89b.3.

1280 Pp. 230–40 (slightly abbreviated and paraphrased).

1281 D3805, fol. 152b.2–3.

1282 PGSD mistakenly has *Daśabhūmikasūtra*.

1283 LSSP, fols. 188b.6–189b.3; PSD, pp. 383–84. In the following, the nine meditative absorptions of progressive abiding (the four dhyānas, the four formless absorptions, and the meditative absorption of cessation) are numbered as 1 – 9, while the state of mind of the desire realm of not being in meditative equipoise is indicated by 0. In the context of the culminating training of the path of familiarization as presented by the sūtra in twenty-five thousand lines, all the steps within the lion's sport and the crossing in one leap represent a single continuous sequence of different meditative equipoises (only alternated with phases of nonequipoise during the last part). Later commentators broke down this single sequence in different ways into different phases. Note that the explicit division of crossing in one leap into lesser, medium, and great is not mentioned in either the sūtras or any Indian commentaries, but only in certain Tibetan commentaries. For more models of lion's sport and crossing in one leap, see Brunnhölzl 2011, Chart 23.

1284 Pp. 378–79.

1285 MCG, fols. 139b.5–140b.5; MPZL, pp. 165–67.

1286 MCG (fol. 140a.4) says that one can enter the first state of mind of the desire realm of great crossing in one leap after having risen from either the preceding meditative absorption of cessation or the slight exiting into the Peak of Existence.

1287 For a more detailed bibliography, see Brunnhölzl 2011.

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